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Wednesday



Title: The Adamic Reality

DVD title: The Adamic Story: The First Human Being
The Beginning of Ba'at and the Khalifa

I want to talk about Hazrat Adam (as), and tell you the story again. Allah says in Qur'an:

Remember when your Lord said to the angels, “Surely I am creating a mortal being from clay, and when I have formed him and breathed into him from My spirit, then fall down before him.” So the angels prostrated, all of them together, save Iblis. He was arrogant and became one of those who cover up the truth. Allah said, “O Iblis, what prevents you from prostrating before that which I have created with My Hands? Are you too proud, or are you from the high ones?” (38:71-75)

Islam gives us with incredible details of the story of Hazrat Adam (as). And of course, the most important thing is the meaning of it today, not just the historical story of it. But I think that only through the eyes of a Sufi can you take the history and see clearly what it is. We know that the Qur'an is a living Qur'an, and that means everything in it has to have life to it. It is al-Hayyu al-Qayyum, the Ever-Living and Ever-Lasting. The Christian and the Judaic stories are similar, but there are important differences. The Book of Genesis describes Adam (as) as being made from the dust of the earth. In the Talmud, Adam is described as being kneaded from mud. In the Qur'an, Allah says:

Verily, I am going to place mankind, generation after generation, in the earth. They said, “Will you place therein those who will make mischief and shed blood while we glorify You with praises and sanctify You?” And Allah said, “I know that which you do not know.” (2:30)

Thus begins the story of Adam, the first human being. Allah (swt) creates Adam from a handful of soil containing portions of all the varieties of all the earth. This is what we know from our insight. The angels were sent to the earth to collect the soil Adam was created from. The soil was red, white, brown, and black. It was soft and it was hard; it was malleable and it was gritty. It came from the mountains, from the valleys and the seashores. It came from the infertile deserts and from the most fertile lands, and all the natural varieties were combined in between. All the descendants of Hazrat Adam were destined, just like the clay was, to be diverse.

Everyone, as we know, has different appearances, different shades, and different colors. Though we have similar attributes, we have different attributes and balance. We have the same qualities, but they are stronger in some and less in others. Throughout the Qur'an, the soil that created Adam (as) is referred to by many names. From this we understand something other than a simple story. We understand a methodology. Each name for soil is used at different stages of creation. The soil taken from the earth is referred to just as soil, but also as clay. And when it is mixed with water, it is called mud. When left to stand, the water content dries up and it becomes sticky clay. If left for more time, it begins to smell, and the color becomes darker and it becomes smooth. It is from this substance Allah molded Adam (as). But it is a figure; it has no soul. It is left to dry, and it is called in Qur'an "sounding clay."

He's molded from something similar to ceramic clay, potter's clay. When it is tapped, it makes a sound. In that we are to know that it is the whole sound, and it has to reverberate. Allah says, "**Surely I am creating a mortal being from clay, and when I have formed him and breathed into him from My spirit, then fall down before him.**" What does that mean? Allah has honored this first human being, this Adam, in many ways. He blew into him his *rūh*/soul, and fashioned with His Own Hands, which is something we will get to. Imam Razi has an interpretation of this. He orders the angels to bow down, and they did; except for Iblis. Yet worship is reserved for Allah alone. The

prostration of the angels to Adam is a sign of respect and honor. It is said that “his body trembled into life.” Some *tafsir* say that he sneezed, like a baby sneezes in order to get the mucus out, and immediately said, “All praise and thanks are due to Allah.”

Alhamduli-Llāh. Subhāna-Llāh. Allah responded by bestowing His Rahmat/Mercy on him. These are recorded in *tafsir* of Qur'an. They don't appear in Qur'an or Hadith.

If we take this to be so, we see that in the very first seconds of life, the first being is recognized as an honored individual and is covered with the Mercy of Allah (swt). It's also said by Prophet Muhammed that Allah created Adam in His Image. I have spoken a great deal about *khayāl*—with His Imagination, in His Image. This doesn't mean that Adam is created to look like Allah. There is a lot of discussion about that, also, historically in *tasfir*. We cannot comprehend the form of image of Allah. But it does mean that this Adam is given the Attributes of Allah, especially mercy, love, and free will (choice). Then Hazrat Adam is instructed to approach the angels that are sitting near to him and to greet them, and he says to them, “*Asalāmu aleikum.*” They respond to him, “*Wa aleikum salām.*” From that day on, that has been the greeting of those who are submitted to Allah.

