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# IWDM Study Library

# Ash-Shams: Enlightenment of the Soul

### By Imam W. Deen Mohammed

IWDM:

Bismillaahir Rahmaanir Raheem. Washamsi wa dhuhaaha. Wal qamari itha talaaha. Wannahaari itha jallaaha. Wallayli itha yughshaaha. Wassamaa'i wamaa banaaha. Wal ardhi wa ma tahaaha. Wa nefsiw wama sawwaaha. Fa alhamaha fujooraha wa taqwaaha. Qad aflaha men zakkaaha. Wa qad khaaba men dessaaha.

 These are ten verses. ... Wa alaykum salam. The chapter titled The Sun. These are ten verses for the soul. So here, the soul is likened to the sun. The sun is a symbol for the soul. It appears as though the sun awakes and goes to sleep, just like our soul, just like we do, our conscience and us. We wake up, and when we get tired at night, we retire and we go to sleep. We wake up; we get up. When consciousness come into us, we get up and wake up. Then we run the course of our day, and we get tired and begin to lose energy, we retire. The man, over the many generations that have existed on this earth are observing that sun rising and setting like that. Man has thought of it as God; has thought of it also at His own consciousness, His own consciousness of going to sleep and wakening. Wakening and going to sleep.

 We've noticed that the Quran respects what was dear to man and that that was unbecoming, not fit for man to keep, it either deals with it as a crime or sin, or it ignores it. By that I mean it acknowledges it, with very faint acknowledgement or, it strongly acknowledges it. This is something dear to man that can be accepted that not only acknowledges it ,but it gives a good place for it in the revelation in the Qur'an. This is just one of the signs of the Qur'an, of God’s last revelation. How it is so respectful of man. It respects man; it is so considerate of man; his likes and dislikes, his devotions, that he put a lot into. So considerate of it.

 All of this just a test to the belief that Allah and his mercy is so kind and loving and giving. That really Allah created for his mercy in it said. He created us for his mercy. Now this is not mercy just in English because, mercy in english, only conveyed an idea of love and sympathy, or love and compassion. This is more than that. That's the ... love and compassion is the essence of the word. "Rahman", love, caring, and having compassion, is the essence of the word. Although the meaning, the real meaning, in establishing the way it used in the context of the Quran ... see, that's how meaning is given to words in the Quran.

 Meaning is given to words in the Quran by the way the word is used. That's how they're given in English, really. We get a word and sometimes that word has a meaning that changes because the way people use it has changed, right? Then, after a while the meaning has changed, right? Took on a different meaning or more meaning. So, that's the way the words are in the Quran too. Meanings are established for words because of the way those words are used in the text.

 This word "Rahma". God said he has shown mercy through his teachings. He has given mercy to his teachers and offered and created us for his mercy. So, the word mercy then is more than just compassion a love and compassion, or, caring and compassion, sympathy and compassion. That's old sentiments. It refers to, also, how God has prepared for man, and then, the man lost what God prepared for him, from again. Then, bring the man into a situation where he can not only get what was prepared for him but, now he gets as is said a "double portion" of God's mercy. We have in the words, "Ar-Rahman, Ar-Raheem" mercy, both in both words! Ar-Rahmaan, Ar-Raheem. That's how I understand the expression, the double portion of his mercy.

 This idea is really established in the Quran, a double portion of his mercy. Indirectly, addressing this, that's God speaking through the Bani Israel, the sons of Israel, reminding them of his favors and the punishments that they may have received before, to bring them, to endear them again to the purity of the revelation and to the real God, in hoping that they'd be touched by it, the report of their own life in history, and be drawn to, the path of Al-Islam+. God says of them, if they recall that their enemy invaded the past life twice. Wreaked havoc. Grave destruction on them. The second attack upon them, or invasion on the them was the mightiest one. This was a mighty, mighty destruction. What is that? This is one that takes away from us the tangible things, you see? That's what man did. That invader would come and destroy his wealth and take hie land from him; take away the tangible things. The greatest dread should be that the enemy would find a way into your mind, into your heart, and turn you away from the great favor of God and that is His greatest mercy: Guidance.

 "Huda." Guidance. The guidance is what makes possible the resurrection of man. Well not the resurrection, the illumination. That's the best word for it. The illumination of man's soul. At least of man's intellect, what is As Shams, from the soul.

 The illumination of man's soul. With the illumination of his could, he comes into a new life. He has a new birth, a rebirth. This rebirth is also a sign and a likeness of the resurrection or the rebirth from after we're dead. The belief that we will actually physically die and, have a rebirth rise again and that that life will be better than this, and that life will be actually fuller than this life meaning that, we'll have more of whatever we rejoice in that Allah approved. We'll have more of it. Even our light. The light of the perception and understanding that we have now, it will be increased in that time, you see? So whatever is said of that, then, a likeness of that is on this side. Whatever, all of it. Anything we can think of.

