# 1983

# IWDM Study Library

# Interview Unity of Humanity Houston TX

### By Imam W. Deen Mohammed

Ibrahim: Allah the Almighty has blessed with a very clear and profound understanding of the Holy Quran, and the Sunnah of Prophet Muhammad which you will learn more about as the program goes on. Prophet Muhammad as a universal prophet, he is the seal of the prophet and the messenger of Almighty G-d to all of humanity. Prophet Muhammad lived on this earth 1400 years ago. And our other guest is brother Sayed Gomah, and he is the president of the Islamic Society of Greater Houston. Brother Gomah served the Muslim Houston community of over 50,000 believers.

He is also a mechanical engineer by profession. He is very knowledgeable in the Holy Quran, and the Sunnah of Prophet Muhammad. So, I'm sure with these two gentlemen, we will receive a lot of information, and a lot of knowledge will be shared with us today that will benefit us greatly. So, I would like to welcome both of you to our program Al Islam in Focus.

IWDM: Thank You Imam Kamaluddin.

Ibrahim: And thank you for taking out from your business schedule to be with us.

Sayed: Thank you, brother.

Ibrahim: I'd like to begin our program before we start our discussion with a reading from the Holy Quran. It's surah or chapter 49 verse 13, and it reads-- and we always say before we read from the Quran," O Allah protect us from the accursed enemy, Satan. With the name Allah, most gracious, most merciful." The verse reads, "O, mankind we created you from a single pair of a male and a female, and we made you into nations and tribes that you may know each other not that you may despise each other, and verily the most honored of you in the sight of Almighty G-d is he who is the most righteous of you, and Allah the Almighty has full knowledge and is well-acquainted with all things."

Now, beloved brothers, I would like very much for us to discuss this and the idea is to get over the importance of unity and cooperation. Not only between Muslims, but between all people especially here in America where we have a multiracial, and a multi-religious, multicultural society. It's very important that we learn to know each other this verse says. I'd like for you brothers to give me some comments on this particular subject. The unity of mankind.

IWDM: Do you want to start?

Sayed: No, Go ahead.

IWDM: First of all, what it's brought to mind is the unity of humanity itself, the oneness of humanity itself. We are members of one nature, one family. We're one family. We share a common nature, a common spirit, common aspirations that are given to us by our G-d, and our nature in the creation itself, and that G-d is responsible for the great, I would say natural values, or inherent values of man. He's responsible for creating him with these great inherent values, therefore, man should worship only one G-d.

Ibrahim: Yes. Brother Gomah?

Sayed: Yes, it's a very nice verse, it's actually comprehensive. As we know from the Holy Quran when we hear "O, mankind" that is always something serious is going to happen, and we notice here Allah or G-d, mighty G-d, glory to him. He is addressing for the whole humanity "O, mankind." "We have created you" is giving us that attention that he is the only one who created mankind, and since he is the only one who created my kind-- of course, he created mankind from a single pair of a male and female. So, this means that we are as human being who are all related to one, one original male and female which Adam, peace be upon him. This means we are all related to one family.

All the human society is only one, we are all sons of Adam. Actually, since Allah is the only Creator and He created Adam and out of Adam all this mankind has scattered many nations and the tribes as the verse said. Which said, "In order to know each other not to despise each other and to cooperate." It came to my attention now, hear just a very nice story from Khalifah Muawiyah which is after the fourth guided Khalifs who make his dynasty, he mentioned something, someone came at his door and knocked the door at him and he said to the guard, "I am his brother." Then Muawiyah said, "I know all my brother I don't know the brother by this name", so the man he told him, "I am your brother in humanity."

Then Muawiyah immediately remembered that verse, and he said, "Surely, it is a family relationship. It has been cut all over all these years and I will be the first one who rejoin it". He accepted him as his brother, and that is a reality.

Ibrahim: That's beautiful. Now, here's something I would like very much for you all to talk about it says, "Verily, the most honored of you in the sight of G-d is he who is most righteous of you", because that seems to be some kind of conflict in the world. Some people want to say I'm better than you because of this, because of color, because of nationality, and so forth and so on.

IWDM: Yes, as one creation, one humanity. As G-d says, to each of you is a goal toward which you are being turned. We’re all going to have our separate interests, private interests, separate interests, but man needs something, something they share in common as a basis for unity. We see now that the earth has become one global society, one global community with discoveries, and the media and everything. Now, we sit in one room together, and the religion, G-d always prepares us for whatever is coming. The universal religion has prepared us to see ourselves with different ambitions, and different goals in life.

But the basis for unity we are religious people. We are not atheists, we're not materialists, we're religious people. So, the basis for unity for the believers is that we reverence G-d, and we accept a life of moral excellence. The most honored of you, before G-d is the one who is the greatest, in that, the fear of G-d, and obedience to the best and moral nature in ourselves. That's the one who's most honored by G-d. We need that common base for agreement that we don't have a life of savagery, and crime that believer’s life can be a life of peace and righteousness.

Ibrahim: That sounds like a solution to many of the crime problems we have in our society.