That is also the guideline for Hazrat Adam (as) and for us to this very day, which is to spread peace, safety, security and tranquility. That is the human role; nothing else. To be the caretakers of this creation upon which there should be peace and safety.

Everything in this world it is said has been created for Hazrat Adam and his descendants. At that time, in the Garden, Hazrat Adam didn't speak the language we speak. He spoke only *du'ā*. There was no reason to speak anything else; everything was praise of Allah. Due to the infinite wisdom of Allah (swt), Adam and his descendants accepted the *amanat*, to be caretakers of this creation. He taught Adam what he needed to know to perform those duties. Again, I've spoken many times on this. He taught him the names of things. Of course, you cannot describe anything or take care of anything, unless you have a way of indicating what it is. That is the semantic of creation. He names things.

He gave us the ability to identify, to designate value and names to everything. We do that to this very day, and continue to do it. He taught him, therefore, language and speech and the ability to communicate. All these are the most perfect things, given to Hazrat Adam: the perfect language, and the ability to name everything. We know from Arabic linguistics that the depth of those names and roots [of those words] are profound. On one level, it is just a name, but everything has at least seven levels to it. Some are nouns, some are verb nouns. Some are adjectives. They have many different meanings to them. It is a very complicated process.

In addition, He gave Hazrat Adam something else: the almost insatiable urge or need for love and for knowledge. After Hazrat Adam knows the names of things and how they are to be identified and what their uses are, He tells the angels: "**Tell me the names of these if you are truthful.**" This is in Suratu-l-Baqarah. "**And He taught Adam the names of things and made them visible before the angels.**" (2:31) What did He make visible? All of them. "**And He said, 'Tell Me the names of these if you are truthful.'**" (2:31) Imagine you are seeing something but you don't know the name of it. What's that? You can't even say, It's a bluebird, because you don't know what a bird is. "**If you are truthful, tell Me the names of things.**" And they said, "**Glory be to You! We have no knowledge other than what You taught us. Truly, You are the All-Knowing and the All-Wise.**" (2:32) Then He says to Adam, "**O Adam, tell them the names.**" Then He says, "**Didn't I tell you that I Alone know the unseen, the realities of the heavens and the earth, and that I Alone know what you reveal and what you conceal?**" (2:33)

He tries to talk to the angels, but they are very busy worshiping Allah. I tell you today it's the same story. The people who know Allah, try to talk to people who are worshiping Allah, and they can't talk to them. I don't care what religion they are. They can't hear them. The ones who understand and see and know the names, they know. They have knowledge. He creates everything and gives us the names, and they don't know what it is. Today, they think they know the names, but they know nothing. The angels are being worshipful and praising Allah, and human beings in their ignorance and arrogance, deep

down inside of them (and I'll tell you why in a few minutes) they act like they are the angels. Humanity things they are the angels, that we have an entitlement.

Allah gave Adam the ability to reason, make choices, identify objects and helped prepare him for his role on earth, but he was alone in the Jannah. One morning, he awakes and finds a woman gazing at him. (Ibn Kathir, who is quoted a lot, talks about this. I'll be more apocryphal tonight.) He opens his eyes and finds the beautiful face of a woman gazing down at him. He asks her, "Why were you created?" And she revealed that she was created to ease his loneliness and to bring tranquility to him. (Just like all marriages today!) The angels questioned Adam. They knew he possessed knowledge they didn't know, and now he had proven it. It was the knowledge that mankind had to spread across the earth. They said, "Who is this?" And he answered, "This is Hawa."

The name comes from the root of hayy, like al-Hayy, meaning living. She is also the same in Hebrew, Habah. He informs the angels that she was named this way because she was made from part of him. He was a living being, so she is living. Of course, all the traditions say she was made from Adam's rib; although, in literal translation, the Jews say it could also mean "from his side." And Allah said, "**O mankind, be dutiful to your Lord who created you from a single person. And from him He created his wife, and from them both, He created many men and women.**" (4:1) In the tradition of Nebi Muhammed (sal), he tells that Hawa was created while Adam was sleeping, from his shortest left rib; and after some time, she was clothed with flesh. The Prophet (sal) used this story as a foundation for imploring people to be gentle and kind to women.