 There is promised us, after the death of this body, from this earth, and the resurrection of my soul be raised. Whatever is coming for us in that paradise, that Jannah that paradise, that we all hope for, that we will earn, the likeness of it, is on this side. And, the use, the benefit of knowledge, if we have some knowledge. We know, actually, of the resurrection after the physical body is dead from our individual souls, wallahi, we have no knowledge of it. Only God knows, right? When that is questioned, the reply is that no one has seen that. No one knows what God has planned for him in the after life. Why all these inscriptions then? These inscriptions are to make us appreciate what God will do for us, in this life, on this Earth.

 With that I'll say, and this is all the first time, with that I say that we should love the promise of God, that when I'm physically dead, and put in a grave, put in a physical, literal grave, I still have hope of a resurrection, and I do believe in it. Believe me, I do believe in it. That I will have a resurrection and I will have a not only a chance to have wonderful existence for my own soul, but I will also have a chance to meet my loved ones again. Meet the prophet himself, and the best of God's slaves, the best of his servants, and the best of the companions of the prophet. You see that's a wonderful thing to anticipate. Yet, for us to miss the promise of a resurrection of the intellect, the soul, the heart, the intellect, and the potential in man that it will now have its full expression. That's it!

 Now the potential of man can only go so far without God's guidance. But, with God's guidance the potential of man is released. It's freed into a great dimension now, the fullest dimension for the potential. Open up to the potential. Now man can have unlimited progress. There's no end to his progress in this life, on this earth, right now. This is what I'm talking, I'm alive now. That's what I'm talking about. I want to be perfectly clear. That is the second gift of his great mercy. He said, he created you for his mercy. Now isn't that plain and understandable now? He didn't create us for anything except his mercy.

 Now you know Allah uses us also. Because it is just as important. One condition depends on the other one. He said he didn't create you except for his service, except to obey him, except to worship him, you see? Except that we serve him, that we worship him, devote ourselves to him. That, we will never come into the second portion of his mercy, unless we be constantly persevering in our service to Allah, as slaves, or servants of Allah.

 It's important to know that, the concept of God that has assisted man, in coming into that ... mainly we get them really, right in the chapter, Al-Fatiha is called the Essence of the Quran, and is also the key, the victory, the opening. The attributes Ar-Rahmaan, Ar-Raheem. Then, the attribute Raab. Alhamdulillahi Rabil Al-Ameen. We start with Al-Fatiha, right? Yet, through the beginning is Bismillahi Rahmaan, ir Raheem follows all throughout the Quran for every chapter, except one and then it's given in the text of that chapter. With Allah’s name the gracious, the merciful compassion, the merciful benefactor, the merciful redeemer.

Beneficent connects us to recognize the merciful benefits that man found on this earth when he first opened his eyes. The tangible things, the things that benefit him in his life, the things that he can use that, he makes utility of. God is merciful in providing that and, Ar Raheem is when he loses that and declines; he has a decline because of going to the wrong interests, or exaggerating one interest over another of more importance. He loses. He loses the good life and then, Allah, if he earns repentance, if he earns, favors of God by his good nature, repentant nature, then God gives him help again.

 When God gives him help again, he enlightens him. He brings about the dawning of enlightenment of his soul and, he then knows God's will for him, he knows the direction for him, he knows his work on this Earth as they said of Jesus, in the Christian religion, the Messiah, upon him be peace. Instead of him, he came to inherit the work of his father. Now we know we do not accept that idea of father. His father is a creator, that's the best language. He came to inherit the work of his creator. What is that work? What is that work? It is man's work on Earth. Man's work on earth is not his work. Man's work on earth is the work of his creator, see?

 His creator wants him to fulfill his obligation to his creator, to his Lords, and most merciful ... fulfill his obligation to Him, in the path and, in the guidance that Allah provides. So, if he follows the guidance and the path that Allah provides, or shows him, and guides him to, then he's going to realize his destiny and also, fulfill or answer partly completeness fulfilled his obligation to God. We see that on Earth as great progress, great enlightenment, great progress, great achievement for the human society or, for man.

 So this second portion of his mercy, then enables man to realize the completion of the fulfillment of his life, that God intended for him. You see? Now don't underestimate the first mercy. The first mercy is great. The first mercy is so great, that the Arabs when they learned from the prophet, the revelation and were guided by the revelation, by the prophet, to understand the attribute of Ar-Rahman. They fell so much in love with God as the Beneficent, they started to call him Ar-Rahman! Ar-Rahman!" Here's another example of how God is so considerate of his creatures. When they did that, it came to the notice of the prophet and the believers and obviously, some of them were concerned that here it is, a habit has formed here. They're calling God by Ar-Rahman. Allah, Allah, you know? Now they say, Ar-Rahman. Allah said in the Quran, as you're familiar with, "Call on Ar-Rahman, God. The name Ar-Rahman. That to God belongs all the beautiful names." So call on God by Ar-Rahman, or any other beautiful names, you know, if you'd like. To God belongs all the most excellent and the most beautiful names.

