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# IWDM Study Library

# THE WORLD AND THE HEREAFTER(Parts 1-2)

### By Imam W. Deen Mohammed

Speaker 1: The following lecture titled The World and The Hereafter was recorded at East Tech High School in Cleveland Ohio, June 16th, 1996. The speaker is Imam W. Deen Mohammed, Muslim-American spokesman for human salvation; and now, Imam Mohammed.

Imam W. Deen Mohammed: Assalamu alaikum.

All: Alaikum salaam.

Imam W. Deen Mohammed: Praise thee to Allah we say Alhamdulillah, alhamdulillah [foreign language]. Praise be to Allah, that is to God, the Lord sustainer of all the world. We witness that he's one, and that he needs nothing of his creation. He was before everything, and as the learned say in this religion, he was before everything and he is after everything. He exists alone, needing nothing from anything outside of himself. He created the world and everything in it, out of his desire to give love, charity and knowledge to his creation.

The best of his creation is his perfect servant, and that servant that we see as example to us and all the world of human perfection, is the one to whom the Quran was revealed the last of the Prophets, Muhammad ibn 'Abdullāh of Saudi Arabia - what is now called Saudi Arabia, it wasn't called that before - who was on this earth, given the message of Al-Islam to humanity, to the Arabs of Arabia, to the Africans of Africa, to the Persians of Persia- what was called Persia, now Iran - and all the people in that area. Also in his day and time he sent messages also into Europe and sent ambassadors to represent him and the message into Europe, into the known world of that time. This part of the world had not yet become known.

That man, we call Muhammad the last Prophet, the seal of the Prophets. He is the model human person that God has given us. He is the perfection of the creation of the human being in its perfection. That perfection didn't come all at once. It began with the creation of the first man Adam, and it continued with the great Prophets that God sent until the last Mohammad ,and he whole of the people, all people on this earth, they are of the same substance, of the same material, but one among us excels, one among us is created the best and excels, and become the model for all of us in the whole world; representing us, what we are, what God has made us.

I repeat, that with all of us is the same material, therefore we all are growing more and more into our completion or into our perfection as creatures that God Himself created, or that God Himself made. I strive myself for better person in myself; a better behaving person, better thinking person, better acting person, better perceiving person, thinking person, perceiving person. I want to perceive, I want to understand better all the time. I want to perceive more correctly all the time. I'm never satisfied with my own, I would say, achievements. I want to make them better, I want to see them become better, and more perfect, and more complete. This is an urge that is natural for all human beings. Some of us, the cost of circumstances perhaps the cost of the situations we are put in, some of us are more aware of it than others, so we strive for it more than others. But it's something that's in all of us, we are created with it.

We have taken a topic for today. The topic is The world and the Hereafter, The World and The Hereafter. I pray Allah guide us to the results that we want, and I pray Allah that the results we want is results that he will accept, because if God doesn't accept what we present then it perishes. It dies, it won't stay around, it perishes. But if God accepts what we present it stays, it will not perish.

The World and the Hereafter: the common term for the world, in the Quran and also in the language of the Arab people is Dunya, Dunya. There's a little song I learned from my professor along with others who he selected for-- well, actually is training us to act in plays that he himself put together. He wrote the plays, he directed us, everything. Professor Jamil Diab who's the Imam at the Tempe Mosque in Arizona for a long time, but now he's a very old man, I understand he's still getting around which I'm happy to hear and but his son, he has a son I think that has assumed most responsibilities that he was carrying as the Imam of that mosque in Arizona.

Anyway, there was a little song that he gave us along with the script, our little script for the play, and one of these songs he gave us it went like this; it said the world is only what it is, the world is only what it is. That was the refrain that kept repeating in the song, other words what would be recited. It had other verses but that would that would be repeated over and over again, and that's characteristic of Arabic music. The music used to be backed up by or dominated by an instrument called oud. Oud looks like a small guitar or banjo, and the very word means that you keep returning back to what you what you just played, you just keep playing back what you just played. With that rhythm was the words, the world is what it is, it's only what it is.

[singing]

That's how it went; the world is just what it is, the world is what it is. Well, I don't think the learned in the religion will say that that's true. All go on and on, our level out of life that is true; it's only what it is, it never changes, it just stays just what it is [laughs]. But there is a higher way to view this external world of matter or material things, and when we view it in the way that God intended for us to view it, then we have the right idea or the right view of it, and we are situated to progress in that world, depending first of all on the God that made everything and then on what he has made to support us as he has designed it to do, to support us. Yes.