IWDM: Well, a solution to all problems. If human beings will respect G-d, if G-d will become the super-- the top priority in their life, their obedience to G-d, live for his pleasure, live for him, if that would become the top priority in their life, it would be the solution for all people.

Sayed: That's true and as I add to what Brother Imam W. D. Mohammed said here, it's very important when a man is a G-d-conscious or G-d-fearing, he is always self-controlled, and this is one of the unique feature of the commandments as has been revealed in the Quran. G-d or Allah as we call Him here, He has appointed every individual to be responsible about his action, because he is well worth waiting for the reward in the Hereafter. He is waiting and he is a fear from G-d, from his punishment.

So, In other words, if he is a G-d fearing all his actions, whatever it is, if he speak he has to be fear Allah in that regard. If he walk, he has to fear G-d. If he talk, he has to fear G-d. If he eat, even he has to fear G-d. If he talked to his family, to his wife, to his children, he has to fear G-d because he is accounted responsible about all this little family or little-- this is his own responsibility, and he should be aware of this. So, if he fear Allah in that regard obviously he has to go without any enforcing the law or giving power unto him to just to let him abide by certain rules because he is self-motivated to do the righteous things.

Ibrahim: And I can see how that would really make a person be very careful of how they treat others, if they are trying to please G-d, because G-d is going to always give you the right moral instructions and moral direction. So yes, I can see how that would really benefit. Now, one other thing you know when I read this, I saw when it says we made you into tribes and nations. I can see how the people have been separated on the earth. They didn't have the kind of communication they have now, travel or media. So, That means that for a long time they were in these places by themselves coming up in that environment, and being educated I guess by the environment, and also revelations that G-d would reveal to them. So, when the time came where they were to meet one another that was a real test. Wouldn't you say?

IWDM: Yes, it is a real test.

Ibrahim: I'd like your comments on that.

IWDM: To meet each for different nations, to meet each other is a real test, but if we are Muslims, if we believe in G-d, then we have the right attitude for that test. And the right attitude is to not to tower over your fellow man, or not to seek to dominate him because G-d will favor us differently. G-d will favor one nation maybe with moral excellence in another nation with material power. We shouldn't use the forces to dominate each other, other nation within sight, you see? We should see that the most honored among us is the one who's most obedient to G-d, and as he said, in the final analysis, it is man's behavior that makes it possible for him to live with himself.

Because if the behavior is bad, we going to make trouble for that workable relationship, that is with the family in the household or in the society.

Ibrahim: I can see that this test is still going on, because people are constantly meeting one another. Even in our community, the Muslims. Our community, being of different nationalities and different races of people that's a religion for all people. We have all people in the religion, so we have to get acquainted with each other when we meet because of difference in cultures and so forth previously.

IWDM: I have been interested in the sociology of man the historical sociology of man. I'm not with any college credits, but on my own I've studied and I read Margaret Mead, and different other social scientists have studied primitive Society. Doesn't mean that the primitive society and that haven't been turned on to the world community or the fact that man is a global society, one life, doesn't mean that because they don't know that they're not going to live honorable lives.

If they follow their best motives, their best motivations in their nature given to them by G-d, though they haven't come into that global community, don't realize that they're one humanity, they still can be excellent in their morals, excellent in their treatment of each other and that have been proven that have been scientifically proven.

But we find that most people who don't have that inherent-- the good motive and nature still with them, and they don't have into their universal vision or the universal awareness of the oneness of this globe and oneness of man. They don't put important on universal values. We find that when we have people like that they tend to be clannish, and they tend to separate themselves from other people and regard other people as a threat to them, threat to their security, and threat to their good life in future.

That's what G-d wants to enlighten us to that "If you don't have the good nature that G-d creates you with. If you don't follow your best motivation is your best inherit instincts and motivation, the test will defeat you."

Ibrahim: Yes, you fail the test.

IWDM: Until knowledge comes. Then once knowledge comes, then there's a criterion to separate us, the good from the bad.

Ibrahim: Brother Gomah.

Sayed: It is something here.

Ibrahim: I can see you were very anxious to get in there.

Sayed: It's very enlightening that we know that human being by his nature is a good person that is pure nature, and Allah when he first created mankind, he already gave them in their instinct that they know that there is no-- there is only one G-d. They have on this. They are witnessed, we are all witnessed on this to find this in our nature here when we are facing, even an atheist, when he is facing some dangerous all of a sudden he say, "Oh my g-d".

G-d’s faith is in the human nature you cannot escape this, but this here measure which G-d has given to us in the Quran that it is not the social status which you are in or the materialistic status that measure, differentiate between man and man, or the dignity in the society, or whatever he has, but the righteousness. The level of fear of G-d, or keeping the G-d commands or abiding by the G-d laws this is the most honored person above all the people because it's not related to a materialistic measure, it's not related to a social status or anything of that nature.