 Now look. The Arahim is not given. Arahim is not given in the Quran as the ... in connection, pardon me, with the raising of prophet Mohammed, the raising him up for his mission, is not given but, arhaman is. The Imam spoke on this in his khutbah, which I enjoyed very much yesterday, Imam Faheem Shuaibe of Oakland, California, he was dealing with the Muhammad of the creation of God. That is very true. Allah created him but, it is believed, also by the language in the religion, and they got the guidance from the prophet, prayers and peace be on him, that this creation actually is the source of the world itself. Before the world itself, is creation and, the belief that actually the world itself, was created for Muhammad. Muhammad was created before the world itself and hence the world itself was created for Muhammad. Now we know Muhammad here, the prophet is. Himself, a sign and a mystery. I don't believe, now this is my personal belief, I don't believe that the prophet would favor favor this.

 The mystics who have dwelled on that and just carried that and made it a part of their teaching, learning, and even their devotion over the believers that have insisted upon the prophet being established as a mortal with a message for us, in this life that earns us the next life. So, I don't want to just mention that and, just leave it like that. That's why I want to make sure that we know that we are not to indulge in mystery too much. But, it's beautiful and, all of love the beauty of the mystique of the revelation for us. That's the best way I can put it.

 The Quran has its own mystique too and it's a great beauty, a great beauty in it. It makes you become a lover of it. You become a lover of it and if you ain't careful ... like the plane, the plane does this, and the bird does that? You know? As the driver is likely to do that, he'll mess around and wreck his self. The pilot he does that, and people say "Oh! He's so good!" But there's no telling where he'll end up, you see. We'll have to caution ourselves. I had to caution myself because I know that we can get all engulfed in the beauty of the revelation. There's mystique in the beauty.

 We don't come in to the great vision of how we should utilize the graces of God on this Earth for us without revelation right? Without revelation! You can't get it without revelation! The one's who are leading this world now, are the people of the book, right? At one time it looked like the communists were going to lead this world but, they already finished their course. It's all over and the people of the book are still leading this world. So the people of the book are the ones who lead this world. I don't know of another time.

 Real enlightenment started because of the people of the book. The Quran really, because of the prophet and, before the prophet it was also the people of the book ... well ... what are the called? The scientists, the ancient scientists ... Greek knowledge and all that. Even science and it's development on the continent of Africa. That was nothing compared to what we have after the Quran right? Although we talk about it as a great but that their greatness was just bricks on top of each other. The real greatness didn't come until after the Quran. The real science, the opening of the door for sciences came after Quran. They had some medicine and some stuff like that but, all that can be called just tribal mess, right? Even the great civilizations of Greece and, Africa before, and Asia, what they had, we could all call it just conditional medicine. They never came into what we have now. No. It's never happened before and it's because of the Quran.

 The Quran brought about this dawning, this awakening, this transformation. I see a transformation! A transition in the life of main in his soul, his intellect; a whole transition in the life of man and, it is another life. Those people were living back then but, were the living like this? No. Did they have this life? No! When you look at their life and our life, we have another life. that many of us, most of us, we still have that life, right?

 We have no awareness of the great transition in life of man that brings him from the animal level ... now, I'm not saying those people are animals, no. In their human sensitivities, they were human. But in their in intellect, they were still animals. They were still animals! Just rational animals, that's all. They were rational animals. Their progress was limited to the progress of animals.

 I look at a bee is makes a ... what's that thing? The wasp, it's called? Wasp? The wasps and the bees, then make all the fancy homes and stuff. You study it and you almost was stay and "Ooo! Those pieces are scientific," Right? So accurate in their artwork and everything, so beautiful and architectural, you know? They look at that and say "ooo!" You study the act how they make grooves and pathways and everything and how they operate. How their work is planned, how their home life is planned. "Wow! These creatures must have science!" But, they don't have no science. You'd say "Oh, wow! They must be able to reason!" No, they cannot reason.

 So, though man can make these independent free choices his level of elevation, we must say he was of the animal level. He was of the animal level and, animals are good and bad. Animals are kind and cruel, right? So we have all kinds of animals. Animals are clean and, virtuous and, filthy. All kinds of animals and, they are tough. They're tough and they can defeat and conquer. Lions, they call them the king. He's so bad in his territory; he's got the title "The Kind of the Jungle". He so social and organized and everything, he looks like he's planning everything. He's so cool, he walks out so cool, observing his territory that he dominates, you know? He looks like he's a king, like he's real bad with a little sacred braid in his head but, he's not. So goes for Genghis Khan and all those other people back there. They didn't have what came in the Quran.

 So this tells us that this is the mercy. The second portion of mercy. This tells us that man has actually another existence, another creation and, that creation brings about for the environment another life. The first closing of the earth, the ula. Then nash’ata the second one. This is said for man but actually we must understand that this one is realized for man in the environment, the second one. On him too, because the cost what we develop an environment, we take on a new dress too. Because of what we develop out of the earth. We develop the sciences and dress the earth again. We dress the earth again. We're included in the dress so it talks about us but, actually this second one is the dressing of by science. The dressing that we realize by science of the whole earth with a new look.