I would like to begin with the concept of Tawhid, to explain how Muslims are how the creatures of God and all of us are creatures of God, are to view the world, and also how we are to view the hereafter. The term hereafter is English. When I say English, I don't just mean English language that we speak; I mean the idea is also western. The idea is western or Christian; western or Christian - that term, expression hereafter. There's no such term in the Quranic language or in the Muslim language. There's no such term as here after; no such term. But we can study the teachings on life after death, the resurrection that is, and we may come up with something very close to this idea. Very close to this idea.

Let me give you the support for this kind of thinking from the word of God to us in the Quran. God says to us in the Quran there is Allah; Allah the god. That's what Allah is; Allah is the God. Only God, the real God, the true God. If anybody has the right God, then that's Allah. If the Muslim doesn't have the right God, then the Muslim he doesn't or she doesn't have Allah. Allah is the real God.

God says to us in our holy book that the paradise that he promises us expands or its width or extension, how it expands or extends, is as the earth, skies, and the earth. It's as the skies and the earth. God says also that his rule was first upon the waters. Then God in another place says that his rule is upon the heavens and the earth. That means everything. The rule of God extends throughout the creation. It's everywhere. If we understand, the paradise that God promises us, it is as if it was or it were everywhere. It is as if it were everywhere - everywhere. I'm establishing support for what I said. Now, lastly and obviously in support for what I said, that we will find something very near to that expression hereafter is this; God says that the person who dies and is resurrected will say upon being resurrected, upon the eyes coming open to the new reality, the new world after death. That person will say, "Why, this resembles what we had before." I've given that to establish my point, that when we look into what our religion says of the life to come, we may have some idea very similar to what is indicated in the expression hereafter.

Now, I think I can continue. God promised us an aboard and a state, an established order for our life. He promises us that using language, this language, Dar and that end-state, that last state, final state that God wants to eventually bring us to when all of this have been concluded that troubles us is called Dar ul- akhira. Dar means, simply, house. Al- akhira or ul- akhira means the final; the final, or the last, the end, that that's coming latest. Latest; that that's coming latest or we may say God is promising us the latter abode. This is the present abode. This life as we know it here is our present abode where we exist, we establish ourselves; where we have established our home in our society to live. This is our present abode. God promises us the latter abode.

If God promises us the latter abode, now listen to the language of God coming from our holy book the Quran. God says and seek with what I have made available to you, the latter abode. But don't forget your share in this world. [foreign language] You who normal Arabic, you followed me. If you know enough Arabic you followed me, I'm glad you could follow me. Seek with what God has made available to you. Use what God has made possible for you. That's what it means; available to you. Use it, for what? To gain the latter abode - the final abode, the last abode. old engineers, sing and train the youth to say, "All aboard?" It means, you all got on here and you got seated you're ready to travel? "All aboard?" as they used to say when they're getting ready to pull out from the station, to take your own to the next destination. "All aboard?" I remember hearing the preachers say in their religions especially Christianity in itself, that they hope for that heavenly abode. The heavenly abode. This is the earthly abode. They were hoping and praying for the heavenly abode.

When we speak of housing, we still use the term abode, aren't we? Bon Ami; Boarding house. It means a house where you get more than just bed to sleep in, you also get food, you eat there. That's the house that God created for us. This earth; it is a house that we can rest on and find comfort in, but also we extend our life by consuming the good food that God has grown out of the earth for us, produced in the earth for us, and therefore we have room and board right here on earth, don't we? Room and board right here on earth. The house that we're referring to is the house that will give us both accommodations, room, our food, and our drink. It will be the house, that greatest house, the abode, the final abode; the last abode.

We're beginning with the concept of Tawhid. God says, and the great religions call the, now by the present scholars, the Abrahamic religions after father Abraham. Peace be upon the Prophet Abraham. The people of these great religion Jews and Christians and Muslims, we're all go into this family of religions called the Abrahamic religions. We have been promised good establishments. We have been promised that final abode or that last abode or that abode we call the latter abode. We have been promised that. We have been told that the rule of God is the only rule. Whatever we have as a rule or an order for our lifes, rules, and orders of laws etcetera, for our lifes, it should come under the rule of God. It should be dictated by the rule of God. We should arrive at it from our conclusions that this is what the rule of God says we should have as our order or as our law etcetera.

This is what the three great religions believe. All of us believe the same. Tawhid, this is an Arabic term from the Quran. The Islam influenced the language and brought these new terms into the Arabic language. Many of the terms, in fact, most of the very special terms that we have in our religion were not before existing in language until God revealed to Muhammad the Prophet these terms, then they became terms in the Arabic language. I like to refer to this language, this special language that we have for Muslim as Qur'anic language - Qur'anic Arabic - came with revelation and set new standards for Arabic speaking, set new standards for every grammar, set new standards for Arabic beauty. Arabic has always been a beautiful language among the romance languages, eastern languages like Spanish, Italian and few others. Always been a beautiful language; melodious language, musical in its sounds and rhyming etcetera. The Quran heightened that. The Quran brought that to greater heights. While doing the more important job and that was making the language more rich in wisdom and more rich in purity - richer in wisdom and richer in purity.