"O Muslims! I advise you to be gentle with women, for they were created from a rib, and the most crooked portion of the rib is its upper part. If you try to straighten it, it will break. If you leave it, it will remain crooked. So I urge you to take care of the women." They lived in Jannah in peace, *sakina*. All the traditions agreed to this, saying Allah gave them this paradise to enjoy, to eat freely of the fruit and delight in the things therein whenever you will. The Qur'an doesn't tell us the exact location of where this

paradise was, I think it was somewhere just across the Canadian border. But the commentators agree it wasn't here on the earth, and that the knowledge of the location wouldn't benefit anyone anyway. Allah continues His instructions to Hazrat Adam and Hawa (may Allah give them both peace and remind us of their light). He warned them, "**Don't come close to this tree, or both of you will be wrongdoers.**" (2:35) We don't know what kind of tree it was. We don't need to know. But we do understand that they lived a quiet, tranquil existence and understood that they were not to eat from that tree. Of course, Shaytan was waiting to exploit a weakness of mankind.

That weakness is also the human being's strength today: the weakness of curiosity, of consciousness, of yearning for knowledge. Maybe it is a weakness of too much love, so that one can be deceived by their heart. Because we know that Shaytan is king of the *jinn*, they are made from fire. They aren't angels; they are not human, but they have the power of reason, and knowledge of good and evil. They existed before the creation. Shaytan was the most righteous among them, so much so that he was elevated to this position among the angels. Sometimes you see in human society today people who are basically good being elevated to a high position and become corrupt. He was king of the *jinn* and very pious, but he became arrogant.

We know the story: he refused to prostrate before Adam, and was asked his reason for it. He said, "I'm not one who prostrates myself to a human being whom You created from sounding clay, of altered, black smooth mud." Well, you remember all the mud was gathered from all different colors of mud, and it sat for a while. Then it was mixed with water and became clay and sat. It got a different, unique odor to it. It sat longer, then it became black. We all come from black people. White people have been resisting that for a long time. We all come from Ethiopia. People with their knowledge, sophistication, and political correctness don't want to talk about it. But at least Iblis told the truth: "I'm not going to bow down to any black man." That's essentially what he said. So Allah says to him, "**Get out of here, because you are an outcaste, a cursed one. The curse shall be upon you until the Yawmi Qiyama.**" (15:34-35) And it has been.

It means from then, every single day. Where there is deception or lies, the urge for power, arrogance, resistance to truth or selfishness, that's the curse. We see the result: genocide, hate, resentment, greed, lustfulness, prejudice, bigotry, bias. You see it everywhere. Just look at the history of the world we live in today, from my childhood on. The prejudice was such that the white leaders of countries were held above those who were colored. It didn't matter that even if a person like Nelson Mandela, who is black, became president of South Africa, and won the Nobel Peace Prize, he's not held in the same level of esteem as a Roosevelt, Truman or Winston Churchill. Nobody wants to admit it, but it's the truth.

Here's Shaytan in paradise, and he is the third wheel. There's Adam, Hawa, and Shaytan. His vow was to misguide and deceive them and their descendants. He said, "**I will sit and wait against them, human beings, on the siratal mustaqim. And then I will come to them, before them and behind them, and from their right and from their left.**" (7:16-17) Everywhere. Wherever you look, there is the face of Allah, and that is where Shaytan will also come from. He is arrogant and considers himself to be better, as he is made of fire. He is very cunning, and ultimately understands the weakness of human beings: that they love and they have desires. It is through the love and the desires he can get to him. You've heard me say many times that the way to get to anyone is through what they love.

He didn't say to him, "Go eat from that tree." He did not outright tell them to disobey Allah. He whispered. That's why he is called the whisperer, *wiswisu*. He whispers into their hearts and plants these destabilizing thoughts and desires in them. He said, "**Your Lord didn't forbid you this tree but that you should become angels or immortals.**" (7:20) And their minds became filled with the thoughts of the tree. "Don't touch that," we say to the child; and now the child wants to touch it, where before they never thought of touching it. They behave like all human being behave: they became preoccupied with their own thoughts. Up until now, they are only praising Allah. They are walking in the

Garden, and their language is not English, not Arabic; it is praise. It is *du'ā*. The whispering of Shaytan came, and they forgot. This is very, very important: they forgot what Allah had told them. Here is where Christian and Jewish traditions separate, at least at one point.