 We also are given [Arabic] Now I know it's talking about the hereafter, I'm not saying it's not but how much do we know of that, less than we know of the ruh of God? Allah says of the ruh, we know but little. We know but little right? Of the ruh of God, we know but little. We can know but little. [arabic]

 Now the [Arabic] comes after the seven stages right? Given in the Quran some that came from the clay are from dead matter to a living germ, a life germ, then to more developed a fetus, then to a delivered life from the womb, complete with the flesh on its bones and everything. The very word I'm talking about, Nasha. Then he's given us another creation. But how's he given it? By Nasha. This is by scientific enlightenment. It makes possible that [creation]. These are scientific now for want of a better term because actually what we have realized we call scientific development, that's what we call it. We call it scientific development. Actually the word is more than science to us. It means the blessing of the opening of the second door to man; that second mercy to man.

 Then Thuma, look at the word that's used. Not Fa [Arabic]. Fa means "it follows, it connects directly." This happens, and then the second thing that's happened, happens directly behind the thing that was before it. Fa. When you say Thuma means that there is a period of time this may be interrupted. What happens, it may start here, there may be a time a period of lack or interruption but it would eventually come. It would eventually get it. Eventually it comes. So this thuma is a long ... usually it's understood as being a long span between what is promised A long time between the promise and the fulfillment of that. The hope and realization you see, of a long time between the two.

 Here, we're talking about the finishing of man in his first life and then the giving of the blessing of the second. So, it does not come immediately after he's been given the first, it's not a smooth or a continuous regular progression of movement. So for a long time, man was in his first state wasn't he? In history. A long, long time, he was in his first state. But then Quran comes and he comes into the second state.

 Now we speak of the Muslims reviving the sciences of the Greeks but, believe me, the Greeks too never came into what the Quran had. They never had that. They never had anything to even be compared with the enlightenment that the Quran has for us. They were philosophers. I do believe that some of them were inspired but, when you study the great Greek heroes, the great Greek philosophers, you find that they were men discussing human nature and they were not really men that had received revelation from God. They were men that were just inspired by God's creation. The possibilities for man and the attributes of man. It inspired them. They looked at the possibilities for man, looked at his attributes, it inspired them and, they reasoned that man is a higher creation than the animals. They came into a great knowledge but, we can't actually compare that in no way with the illumination that the Quran has for us. No way. No comparison.

 They built great cities. I can say what the great ancient worlds did on other, in the continent of Africa. Pyramids and all that. They did something similar. When you study actually what was just back there, some of those pharaohs, some of those leaders of the dynasties of the Egyptians, some of those leaders, they stand out too. As men who were turned on to a human appreciation of the human being. Yeah. Even it is said that, even one of them came in to the idea of one God. That he actually established, in his life, the belief in one God. This is in ... this is history. He actually established the belief in one God. This is in the history of the Africans or, the Egyptians and, they are on the continent of Africa. We know that they developed great sciences. All we'd have to of is of over there now and you can see. But those sciences were chemistry and physics. Chemistry and physics. Not atomic energy and technology. So they just had great intellectual muscle. That's what they had. Great intellectual muscle and great human sensitivity. Great human sensitivity, and great intellectual muscle but, they hadn't been given Khaliqun Ahad. I agree with the Imam because inspiration comes with the new created man. Muhammad. That's where it comes. It comes with him. The light which came down, descended or revealed or took down with him. Ma’ahu.

 Well I hope y'all don't let these tapes get out of your hands, get out from you. I'm serious. Very serious.

 You know, the belief in the sun and the symbol for man, is perhaps the greatest producer for man, in his first state, the sun as a symbol for man. I don't know of any idea of God that produced more. You know those Great Egyptians, that they believe that the greatest God for them was Horus? The eye of the sun? I do believe we get the work Hori, huri free, for free and freedom from that. I believe Farad was just interpreting from ancient language. You know, got his ideas from ancient languages.

 The Persians, they had a great civilization. How did they God? As fire. The greatest eye of the sun, you see? We can just go on, and look at the myths around the planet, and you can see that no concept in mythology was more productive for them that the concept of God as the sun, I do believe that those ancient people we not just believing. They were! They were sensible, no. They wouldn't just believe in that sun, no, it wasn't just that sun. But they saw the sun as a symbol.

 If I'm correct now, the body of Osiris, is the body of light in Egyptian mythology.

 Now, he himself, his body was the light for the light for the world then they come up with the idea in Christianity that Christ Jesus is the light of the world. He is the son of man. He is the light of the world. You see? Man the sun might be leading up to something here. Then Allah tells us of Muhammad, that he is the promised liberation. He is the one to bring you liberation, freedom. This is the promised one in the scripture in the people of the book. Not in the mythology because there's a progression from these ideas for the people of the book. Great progression. Those people there, they were just brought into their understanding upon appreciation for the excellence of man. Human sensitivity, has a muscle of intellect.

 The people of the book they had received revelations, guidance! Guidance that was intended to bring them into, guess what? We came into the Quran and the prophet Muhammad. The prayers and the peace be upon us. Yeah. That was intended for them but, they missed it. Actually, it was intended for them but, not to be completed on man until Muhammad. So those A-Listers lost to them but, that was the will of God. They weren't going to get it until Muhammad and the Quran.

 It would take me too long if I just said that with all this that I'm looking at now. It's just wonderful but, I'll tell you what I want to deal with right now, now that I'm not going to deal with, because I don't have time. Allah took it from me so, I shouldn't tell you about it.