Tawhid, this Tawhid or this oneness begins with step one in our understanding, God is one. Now this was the commandment that the Jews received, that God is one, right? Some make the mistake of thinking that when Jesus Christ, peace be upon the prophets, when he came he changed that. He didn't change it. He also said God is one, according to the Bible. If you look really very carefully, he is saying God is one. For Jews, Muslims and Christians God is one. This is the idea, what I'm doing now at this particular stage in my presentation or speech to you, what I'm doing now is explaining the idea of oneness, of Tawhid and showing how this idea is important. Very important it can't be overlooked if we are to have the right perception, the right view and the right attitude toward the world and the hereafter.

Everything came because of the existence of one, and that one was God. Everything else came because of the existence of that one. All existence depend on the first one. Like some of the great scholars or philosophers in Islamic thought, or the Christian may say in Islamic theology-- I don't like their expressions for Islam. They identify God as the first by calling him the first cause. The first cause, C-A-U-S-E; the first cause. The reasoning is this, that for everything there's a cause. Everything has to have a cause for it. If I'm here something caused me to be here. If the earth is here something caused it to be here. You see? That's the reasoning. It goes back and the scholars, the thinkers, the Philosophers they find that there's no end to this. Well, for everything there's a cause, where does it stop?

God, the merciful finally gave them rest and relief by giving them a belief in a cause that never had a cause before it. A cause that never had a cause before it. Itself was never created, was never produced; nothing ever brought it about. It never had beginning. It is without beginning, without ending. It's the eternal cause; existing always. They came of this idea for God. Then they have a satisfying idea of God. We know God gave this knowledge to the prophets, especially to Abraham or Ibrahim the Prophet, peace be upon him. As Abraham reasoned, with God's mercy or God's help, the great thinkers tend to reason and agree that there must be a cause that was never an effect of a cause. It was never an effect of a cause. Every other cause behind it was or is the effect of that cause, but itself was never the effect of a cause.

When we recite from this chapter, the Surah called Ikhlas - The Unity or The Purity, says God is one alone and one alone. Says God is eternal, not depending on anything. When they say lamb, he did not-- pardon me, he did not give birth to a son. He did not come into the world as a son of some something that gave birth him. He didn't give birth to a son and no parent gave birth to him, say that. When they're saying-- when God is saying that to us and the Arabic language I didn't give, I've given just the English, when God is saying that to us, God is saying, say God is one alone, say God is existing eternally and independent of all the other things. Say that he was never, he never was an effect of a cause. Say he was never an effect of a cause. He never repeated himself as an effect. Are you following me? He never repeated himself in an effect. He was the cause then he did something to repeat himself to make himself exist again as an effect of his own cause or his own action. Never did he reproduce himself as an effect.

He is the only cause that had no cause before him. He is never an effect. He is never an effect. All right, so much for that. Tawhid; understanding Tawhid begins with understanding the oneness of God, our Lord creator who made all of us. Then it extends logically to the thing or the creation that he made. If he is one and one alone, then he is the only designer of the original creation. The skies and the earth and everything therein; the original creation or we may say the natural world. He is the only designer then of the natural world. The thinkers, the great thinkers, Philosophers, we will make more to call them or whatever, the great thinkers they reason that this whole scheme we call the worlds outside of us, including ourselves because we are also made of creation, has a oneness. It has a oneness. So they speak of the oneness of matter or the oneness of all created things. They’re all created things in the sky, on earth, in earth, everywhere. All created things have one scheme, one plan, one law, one reality.

Science supports this. In fact, there was not existing what we call now the "exact sciences" before the Qur’an, before Islam was preached by Muhammad the Prophet, prayers and peace be upon him. There was no such thing existing as this language we use now, “exact sciences”. There was the science of mathematics before, there was the science of astronomy. There were many sciences before, and also what you call pseudo-sciences, not quite scientific but sciences. All of those were existing before but there wasn’t this expression, “exact sciences”. There wasn't a distinction between philosophy as science, and mathematics as science, under such language as “exact sciences”. That language came later; "exact sciences". I’m convinced that Qur’an and Islam influence influenced this kind of language "exact sciences" because it was the scholars in Islam studying the sciences that advanced the belief that all of these studies were in operation as growing processes and that they had not come to their conclusions that the wise, the learned, should indulge in these studies or these sciences, and seek to bring these sciences to their completion or to their logical conclusion.

