1. Guidance, Revelation and Education
2. Part 5
3. **Imam Warith Deen Mohammed**
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00:00 Imam W. Deen Mohammed: What Allah says? Allah says that the soul is nafsin Al-Mut'mainah. That's one description of the soul. That is the nature of the soul that want to be pleased.

00:18 IWDM: Nafsin Al-lawwamma is the nature of the soul to want to condemn and criticize certain things. Nafsin Al-Amara is the nature of the soul to give it self impulsively, impulsively, for authority, to have authority. To behave impulsively in order to get authority. Isn't that how we start getting for authority? No, I have a right to be the one.

[laughter]

01:00 IWDM: I don't think you should be the one. I have to stand right up there and tell me that long years ago. But let's say you should be the one. I could be the one. How come I can't be the one? I hear a guy talking, he was challenging me from the floor. He probably, most likely, could never be the one, because he hadn't done anything to show qualification. And he wasn't a young man. He had a beard. He had hair on his face. He had all of that time, and he hadn't qualified at all. So, most likely, he never could be the one, but he was impulsively asserting, "How come I can't be? How come it's gotta be you?" Doesn't have to be, just qualify.

02:13 IWDM: So, he describes this nature in us. And Allah says, Khalaqa fasawa qadara fahada showing four progressions for the soul, how the soul progresses to intelligent behavior. Calculated in intelligent behavior, how the soul progresses. This is the Quran giving us this. The Bible, also gives us the nature of the soul. You don't know it. You don't know how to find it, cause they put the story language, put an allegory. Not given plain like it is in the Quran. But that there was a prophet in Noah. He has three sons. And those three sons represent three progressions. For the human soul.

03:10 IWDM: The same that's given in the Quran, Nafsin Amara, Nafsin Lawwamma, Nafsin Mut'mainah. Three progressions. And it's also in the Bible. But more shrouded in mystery. And then the fourth, given again in the Quran, says that, "wa tini wa zaytun wa turi sineen wa hadha baladil Amin" Four movements, three and four, see?

03:43 IWDM: "wa tini, wa zaytun, wa turi sineen, wa hadha baladil Amin" Four, look. Khalaqa fasawa qadara fahada See? Look. Khalaqa fasawa qadara fahada Guidance, huh?

04:05 IWDM: Look, again. "wa tini, wa zaytun, wa turi sineen, wa hadha baladil Amin". So, where's the guidance to go? It's to take you to community establishment, wa hadha baladil Amin. So, what is the purpose of human life and creation? It is to establish human community. So, when God says, kuntum khayru ummatan ukh'rija linaas. "You are the best community evolved for the good of all people." God is telling you that you inherent life, nature is community establishment, so community establishment is hereditary, just as is the other great human values that God reveals to us for us to identify him or with. Their inherent values. Qad Karum'naa bani Adam We have certainly made honorable, every descendant of Adam. And then Muhammad says, kataba ihsaana kulli shay[foreign language] Huh?

05:29 IWDM: God prescribed excellence for everything. And he said, "Every human being has inscribed upon his own nature honor and excellence." Honor and excellence. So, here, our society, the new world, giving us all this beautiful language about human value, and human worth, and human purpose, et cetera, and we didn't know all of it was in the Quran and in a much more impressive package than what we get from our government. Yes, it is. Much more impressive. So I've just about brought this to the conclusion. So all these ideologies are, and isms, are put out here to attract you away from your higher calling. Don't except them, they're the schemes of Satan. Thank you and peace be on to you. And see you next Sunday, if they can do it. Peace.

06:53 IWDM: We are... Some of you are leaving. Lets make a dua.

Our Lord, do not permit that we deviate and go astray after you have guided us. And give us from your presence, mercy. For surely you're the granter, amin.

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