 Anyway, Allah tells them, say, Muhammad now, that he is the one, the liberator to take the yokes off of man. Now, I know these yokes mean the physical yokes. Muhammad came with the guidance of God and it ended slavery as slavery was existing at that time. Slavery, real slavery was ended, by the prophet in the ummah of the prophet there was no real slavery.

 But, the real bondage is the bondage is man's intellect. So the greater liberation is the liberation of man's intellect. I would say that all generations before Muhammad were in bondage. Yes. They were in bondage. The chains or shackles or yokes of bondage was eh darkness right? The darkness! Then comes the muse, the light and the shackles removed, the yokes are taken off their necks. Allow me speculate, he removed the heavy yokes from them. Even the light yokes. The physical bondage is a light yoke but the mental bondage is a heavy yoke. That's a heavy yoke on man. Not that the element is not heavy but, when you consider the two, that's what I mean.

 After he comes into our understanding and we look at the two forms of slavery, the mental slavery is much more punishing and a much more burdensome thing on man than physical slavery. Hell, many physical slaves do progress. They progressed more after slavery than they did before. Got in a good situation, got close to a man of knowledge as a slave, he learned things. Learned how to read, learned profession, got him a profession while he was a slave, just from being in a better environment.

 The light that ... and they follow the light that came down Ma’ahu. Now Ma’ahu, this HU means "which came down with the inspiration, see? Came down with the inspiration. Means the inspiration., And Allah, he didn't mention inspiration. He mentioned Muhammad. So, most of the translators or commentators don't want to deal with that too much. Mahu, This "Hu" because they suspect that the most important thing is the inspiration and they don't want to give too much attention to Muhammad, for concern that people might go to an extreme worshiping Muhammad. So they don't want to ... they're careful about that. What we should understand is that the most important thing is the inspiration. Mahu, hu, the inspiration that God gave him (Muhammad) by the angel Jibril, through the angel Jibril. By means of the, by the medium, Jibril, the angel Jibril.

 Also, the light that came down Mahu, Mahu, inspiration, how does the inspiration materialize? The Quran, right? The Quran. The Quran, when we look at it like this, that way we just hear it with nothing but this ear, the outer ear, the Quran is just like a gross body, isn't it? Beautiful, wonderful gross body. The great light comes with guidance from the intellect. For the intellect is guidance, to enter the Quran. That's when the Quran itself is translated out of the gross body, into an illuminated body. It becomes an illuminated body and not that it's shining without that illumination. It's shining somewhat without that. It's glowing without that. Like gross bodies will do, some of them. They glow without fire. Precious metals glow without fire. Many other things they have the glow of the light without fire. So the Quran will glow without enlightenment but with enlightenment then, it lights the world. It lights the whole world. It becomes the brightest light on earth for man.

 The light that came down, Ma’ahu. I believe that this is saying to us that Muhammad was created as the potential of man that will take man when that potential is released or, revealed or, freed, will take man to the destiny. He will take man into the destiny. The great destiny. That is light isn't it? Isn't that light? That's great light. So Allah speaks of him as a ... oh how does it go ... a light broadcasting its light. Speaks of him as a light, as a sunlight broadcasting his light. So Allah has given this description of the prophet. Allah had given this description of him. It doesn't say siraajin muneerah. Allah doesn’t say shams (sun) because He doesn’t want us to get back into that wrong concept, you see?

 They want us to go back into the ignorance of the mistakes of the past. But says Siraajin Muneerah, A light broadcasting, fanning out, broadcasting light. Spreading light. Propagating light. He propagated it didn't it? He propagated light, spreading his light. I'm not rushing so have patience.

 I get heated up in the cold. Hey there can you hand me that basket that you have? Excuse me sir, for having to do this. Thank you, thank you.

 See how wonderful Allah is? The learned now. Now think on when the Quran came. Don't you know there were men back then who knew of the ancient wisdom? They were priding themselves in being an evolution of man above the ones that didn't know it. They thought they already had that transition, that evolution.

 Now should God come and just knock down or deliver a cruel blow their ego and just disregard everything that they had just taken great pride in? No, God respected that, give us some sympathy. They were wise enough to know "Yes, God is here. Then they see where God is leading them. Oh and they love Allah so much! They say Ar Rahmaan, Ar Rahmaan.

 Same God that showed us that before, look what he's done now! and they said "what is this?" These believers said Ar Rahmaan, Ar Rahmaan and Allah revealed to the prophet, call on him by Allah or by any other name because to God belongs the most beautiful and most excellent names. The light that came down with him.

 So, here prophet Muhammad is given to us a hint that he is an illuminated body. The Quran the revelation the inspiration in him. It becomes in him ... now he becomes, the Siraajin Muneerah. Illuminated bodies. Coming down from the high heavens, back on earth where he began. Huh? Same man, same mortal` but had a life before but it was beautiful and great wasn't it? Beautiful and great before. I'm sure that the great Ancients, the ruler of Ancient Egypt that came to realize that God must be one and made it a law for his kingdom, of his rule that the people worship only one God. I'm sure that we can compare the prophet in fate before the Quran. Before revelations, with that man. The prophet refused to worship any old God before we even became prophet. He had that excellent behavior, so he's also a sign in his first life he is a sign of the best of man in his first evolution.