Tawhid, the Tawhid, the oneness of God. The Tawhid, the oneness of matter or everything that he’s created or made; and also the oneness of life. This is another important step in understanding of this oneness; the oneness of Life. It is science today, again, it is science that tells us life is one. Though we are different forms of life, plant and animal, and so many varieties on each side of that description they gave, we have one nature in common. We all need the same situation to live and we all will die if we're deny that situation. Plants and animals all need earth, water, air, and sun; the conditions for life, and then space to grow. We all need that, whether they’re plant, animal, human being, dog, whatever we are; we all need that. The biology of the animals will help you to know the biology of the other animals.

If you study the biology of human flesh, it will help you know the biology of any other flesh. If you study the biology of any other flesh, it will help you to understand the biology of the human flesh. Flesh seems to be one, one in its essential design. When you study the plants, it’s the same. Though they differ from me, from flesh, the vegetables too are built upon cells and they are cellular in their construction. They are sexual, the meaning that they depend upon two sexes to survive, male and female. Two sexes to survive, you may not call them male and female, but there’s two sexes to survive in the plant world, two sexes to survive in the animal world. All of these similarities show us or point to a basic nature and structure, that there is one basic nature and structure to all of these things. Therefore, there is the oneness of these things. There is the oneness of life. There is the oneness of humanity.

When we come to human beings, human beings will differ. Some from Africa with black features, black skin and kinky hair and some from Europe with pale skin or white skin and straight hair. You find the different variations between these two extremes in Asia, in Ireland, in different other places. Though we have these differences, following the idea of Tawhid to its conclusion, to its rational, reasonable, logical conclusion, we conclude that though these people might be different in their appearances, in their looks, etcetera, and maybe even in their behaviors, especially in their cultural behavior, though they differ they are also one. They are one people, one humanity, even more important for us than the idea of one people. When we think of one people, we think of one flesh, one kind of flesh. But when we say one humanity, we are talking about the inner life, the inside life. We are also one and more truly one when it comes to the inside life. We are more truly one, I repeat, when it comes to the inside life than we are when we’re talking about the physical or the outer appearances.

This is our true oneness. Our true oneness is the inner person, that inner person. We’re all the same. We’re all the same when it comes to that inner person, the true person, the real person; the real you or the real me inside. Now, Tawhid, don’t forget I’m giving this discussion of the meaning of oneness in Islam that is a very important concept for us, Tawhid, to show that it has a lot to do with us coming to a right idea of what this world is and what the hereafter is.

Now, here is something else we must make note of here. Many people because of the extremes that man has taken himself to in trying to find God or reality or truth, we find many people who have not gone through these extremes have been affected by the language and ideas of those who went to those extremes, so much that some of us think to really get close to God, we have to get away from the world. We have to get away from the things that this body wants, the things that my flesh body wants. We have denied this life to have the good inner life or to have more of the good inner life; many people believe that. We don’t have to deny this life. I know some scholars will maybe will disagree with me in, Islam hastily before they hear anything that I’m going to say. We don’t have to deny this life. We just have to obey God with respect to how this life should affect us in the physical body. That's all, don’t deny it.

Our Prophet Muhammad, peace and blessing be on him, he is given to this world, not just to us, he's given to this world as a mercy. A mercy; he's a mercy to the world, to all the world. Allah says, God says of him, "He's a mercy to all the world." He told us that if we don’t marry men, if we men in Islam, if we don’t marry we put ourselves out of his following. That means if we're against marriage , that means if you're single or if you don’t marry for the whole life and you die single, that mean that. If you took the position in life that you should not have a wife then you took yourself out of the following of Prophet Muhammad. You are not one of his followers. Marriage is the way of the Prophet, is his Sunnah, is his way, is his tradition to marry women. To marry female is his tradition.

[laughter]

We're supposed to follow him, yes. If we don’t follow him then we're thrown out of the following. This is not only in our holy book, most of what I'm telling you is in the book of the people of the Abrahamic faith. What we have to identify, have to be able to search and seek and look in that scripture and we're going to find it. God calls us back from these extreme of spiritualism where we think our own flesh is ugly or sin. Extremes of spiritualism where we come to believe that money and business and making money doesn’t help the human being get closer to his God. The whole country of Indonesia came to Islam. The cause of its admiration, the people's admiration for the businessmen who were Muslims that visited their land and got acquitted with them and lived among them. They were so impressed by the businessmen, the business thinking and the business activities of these men who were Muslims that they decided to adopt the religion of Islam for their whole country. The whole country became Muslim.