At no point do the words of Allah in Qur'an or in the traditions of Hadith say that Shaytan came to Adam and Eve in the form of a serpent. Islam in no way tells us that Hawa was the weaker of the two, or that she tempted Hazrat Adam. They didn't intentionally disobey Allah. They ate the fruit, and it was a mistake. They committed an error, and they bore equal responsibility for that error. It was not the original sin spoken about by the Christians, because the descendants of Hazrat Adam are not being punished for the sins of their original parents. It was a mistake, and Allah in His Infinite Wisdom and Mercy forgave them. They forgot. It's from that moment that human beings become forgetful; that capability to forget came to the human beings.

[Up to that point] everything else was a reminder of Allah. Everything was *dhikr*. Everything reminded them of Allah. Every name was a name of Allah, or a derivative of that name. Every quality was that. But from that moment on, forgetfulness came. You've heard me say a hundred times: we live for getting, not for giving; to get, not to give. We as Muslims don't accept this original sin idea, that idea that all human beings are sinners due to the actions of Hazrat Adam. Allah says, "**And no bearer of burdens shall bear another's burden.**" (17:15) So it can't be. Every human being is responsible for his or her own actions, and is born pure in *fitrah*, free from sin—everyone.

This Adamic story is being told generation after generation. Each one of us is born pure. We live in the Garden before we arrive on this earth. We are made out of the same stuff. Allah breathed His spirit into us, and then we breathe the air. And Shaytan is present. They committed this mistake, repented sincerely and Allah forgives them. Since they both ate of the tree, all of a sudden they started to see differently. Why? Because the "I" came. Before, there was only "Thou." It's like the story I told about the husband and

wife who decided to spend their wedding night in gratitude to Allah. Then the second night they thought, “Why don’t we spend the second night in gratitude to Allah?” They spent 50 years or so of their marriage every night in gratitude, never consummating their marriage, because they were always praising Allah for bringing them together. This is the story. Now, all of a sudden, the I appears. They see themselves and cover their nakedness with the leaves of paradise. Hazrat Adam (as) goes astray. Allah chooses him and turned to him with forgiveness, and gives him guidance in the Qur'an.

We have a long history of forgetting. How is it possible for people like Hazrat Adam and Hawa to make that mistake? He didn't have any experience with the whisperings of Shaytan. He had seen Iblis when he refused to follow his commands, and knew he was his enemy. But he had no experience with how to resist those deceptions. Prophet Muhammed tells us, “***Knowing something is not the same as seeing it.***” He saw it, but he didn't know it. I spoke about that last weekend, *tarbiyya*. Allah says that Shaytan misled them with deception. He made it look like something else. Allah tested Hazrat Adam and Hawa, so they could take these qualities and learn and gain experience. Just like today, either we take the test personally and think we are being punished for something, or we understand this is to develop our knowledge and refine our education. In this way, Allah prepares Hazrat Adam for his role as the keeper, the protector, of the *amanat* and as a prophet.

From this, Hazrat Adam learns a great lesson: there is now ingratitude in the world. There are enemies in the world, and cunning deceptiveness. Their descendants learned that Shaytan caused their expulsion from this state of Jannah to this world. Obedience to Allah and enmity toward Shaytan is the only path back to that original state. So Allah tells Adam: “**Go down upon the earth all of you together from this paradise. Some of you are an enemy to some others. Then if there comes to you guidance from Me, whoever follows My Guidance will never go astray and never fall into distress and misery.**” (2:36, 38) He tells us that Hazrat Adam subsequently received some words or supplications to pray. What he was doing naturally before, he now has to be taught. We

have to accept. We are in a position to be given things, but we have to accept what we are given. We have to recognize that it is coming from Allah or from Shaytan. It is praising Allah, and by this he invokes Allah forgiveness. It is very beautiful. You use it when you are asking Allah's pardon.

He says, "**Our Lord, we have oppressed ourselves and if you do not forgive us and have mercy upon us, surely we are of the lost.**" (7:23). Read what comes before it and what comes after it. He tells Adam the knowledge of how to make clothes and how to live on the earth. There has always been this *tarbiyya*. Now success depends on education. On the education of who? Of the *muriid*. Many people in the world get educated; many more don't. Many live in abject poverty, and the only education they get is on the street for survival. That makes them very, very receptive to whisperings, because it's all self-centered. Some of us get educated in large educational institutions, but we have a greed and selfishness inside of us. But we are still receptive, and this *tarbiyya* happens. Those of us who become *muriidīn*, who use our will (*irāda*) to become *muriids* (and hopefully one day, *murād*), are given this means to fulfill our duty.