 He was the best of them. He had the best of human sensitivity. He had the best appreciation for the intellectual excellence of man, for business, for proper manners, for proper speech, for proper discourse, for proper judgment. He had all that before he was made prophet. In fact we don't see what's changing him as a person. From the time, from what he was before, to what he was after the revelation. The only change that we see in him is the change in his intellectual ability. But he was the same kind of personality, and the same kind of rational man before the Quran. So Allah must have created him. No one or nothing can be giving credit for that except Allah. Allah created him.

 Now here he comes with revelation. Not that he hadn’t received revelation before, but you know the great opening of progress for the Muslims came after the prophet ascended and came down again. Then the government started in Medina… Siraajin Muneerah!

 If I was back in that time as an intellectual, I was taking pride in my possession of the knowledge of man's intellect as the sun for man's society and I was interpreting that from the myth of Osiris and then I hear this of the prophet. Can you see the effect, can you see the great effects?

 Now here he has paid a compliment to my pride, and give me a likeness off the idea man already had. Just making it so much more significant to me now and giving it to me in a much richer form a much greater form that I now put down and the little small light that I have. Yeah. I take the big light. I take the big light. Yet, the big light is telling me that God recognizes the small light. He doesn't recognize spirit. Please don't go away and say that.

 But God recognized the small light, the small symbol, this thing and it's small perception. God recognized it, and shows him how this thing working in the mind, the soul of man, was actually the working of God. That he would one day open up for man in his intellect, so that would see "Well here is where God wants you to come with this idea."

 Its very, very, very critical what we're talking bout now. Very critical. What do I mean by that? It's critical for language, Language. Here we are using the language, and they call that symbol God, the Divine itself, right? We know this Quran is not God. This Quran is the revelation of God. That's the difference right? That's the difference. They say the revelation as God. We see the revelation as revelation, not God. The revelation is God's light, his light. Now, his light, his revelation, and his light comes into man. Can we say that prophet Muhammad had no divine entity in him? We would be absolutely wrong. If he had the Quran in him, he had a divine entity, an entity of divinity in him. But was that him? No. That's the difference.

 Those before, they said the divine in the man, made the man God. No. The divine in the man does not make the man God. That's not the man in him. That's the light of God in him. That's the revelation of God in him. That's the new life that God put in him. That's a high life for him, a greater life for him, serving him as guidance. It's not of his nature. There ain't no free nature. One nature. The mortal nature is his nature. The divine nature is God, for God, you see? Yet his word is divine isn't it? And his word has the divine nature in it, doesn't it? You can't say it doesn't. No we have to know that it does. This word has the divine nature in it. It is not human. If they think any human can do this, let them all get together and join with the company of the Jinn, with the ranks of Jinn. Buy my a Jinn and let them all get together and work on it as long as they want to work on it and they won't be able to produce one like I tell you. Won't be able to produce one line, one ayah.

 So it is clear to us that this is not mortal. This is divine. If it's in the mortal, the mortal is not that and, that is not the mortal. That is divine. The mortal is mortal. The mortal coming with it brings us both the divine and the mortal, but we must keep them separate.

 You see how the concepts look the same? It's just a critical dimension of language that makes us understand that they were wrong and we are right. Can't you see now, Christians who believed in Jesus Christ, as he was presented, hearing this, shedding tears? Oh they said "Oh look at this great mercy" Respect in what we believe but cleared it up for us so that we are not guilty of shirk. They became the prophet’s best followers. Yes, they did. They had a few outstanding ones from the Meccan's. The greater, the help to prophet, in time, came from other lands. It came from other lands. Came from Africa. That's right. The Moors out of Africa. They brought great progress for Islam. In Spain for about 500 - 700 years and the light that came down with him.

 Okay. So I think I've said what I wanted to say. Now let’s go and read the chapter.

 I will tell you all this and please, erase this from the tape if you don't think you can manage it. This is the honest to God truth, and I know what a lot of my supporters think about me. If I didn't know the truth, I would think I was a prophet. Cause I'm sure things have come to me more than have come to prophets. Not all prophets, but many prophets, I'm sure, have never received what I've received. I'm just telling the truth. This doesn't make me emotional or anything. It doesn't. I'm humble, I'm very humble.

 See you all are blessed. No, I'm not joking. You're blessed. I'm blessed and you all are blessed. Really, you all are blessed. I'll put it this way: we are blessed because by myself, there is no blessing. I wouldn't get a blessing by myself. Don't underestimate what you've got here. Allah blessed me more than he blessed many prophets, and I'm not a prophet. Never was a prophet. Never will be a prophet. I'm not a Messiah. I am nothing more than a man that has been educated by the Quran and helped along by God.