Today the most populous country on this earth for Muslims is Indonesia. There are more Muslims in that one country, I think it still holds true. Other countries are growing in population but I think it still holds true that Indonesia is the biggest in population so far. These religions tell us that the good things of the world, God intended them to be for his faithful devotees, his faithful worshipers. God told the true in faith the good things of the world. The goods and the services by which life is supported and improved. These utilities, these goods and utilities wholesome things, he made them or created them for his faithful worshipers.

[silence]

Speaker: He made them or created them for his faithful worshipers. When I read the term Khayra in the Quran Khayra I find from my study that this term Khayra that God says he made for us. He want us the Khayra . That's in his life. God is saying to us according to my study and understanding, he want us to have the wholesome things of life. He want us to have the precious things of life that are good.

He wants us to have the beneficial things of life that bring good benefit to us. That includes virtues, it includes knowledge, correct knowledge. It includes good material things. It includes business, it includes wealth, and many others. It includes science, science. It includes technology. Because when I studied the meaning of Khayra that God wants us to have, that he created for us, science and technology come under that description.

They are Khayra . They are things that benefit us, things that have value, and also real benefits in our lives. That's Khayra . Have value and real benefit in our life. The question is raised by God. Who has forbidden these things? The question says to us as Muslims that God, this God that our world recognize or so, that someone was the forbidding believers in God certain useful, good and useful things, that he wanted them to have. Now, who took the world to the extreme? Are we from the good God wanted them to have? It was the all author of the extremes and spiritual devotion. Extremeness people, and spiritual devotion that neglected this material world and saw the material world as adversary or detriment, the harm in the human life.

Again, training people to get closer to the real spiritual state that they should be in after that, to their true spirituality by denying flesh and the material world. They're those people that took the world, God's faithful worshipers away from the good, practical life, and the useful things that he had made for his worshipers. They took them away from that. All of them were not honest.

Some of them were big deceivers. There were priests that carried philosophy but they would wear gold, silk , and had great hoards of wealth, a mass somewhere to put themselves while they're pretending to not be interested in it, not like it, not need it, not want it. [laughs] They had it as their security. Just like security in their freakish heaven.

 Allah’s promise to us then, Allah’s promise to us is good establishment in the world. Allah causes us to seek the more beneficial, the more gratifying, more pleasing, more gratifying offer that is offer of the abode , the lateral abode of a abode in the final stage in the end. But do not neglect your share of this world. Do not neglect your share of this world. Now, God tells us this, speaking to a rich man.

This was the rely that God gives a rich man in the Quran. A rich man in the Quran was insulting the dignity of the weak and materially weak or financially weak people, that he didn't have any respect for. He was insulting them. While at the same time, he was holding the wealth, and those weak people, those financially weak people and poor people, they had a share in his own wealth, in his wealth.

He was actually living on his effort, but also living on their ignorance, and living on their own personal neglect. Because of the neglect in them, he was getting more than his share, more than his just share. To correct him, God dealt with him very gingerly. God says seek by the means made possible for you by God. Then . Don't forget your share in this world.

Isn't that divine wisdom? I'm telling you that's divine wisdom. No human being will think like that. That's divine wisdom. No human being would think of dealing with a criminal that way. That man was criminal because he was holding wealth and neglecting those who are weak in poverty, and turning his nose or sticking up his nose up to them, looking down on them. He. God didn't say, this is your sin, you a terrible you are-- God said to him seek with the means that made possible for you the latter abode you will say in English Christian the language hereafter . Maybe he wasn't seeking the hereafter so God is telling him to seek it right? Then, God is not denying him this world. God is not denying him wealth. God and not denying him physical material pardon me, materials achievements. God said to him but don't neglect your share, your share of this world. God in a masterful way and the most masterful way of the divine when God calls his attention to his needs, to remember that he's going to die, he's going to leave all this, he's going to have to face his maker one day. All of this is going to be finish. Prepare for that day and God at the same time says, "I'm not against you having wealth." Have your share, have your share.

What about these others that you laughing at. Whatever God says to one creature, he says to all human beings. They should have their share too, shouldn’t they? When God answered that rich man, replied that rich man, he told every other man that will listen to the Quran, to the word God that came with the revelation for us. He told every other man that each of you have a share in this created world. One God created it, that God is no less my God than he is yours. He's no less my maker then he is your maker. One God created us. I am his creation. I am his dependant. There's another thing we have to understand, we are not all only the making or the creations of God, we are God's dependants.

He gave us life. The very fact that we had no life before him makes us dependent on him. We are God's dependants. Then he provided everything that we have to depend on for our existence. He's the one who created it. We are God's dependant's. That's what religion is saying to us when it says that, we are the children of God. Don't think of male and female married and having children. That's not the way, God does things quite differently. That’s the way we do things. We marry females or male marry female We have children.