But of course, human beings continue to make mistakes over and over again, and through those mistakes, we only harm ourselves. Our sins and mistakes don't harm Allah. But if Allah doesn't forgive us, there is no mercy for us and we will be among the losers. Allah says, "**On earth there will be a dwelling place for you and an enjoyment for a time. Therein you shall live and therein you shall die, and from it you shall be brought out (resurrected).**" (7:24-25) So, they leave the paradise and they come to earth. Their descent was not one of being degraded. It was a very dignified descent. They came with dignity, but now they come with faults.

We have to understand that in the Arabic language, we are not dealing with just singular and plural, but also an extra-grammatical number category that denotes two. The plural is used for 3 or more. When Allah said, "**Get you down, all of you,**" He used the word for plural, indicating that He was not speaking to Adam and Eve alone. He was referring

to Adam and Hawa and their descendants, humankind. What does that tell us? That none of us belong to this earth. He is not using [the dual form], but the plural which means 3 or more—all the descendants. Human beings are not from this earth. We are here only for a temporary period of time. The proof of that is, we die. But our *rūh* lives on, because our *rūh* is not from this earth. We belong to the Hereafter, and we are destined to take our place in Jannah or Jahannah. This experience is a very, very essential lesson.

Now, Hawa and Hazrat Adam were to live on this earth, but if so, they had to know what Shaytan's tricks were. They also needed to understand the consequences of good and bad actions, and to understand the infinite mercy and forgiveness of Allah (swt). Allah knew that Adam and Hawa would eat from that tree, of course. He knew Shaytan would strip away that innocence. Why? Because we are not talking about a God sitting off somewhere; we are talking about a process. We are talking about an exchange of attention and love and mercy, and good and bad. All *tarbiyya* is an exchange. It is very important that we understand that although Allah (swt) knows the outcome of events before they are even conceived of, let alone happen, nothing is forced to happen. Hazrat Adam has free will and he has the consequences of his actions, just like we have free will and the consequences of our actions. We are free to disobey Allah, but there are consequences. The praise and mercy goes to those who obey His commands and who fulfill the promises they made. And the condemnation goes to those who disobey.

There are many reports and *tafsir* on the subject of where they descended to, but none of them come from Qur'an and Sunnah. We understand the location is not important. (We know it is not Bedford, Virginia. I think it is Ethiopia.) We know, however, that Adam and Hawa descended to earth on a Friday. In a tradition narrated to us from Prophet Muhammed (sal) he said, "***The best of days on which the sun has risen is Friday. On this day, Hazrat Adam was created; and on this day, he descended to the earth.***" This is a Sahih Bukhari. So they leave paradise and begin their life on earth. Allah (swt) created many ways for them to do that. He gave them the experience of struggling against the schemes of Shaytan. He taught them the names of everything. He instructed

them in how to make useful things and how to take up their position as caretakers of the earth. Of course, Hazrat Adam was responsible for teaching Hawa and their children how to worship Allah, and he established the laws of Allah. He went about trying to support his family. But his task was to perpetuate and construct and cultivate humanity, and raise children who would live according to Allah's instructions.

They had their first children, Cain. Cain and his sister were twins, and Able and his sister were twins. Then another set of twins followed, and they lived in peace and harmony. It is said that Cain plowed the fields, and Abel raised the livestock. Time passed, and it became time for the sons to marry, and a group of the Sahaba, including Ibn Abbas and Ibn Masood related that intermarriage of the male of one pregnancy with the female of another had been the practice among those children, so we know that Allah's plan was to fill the earth. With the sons marrying the twin sisters of the other. It seems they had become very aware of beauty. Cain wasn't pleased with the partner who was chosen for him, and he began to envy his brother. He refused to obey the command of his father; therefore, he disobeyed Allah in the same way, because his father represented Allah.

Allah creates both good and bad tendencies, and the struggle to overcome our lower nature, our *nafs ammāra*, is the major test in our life. Allah commanded that each son was to offer a sacrifice, and His Judgment would favor the son whose was most acceptable. Cain offered his worst grain, but Abel offered his best livestock, and Allah accepted Abel's sacrifice. Cain became enraged and threatened to kill his brother. Gee, that sounds familiar. We've been doing that all along, right? See what you can get away with; who will know the difference? It's the lake of milk story. Or tell enough lies enough times, and people will believe it. Then the truth doesn't sound like the truth anymore, because everybody believes the lies.