 This is in the Hadith. It says "God will teach him." Talking about one who came after Prophet Muhammad, coming after prophet Muhammad. "That he will not only be guided, he will be a guided one and, God will teach him, himself." See that's the difference. Now believe me, I don't want you all talking about this. This is just for us. That's the difference between the Christ and Mahdi. See the Mahdi is one who is blessed by God to continue the work of Muhammad the prophet. Whereas the Messiah, the Christ was promised too that others would come behind him. You know Christ one, Christ many.

 So the Jews, they believed in Messiah after Moses. The Christians believed also and after Jesus that some of their people will be illuminated. Their minds would be illuminated and they will not be Christ but they will be like the heirs of Christ. The people of Moses, they believed in the heir to Moses. The people of Christ Jesus, believed in an heir to him and called him Messiah, a messiah figure. Muhammad established peace be upon him, that after him will come the same thing. It will be a Mujeddid or Mahdi. One Guided, and rightly Guided by God. Mahdi. He is blessed with the Huda, the Mahdi.

 Now the one that comes in the Ummah of Muhammad the prophet, and there are many that have come before. The one that come in the ummah, and perhaps there are maybe beside me right now. I don't know. That one, he must resemble the prophet in his method of communicating the religion. He must resemble the prophet and he must be like the prophet, and not listen to others, nor, rely on others to guide him. The thing that we should know about him, this one, is that, he is not a sun or heir of the prophet. Like they made a mistake in the Islam thinking that some of the illuminated ones are the heir of the prophet. No. No one can be the heir of the prophet. No one can be his heir.

 It says " He is not the father of any of your sons." Now you know, we know the incident and what this is addressing directly but try to make it fit perfectly, with that incident, just try to do it. You can't do it! No because, they say this is referring to his adopted son right? His adopted son. Now they knew that that wasn't his blood son. It was his adopted son and they knew that he would never be come any heir, in the religion. HE wasn't qualified for that. There were so many others that were qualified for that.

 So put in that context but, that's not the context for understanding it. The context for understanding it, is, the rabbi, they always look for a son. A son of the father before him. Even the prophets, a lot of their prophethood was continued by a son of that prophet, and if he's got no son, Oh they were in such a gloom, dreading that. "Oh! No son." Like for Abraham right? "No son! Who's going to continue the prophethood? Who's going to continue this? No son!"

 So, it is given in the Quran that he is not the father of any of your sons. But he is the what? The Rasulullah, the messenger of God. It could've said that he is the last prophet, couldn't it? No, he is the messenger of Allah; meaning, no one is going to get an opportunity like this. He not only is the last prophet, he is the last one to get this Quran. All we can do is be blessed by God, inspired by God to get out of the Quran reading, what the prophet was giving to the followers when he was living with them, just as though he's still living with us. But he can't do it. He's gone, he's only a mortal but, God can do it.

 God can guide us just like God guided the Mahdi. God can guide us back to what he was giving to Muhammad the prophet and what Muhammad was giving to us all. No but he was the teacher; he was giving it, you don't get anything but some of what he gave you. That's all you're going to get. I doubt if you get all of what he gave. All of what he was prepared to give. All of what he gave. I doubt it. We can never equal Prophet Muhammad.

 He was the [inaudible]. We were talking about this yesterday in the khutbah. [Arabic] that means that all the possibilities of man’s growth, was within Muhammad. That's right. So, we don't expect to ever equal prophet Muhammad but, as a society we can not only equal the society that he formed. We can surpass it by cosmic miles. The proof of that is right now. They talk about the Ummah, the glory and the greatness of the original ummah. But, with the progress that we have and in societies and the natural sciences and, for the human intellect, if we get enlightenment now, the kind Muhammad was given oh we'd have a world that would make that world look mighty small. Certainly. We can't make their virtue small, they had that. They had that.

 The virtue, the human virtue they had the best. We can do nothing but just follow them, in their excellence. So follow the prophet and follow the first of the leaders? Follow them, how? In their excellence. It didn't just say follow them, like some of them wanted to do "[Arabic] and he, when he would sit down, he would be so polite to do this and this." Yes, okay, I follow him in his excellence but, that doesn't mean I should follow him as a person. See that's the difference. Don't follow him as a person, follow his excellence. Appreciate his excellence and follow that excellence. That's why I said follow them in their excellence.

 Actually, if we follow Prophet Muhammad, as a person, we make be basically guilty of shirk. So it says, uswatan hasanatan. So what qualifies his Uswa to be a model for us? The hasanah. So they follow the Prophet and the light that came down with him, Right? These are two different ones. The light is the guidance of God, and the prophet is his uswatan hasanah, right? Not only that, we know the Uswatan Hasanah it is guiding us but, it's guiding us with the Quran. Right? It is guiding us with the Quran so the excellence of the prophet ... we follow the excellence of the prophet. They say Sunnah. I don't like the term Sunnah too much, we use it too much. We should just say follow the prophet, that's enough. Rather that say follow the prophet’s Sunnah.

 Allah doesn't say follow his sunnah in Quran. He says follow him. So now the cause of the split, the division, there is a need for the one side to say, this is how we perceive Him. So they start using the term Sunnah to say, this is how we perceive, see him. ***But, they established what is Sunnah, right?*** In the time of the prophet, what established what was the prophet was his role as the messenger of God, to teach and his character. That's what established what was the prophet. The light, the Quran, how he delivered it and his own character, his own excellent character established what was the prophet you know? If you read back there, before "the passing of the prophet." Prayers and peace be upon him. Who lived, he's not dead.