God says whenever he want's one all he has to say is be and it is. Khun fa yaqun [Foreign language] he said be and it comes to be. He wills things into existence. He says also in Quran that whenever he wants another man or a male child, he says he creates that one from among those that he already created.

That's God, he creates that one from among those he's already created. That's that God, we are his dependents. Maybe I would say in an innocent way, the Christians and others have come to call those who worship God, our Father God or everybody really, children of God. What they mean by that dependants, God's dependants. He made us and he provided for us. He is the master the independent one and we are the servants, the dependant ones, his dependants. I'm telling you one time before I die, I'm still turning in my tax form every year. One of these times I will put myself as a dependant and put Allah down. As my provider just to have a little fun with him. They won't carry me to jail for that. They'll just ask me to correct it. Send the report in. Send a correct report in that's all they’re ask. Which I will do promply. As I-- after I have a little fun.

They are Allah’s dependents . The president and all the Agents and the Internal Revenue all of them, all of us are nothing but God's dependants. If we get big-headed we're in serious trouble. Now, to just strengthen this support. Add more support to the support that I'm giving you for the conclusion that we are arriving to. God says also of his faithful worshipers that they are the ones that will inherit the earth, will inherit earth. Now, If I'm supposed to reject this earth, deny this earth, this earth is not here for me, then why would God tell me I'm going to inherit it. We shall inherit the earth God says. God says and it is my true devoted servants who shall be the inheritors in the earth. They shall be the inheritors in the earth. Inherit means you come into the rights and possession. Rights and possession, rights and possession.

Tell me if this is really true and we know it's true that God said all this I'm saying to you. I'm sharing, I'm not only I'm only making you aware of these things that making more aware of these things that I'm sure you know about. If these things are true, then shouldn't it be part of my religion? To want to have a better establishment, in this material world? If someone would look at those who are just going along, neglecting the material interest, depending on government support to have food, clothing, shelter whatever. Are depending on handouts or crime. If someone would look at people like that, who are just neglecting their responsibility to actually get involved in business or in material interest and build establishment for themselves. They could look at them and say you claim to be a true Muslim?

How can you be a credit to your religion when you're showing no interest in these things that God said he promised his worshipers? You're letting the worst people inherit the world, the earth.When God says the best people His worshipers are to inherit the earth. That is the promise of God to the faithful worshipers of his, that they shall be the inheritors of the earth. Dear people, audience leave us in God. It's no small thing to read history and see the religious societies of the Abrahamic faiths, Jews, Christians, Muslims, victorious on this earth. Victorious on this earth. To see those people of that faith holding land, great land masses being responsible for great land masses and the resources the precious minerals and the precious things in the land under the soil. Commanding, business on top of the soil, industry, manufacturing, manufacturing, inventions, commodities, exchange of commodities, business traffic on land and sea and in the air. All being carried out or being done by the people of the Abrahamic faiths.

Before Christian west did it, it was the Muslims who did it. They develop the sciences, developed the trades, increase the industry upon this earth, extend it. Scientific studies, inquiry, research and enlightenment to others of the world like Europe. Particularly, Europe brought about a rebirth of interests and education in science et cetera. It was the Muslims. Now, we look at who's carrying this great responsibility, or who's in the forefront of it. It's the Christian west , the Christian west. The Jews played a great part in the time of the Muslims. Though they were not in great numbers they had part in it.

They were welcomed long as they didn't make trouble for the Muslim state. They were welcomed and they've made contributions doing the-- I would say that resurrection of the sciences under Muslim leadership. In this present stuff that has been made by the new world. The Jews have had a significant role also in its trust. We see these three things together, Islam, Judaism, Christianity and Islam we see them together. When we look at what people have been responsible for advancing the world. In the character of true civilization, I know you mentioned the bloodshed in the horrible wars and all that but we have to look at the continuous line of effort. The continuous line of effort have survived all that and have brought about a much better world.

It is the very same people that we will would condemn, it is those people that account for the great progress. The people of the Abrahamic faiths. As God promised. The children of Abraham is what God promised in the book? The Bible, the scripture that went the before the Quran? He promised that this would come to the children of Abraham. God makes it clear what he means with that kind of expression or language the children Abraham. Not those that from your flesh but those who follow in your spirit. Those who have your character and your behavior are your children, when it comes to Abraham. God said that of these people, God maae that promise. We see today his promise fulfilled . I wonder how come we don't have more preachers. Not to put any attention on myself. I don't want that.