Today I was watching the news: the same thing happened. One senator stood up and told absolute lies about what happened 6 years ago. It doesn't matter that the pundits catch him at it; it's already spread around the world a thousand times. If every news

agency picks up the lie, but only one tells the truth, who's going to hear it? So the lie gets out. And one truthful person says, "Wait a minute. Check the facts!" But the facts don't have the power of the story. This is the same thing we are dealing with. In Qur'an Allah says:

O Mohammed! Recite to them (the Jews) the story of the two sons of Adam, Abel and Cain in truth. When each offered a sacrifice to Allah, it was accepted from the one, but not from the other. The latter said to the former, "I will surely kill you." And Abel advised his brother that Allah only accepts the good deeds from those who fear him and serve him, but rejects the good deeds of those who were arrogant, selfish, and disobedient. And the former said, "Truly Allah accepts only from those who are pious, and if you do stretch your hand against me to kill you, I shall never stretch my hand against you to kill you. For I fear Allah, the Lord of Mankind and Jinn and all that exists." (5:27-28)

So the *nafs ammāra* happened. The self of the other encourages him and makes him murder his brother, and he becomes one of those who are always lost. Who are those who are lost? The ones who commit murder. Just human murder? No, the ones who refuse and are arrogant, and don't follow the Will of Allah. The Prophet tells us that Cain became angry and hit Abel over the head with a piece of iron. Another narrative said he hit him over the head while he was sleeping. Allah sends a crow who scratches the ground to show him how to hide the dead body of his brother. Hence, many societies don't like crows. He, the murderer, said, "**Woe to me! Am I not able to be even as this crow, and to hide the dead body of my brother?**" (5:31) And he became one of those who regretted.

Of course, Hazrat Adam is devastated. He lost both of his sons. One through murder, and the other because he became the human being's worst enemy; the follower of Shaytan. Hazrat Adam prayed for his sons, and continues to care for the earth. He taught

the children and grandchildren about Allah, and about his own encounter with Shaytan, and advised them to be aware of the tricks. Years and years pass, and he grew old. His children spread out all over the earth. All humankind are children of Adam (as). That's the other lesson for today, too. We are not just the children of Abraham, but we are the children of Adam. Then, something very miraculous takes place. In one narration, the Prophet (sal) tells us that Allah showed Adam his descendants—all the descendants. (That means you and me.) And Adam sees the Prophet Daoud (as). He sees a beautiful light in his eyes and he fell in love with him. He turned to Allah and said, "O Allah, give him forty years of my life." Allah grants Adam his request, and it was written down and it was sealed.

You remember what happened before when he ate the fruit? Adam's lifespan was supposed to be 1,000 years. How long did he live? He lived 960 years. When the angel of death came to Adam, he was surprised. He said, "But I still have 40 years to live." The angel of death said to him, "You gave forty years of your life to a descendant of yours, the Prophet Daoud (as)." But Adam denied it. "No, no, I didn't do that!" Many years later, Prophet Muhammed (sal) said in a Hadith, "***Adam denied, so that the children of Adam now deny.***" Adam forgot; and now the children of Adam forget. He made mistakes, and now the children of Adam make mistakes. Have you ever denied anything?

In Arabic, we know the word for mankind is *insan*, which comes from the same root as "to forget." This is part of human nature now. Humankind forgets. When we forget, what's the first thing we do? We deny it. "You told me you were going to pick me up at 7:00 pm." "No I didn't!" "You forgot, didn't you?" "Yes, I forgot." "Then why are you denying it?" He forgot and Allah forgave him. He submitted to the will of Allah, and he died at 960 years of age. Poor guy! And the angels washed the body an odd number of times, and they dug the grave and buried the body of the father of human beings. Before his death, he reminded his children that Allah would never leave them alone without guidance. He would send other prophets with unique names, traits, capabilities and

miracles, and they would call everyone to do the same thing. He appointed as his successor his son Seth. This is the *baī'at* and the *khalifa*, from the very beginning of time.

I will talk about modern science and the story of Hazrat Adam tomorrow, and Imam Razi's interpretation of what he meant when He created "with His two Hands." Why two hands? How did Allah create everything else? "*Kun fa-yakun.*" We will leave that for tomorrow. One thing you can contemplate is whether Allah is inside His creation or outside of it. What is the story for today? The Adamic reality? We just had babies born here in the community. That's one level of it. The Adamic reality. Not just a sin and good and all that; that's the typical story. That too is already there. Who is the Adam in us, and who is the Hawa in us? Do we each have an Adam and a Hawa within us? Or do the men just have the Adam and the women the Hawa? *Asalām Aleikum.*