 When we read of them, back there, nobody's using the term sunnah of the prophet. No they said, we heard the prophet say "We saw the prophet do it this way." Then later those same people used the term Sunnah. So here the Muslim community is plagued by a division that was started way back then.

 Yes? And I'll leave that lessor one, but the biggest problem is Sunni and Shia, that's the biggest division, the most troublesome division. But these others they will never be recognized, these other small ones, they will never be recognized. Over the years I've told you old, I've played down the importance of us identifying as Sunni and that's because I see a problem with it. We favor the Sunni and their understanding of Islam over the Shia. That's clear, that's definite. No doubt no doubt. But, I'm not conformable with either one and that's the honest to goodness truth and I have to tell you. I told them! They know it. I told them you know, if we have three of them I let them know "I'm not comfortable with this language Sunnah." You know? The Sunnah the prophet. Sunnah means like an established pattern of behavior. Established pattern for the way things, the way we viewed, the way the activities or the things were seen by the observers. See that's the Sunnah.

 The religious community, I'm going way back now, going way back, to Adam. The religious community, over the generations. Formed their view; their idea of the Sunnah of God. That we perceive that God does things this way. That God did this because we recognized the Sunnah the way that God does things. So, from that knowledge of the way that God does things we say God did this. So they, over the any generations, they form the idea about what is a sunnah of god.

 Let me tell you something, God respects the pride of man. Especially if in can be justified and it can be accepted. In the Quran is the language, the Sunnah of Allah. That language is in the Quran. His Sunnah, God's Sunnah.

 Now if we don't have some caution now, don't you know in time, another sect is going to come up and say the Sunnah of Allah is over the Sunnah of the Prophet. This thing just leads to nothing but trouble down the road, you know? The Sunnah. The debate over how we are to see the leadership in Islam, Sunni idea and Shiite idea, leading to the disunity and actually the slow demise of the Islamic community, on this earth. That's what it's leading to. They can't convert to Shiite and Shiite cannot convert them. You get a few going over cross the line but, basically they stay the same don't they? Shiite stay with their percentage of people. And the Sunnah stay with their percentage. They are not affecting each other in terms of reducing the numbers or increasing the numbers. The percentage I mean. That tells us something. Is this fighting going to go like this until the end of time? If anybody can end this thing, it's the Muslims of America.

 I'm telling you. The muslims of America. See they can't end it because they're enemies of each other. But if another party comes up, a neutral party, well not quite neutral but a neutral a neutral party, comes, especially from America. It's possible that God intends, it’s in God’s plan that we actually end this division for muslims. This division of Sunni and Shiite. And I'm telling you I have the will the spirit and the determination to do something about it in my life. Not that I can end it, but I am trying to appeal to their centers and I don't intend to stop. I'll never intend to establish myself as a Sunni. Not in their sense of this terms. Nope. Never. And I don't like it that you all call yourselves Sunnis, Sunni muslims. You never hear me call myself a Sunni Muslim. No. I don't say Sunni muslim. Don't say you're not and don't say you are. Don't say you're a Sunni Muslim but say you are not a Shiite muslim. You see? Don't say you're not a Sunni Muslim but don't say you're not a Shiite.

 Why? Because Shiite, they have allowed religions other than Islam to influence their concept of God and also their concept of prophet. And I can prove it. I can prove it. There's no idea of no 12 in this mind so where that 12 come from? This twelve is in the people of the book. It comes from there. There's no idea nor inheritance by blood in Islam so, where did they get it from? They got it from religions before, from other religions. There's no idea of somebody coming and having an immortal body in a human being and stand on this earth for 500 year and and were going to see him after 500 years. Nobody can find a concept like that in Quran or in the prophecy. Nothing to justify that idea.

 So their idea is shirk and Allah shows us with their behaviour that they're not the followers of the prophet. Now we know there's exceptions, there's exception. We've found some Shiite among them that would be the exception. There are always exceptions. Somebody that's different. He's behaving this way and he's not inclined to go to the extremes of Shiism. You'll find that. I've met some beautiful Shiite Muslim brothers but the rule is not that.

 When Imam Khomeini, May God forgive him his errors, grant him paradise, I don't' say sins, I don't believe he was conscious of it as sin. He made errors you see. They're innocent, they're sincere and devoted to God stronger than most of us are but, that doesn't mean they're right. We know that the people devoted more to idols more than than they were devoted to the guidance of God that they came to prophet Muhammad and write of it in the Quran. You're supposed to glorify Allah more than you glorified your fathers and the idols. Make over this more, you know? So obviously they were making over ... they hadn't come into an enthusiasm and to an excitement for their devotion that would measured up to what they showed for the idols and for their fathers.

 So, just because these Muslims, they're called Shiite or whatever they're called, and even Sunni. If they call they have this great devotion to Allah and all that, that doesn't mean they're right. They could be guilty of Shirk.

 What time we have?

 Oh thank you, Good.