I wonder how come we don't have more preachers in Judaism, in Christianity, in Islam, pointing to the proof, the fulfillment of God's promise to prophet Abraham peace be upon him. That those who follow in his way, in his path and his faith and in his spirit they would inherit the world. They would inherit the earth. That's exactly what has happened. Who command the skies now? It's not the witch doctors. The voodoo workers. It's the people who say we believe in scripture that came from God. We believe in Abraham. We say Adam was our first father. We say Abraham of our second father. We believe in father Abraham. It is those people of the Jews, Christians, the Muslim, they're the ones that are doing these things. Praise be to Allah.

To me this is a strong proof undeniable proof bright, bright, bright light truth, shining over the whole world, witnessing that God's promise has come true. We see how it came true. It came true in degrees with every prophet, every major prophet that came to advance this idea. It came closest to home with Moses and then again with Jesus Christ. Actually, they didn't realize it directly from Jesus Christ's effort peace be upon the Prophet. They realized it only after Muhammad came. It was only after Muhammad came and the Quran came. Then, with the light of Muhammad, Quran and Mohammed they were able to go back and research and restudy and pick up the sciences and make this great advancement they have made in the world.

That was the ancient world, the medieval world and it was the Quran and Muhammad the Prophet, the Islamic effort that brought the medieval world to be situated for us to have what we call the modern sciences and technology et cetera. Even the modern form of civilization. We call this modern democracy, or this new world democracy. It was that the coming in of Islam that made that possible. Because they were really in a limbo. They were in a stagnant situation with the gospel from Jesus Christ. The church leaders remain in the dark without advancing civilization until after the Quran was revealed to Muhammad. The scholars of the Muslim society developed the sciences again. It was that condition that made it possible for the Christian people or the Christian society of the West to get back on the track.

To get back on the true right track or the true role of civilization and bring all of us to this great height that we're come in the sciences and in technology and in the conveniences that are made possible by these Sciences and these technology. It's just not but plain truth. This is only plain truth. Now, the Tawheed [Arabic Language] the oneness. Don't forget that's what we are speaking on here. We are carrying this oneness to its logical conclusion. I repeat it's no small thing that history tells us that all of these great strides. Now, we know the Russians became communist. They became communist but they also were Christians before. They were not people who never saw a Bible. They knew Bible. They had Bibles. They had that. They can't say that the Bible didn't assist them. That they didn't get an assistance from Scripture.

They can't say that. Because they just interrupted the Christian rule for about 70 years right? About 70 years that's all that's not long. Then, communism fell. If they might rise again who knows. I think it's down for good. If it rise, it won't rise stronger. It will never be strong like it was before. It's going to be very weak.

[pause]

The world leaders and the leading communities of the world today can be identified as those who are of the Abrahamic faiths.

[pause]

Also when it comes to leading the world to a more just world. A more a fair world. A world that is fair by subjects et cetera. By its the dependent communities. Fair by the weak, treating the weak with more fairness with more justice and advancing conditions for perhaps having more peace and less wars, violence and trouble. When we look at the people who are in the forefront of that. Today they are the Abrahamic people. They're joined today by Buddhists, by Hindus and by several other religious groups. Even these religious groups in this modern time, they have changed very much their attitude or posture in their religions, they have changed to embrace the Abrahamic position. To embrace they're people of Abrahamic faith.

Because of them taking this position that the world the whole world order is all our problem, not the problem of just one people. The fate of the world, is a problem for all the people. Because of them taking that position it permits them to now work closely with people that were not even in their classification as religious people not class with them as religious people. The people of the Abrahamic faith, Jews, Christians and the Muslims now working with Hindus, Bhuddist and others.

Whose ideas, who's thinking ideas are being reshaped by the growing pressures from global community life itself. All of us having to live on this one earth, share the resources that God has put on this one earth. Share the spaces, be transported from place to place. This global dynamics itself is forcing all of us to work with each other.

The more populated we become on this one globe, the more we are forced to recognize each other and to cooperate and work with each other. Oneness and this is in the Quran. In many places so beautifully put. Allah says of the earth in the Quran. God says of the earth itself. That the earth itself is going aid,or edge man on closer further and further and closer and closer to the position that God wants him in. In his mind, in his heart, in his behavior et cetera, in his spirit.

The earth itself is going to do this. Because of the nature that God has given the earth itself. Says that the earth is going to behave as though it had received revelation from it’s Lord . The earth itself is going to behave as though it received revelation from its Lord. How wonderful. Yes, the people of the Abrahamic faiths we all have taken up, we each have taken up the concern that produce more when respected than any other concern when taken up.

Of all the concerns producing for Humanity, the concern to have all interests placed under divine authority has produced more or has held the lead. Place all interest under divine authority. That's what the Abrahamic faith requires. That we place all interests under divine authority. Under God's authority. Now, we have for man the tools in our body our physical members of our body, like our hands, our feet et cetera. The eyes and everything, they all work for us.

When we look at the world of progress for human beings we have to credit one Organ. One organ in our creation with the progress more so than any other organ in our creation. That organ is our brain. Or we may say that human intelligence and the human intellect. Without this we couldn't rise above the animal world and go to that level we call human civilization. The level for humanity to go up to. We couldn't reach it without this special brain. The special intelligence, human intelligence. Human intelligence or the human intellect that God created.

Now, we know the heart plays a major part to the heart but the heart cannot communicate anything to us except through the brain. The heart itself depends on the brain for communication. To know that this is not the way to treat another person. That's indecent or this is bad behavior or this is violence. To know that we have to be able to think in our minds. We have to have a working brain to even think that. The thing. If a person is retarded, extremely retarded mentally they don't know decency and indecency. They don't know justice and injustice. They just know hurt, pain and good feelings. That's all they know. They will do the indecent thing. They will do the unfair thing.

They will be planned and come over here and hit you on the head with a hammer and laugh. When you cry then they'll be hurt. They didn't know they already hurt you. The brain is very important. Don't forget that the brain is very important. The brain is your government. Is your ruler, pardon me and your government. The ruler in your government is the brain and it receives the complaints and the messages from all across to the body. It has to be able to digest or to read these messages and understand these messages and know how to take the right position. This is the ruler up there the head .

God doesn't make a mistake. When he put the heart here and the head up here. He didn't make a mistake. The great achievement is to bring the best of your heart to your brain. If you do that then the brain will have that help it needs to be the best brain. Bring the best of the heart to the brain. Into the brain and reject the worst of the heart and the brain will be the best brain. It is intellectual devotion that comes after fate.

When you have the right faith or you have God as your boss, you can't do it until you accept that there's a boss over you. You’re not your boss you didn't make yourself. You didn't design yourself. We didn't do this. God did it. That's the first condition to accept God. We accept God's input, then our brain can work right. The brain can work right here. Then, you'll get the great benefit from my intelligence. When we accept that God is the rule over us. We will get the great benefit from our intelligence. We will find that we will be good. At a good situation or will be very a situated very nicely to have all good progress in our life. Personal life and in the life of our society.

Today the Abrahamic faiths are joined by, I repeat, the other great religious Hindus, Buddhists and some others joining together to help rethink this life and plan a better future for all people on this earth. That we will have prosperity justice and peace that God wants us to have. They are the peace promoters. I am a member of a group, worldwide group- called the world conference of religion and peace. Also a parliament of religions, world religion the parliament of world religions and some other groups that I'm associated with, world groups. I'm meeting Buddhists, Hindus and other people of other faiths there. I'm not telling you something that heard about. I'm telling you something I know. We sit in meetings, I'm on the board. I'm one of the presidents of the WCRP an international president of WCRP. I'm in contact with even some more organizations. The latest that I'm in contact with and having discussions with is a group called the-- it literally means the fireplace. They began as the leader of the young Catholic woman. She was a young Catholic woman, teenager believe when she started. Her thinking, her different thinking and she started a movement in Rome. The movement grew. She went to Pope. She discussed the movement with the Pope. She felt that she was a true Catholic but at the same time she felt that she had a new mission to advance a better idea of how Christianity was supposed to be lived. The Pope gave her his approval and named the-- told-- suggested her that her group should be named the Focolare group. I met with these people. I'm so impressed by them. They're some of the best Christians I've ever met in my life. Some of the best believers in God I've ever met in my life.

I met with them I'm becoming acquainted with them. They're doing some things. I think we can have some real of a relationship with each other, real Association with each other. I think some of the things they're doing, we can do too and benefit. Benefit from what they're doing and they benefit from what we're doing. I much rather they got a good bank, a good sound of bank. Why not bank with real good Christians who are working for the betterment of the world and they help people have better life. Why not help them with our dollars and invested in their bank until we get a bank of our own.

Than just to give it to any bank, where the people may not even care about their own neighborhood where they have the bank. You see? I'm looking at these things and that maybe we going to have some real substantial involvement, our relationship with them. They already have Muslims with them. Many Muslims are with them. You don't have to change your religion to be with them. You just have to agree with their vision and strategy for bringing about good in the world. It's not going to change ours. We have our own vision and strategy. It's not going to change ours but how can we all live with each other, coexist in peace and go even a step further and assist each other and good doings on good actions, good things and good deeds so that we have a better world and get more results for--

[silence]

[00:47:06] [END OF AUDIO]