This is here what the brother was mentioning about, there is something here when brother mentioned, there is no one to dominate people also. Domination is very prohibitive also, and the verse “Wal Asr. Innal in saana lafee kusr. Ill lal lathina amanu wa amilus salihati. Watawa sau bil haqq watwa sau bis sabr. Here the word tawaasi in Arabic is very beautiful, does it mean there is no person has authority to give advice, and the other one just listened to it. It is tawaasi this means a mutual giving advice, that means the whole human society is complementing each other. You are strong in certain aspect, I am weak in the other area, you are complimenting me.

The other thing, this is the beauty of tawaas as a word tawaas itself is very beautiful in Arabic meaning as brother comment he has to recite the verse in English.

Ibrahim: Yes. I'm going to do it in English.

Sayed: Yes, go ahead in English.

Ibrahim: The English translation of what brother Sayed Gomah just said is, "By the token of time through the ages, verily man is in loss except such as have faith, and do righteous deeds, and join together in the mutual teachings of truth, and of patience and constancy. So would you like to make some comments on that also Brother Imam?

IWDM: No, I think the comments that have been made by Dr. Gomah are sufficient, and that is-- we're invited to cooperate with each other, and the lesson here is that we never should seek to dominate each other, because none of us have all of it and we need each other.

Ibrahim: Okay. Now, there are certain terms that we have used, and I'm afraid that the audience is not familiar with it, one of them is we use the term Allah, and sometimes we said Almighty G-d, sometimes we said Allah, we want them to understand that that is the same being that we're talking about. Would you sort of--

Sayed: Yes, the word Allah itself it is a unique word even in the original Arabic language which it cannot be made plural, it cannot be made feminine, cannot be made masculine. It is a unique word that's why the word Allah itself it is one of the names of Allah Subhanahu Wa Ta'ala, the glory and praise to him. It is a word. The same thing Allah has many attributes when we say, G-d, it is the same as word Allah, but Allah it is in the Arabic word, but we Muslims prefer to use the word Allah even in the dictionary because of that uniqueness of that word, but in English you can find the word G-d, made be gods, made be goddess, maybe anything else in that English. Maybe Imam Warith Deen can speak on that about the English interpretation of G-d is not the precise as the word Allah itself.

IWDM: Yes, I believe the English-speaking people, especially, English-speaking people coming into the religion. I appreciate it very much this uniqueness of the name Allah in Quran, because I found I wasn't having any problem with my masculinity. I wasn't the support of the feminist movement, women live and all that, but as I myself looked at the names, the two names, the English name G-d, and the name the Quranic name, the pure Arabic name Allah, I saw there that just in seeing G-d and that identity Allah the unique name it helped me to get separate myself from these kinds of concerns that did kind of bother me, for example, what he pointed out that to say this name G-d can go for many gods, it can go for false gods, same name can go for false gods.

Although we use it put a capital “G” when we talk about the G-d, the real G-d-fearing people. The non-atheist, non-heathen or non-idol worshipers, but still it can be useful false gods, many gods, feminine gods, and masculine gods. But as I studied Arabic I come to see that the name Allah doesn't suggest sex at all, doesn't suggest sex so there has no masculine image, there's no feminine image, there's no plurality so it's much more comfortable for me to accept the name, Allah.

Ibrahim: Okay now, I want to get all this in if I can. Let's go to the Quran I guess and Prophet Muhammad peace be upon him. Let's sort of talk about that for a minute so people can get them. We use these terms and we didn't explain them.

Sayed: The Quran is a book which has been revealed to the Prophet Muhammad peace be upon him over a period of 23 years and through angel Gabriel. He has been teaching the Prophet, peace be upon him, about the Quran and the verses as it came, it was revealed to him in occasions, in certain occasion that to educate the people at particular event for each event there was some verses revealed. The people around the Prophet, peace be upon him, at that time his companions, they used to write it immediately. That's why it is preserved up till now.

Ibrahim: Would you like to make some comments on that?

IWDM: No, no.

Ibrahim: On Prophet Muhammad because nobody mentioned that he was the last of the Prophets. I would like for that to be understood.

IWDM: Yes, I'd like to make some comments perhaps on the Prophet Muhammad as the last of the Prophets. Prophet Muhammad said-- peace and blessing be upon him, he said that, "All the Prophets came as blocks in the building of a house and there was one block left to be placed there to complete the building of the house" and that was Prophet Muhammad. He's the last of the Prophets.

Prophet Muhammad comes to bring man into universal responsibility, universal sensitivity, universal responsibility and to give him-- As he said, "The religion is comprehensive to give man an awareness of a comprehensive life and opportunity to live that comprehensive life and to see the workings of G-d and the rule of G-d and all of His affairs", even we speak of Science and some people think Science separates from religion and we worry about Science leading us into materialism there, but however in our religion, science is also under G-d.

He is the creator of the material that the science is working with-- that the scientist is working with. He is a giver of the sciences, He is a giver of everything, so this awareness of responsibility to G-d from our total life and the broadness and broad vision of life and to apply my religion in all aspects of my life, the Prophet Muhammad is the one to come and give that message.

Ibrahim: Yes. Would you like to make further comment on that thing?

Sayed: Yes. Prophet Muhammad came as the last messenger, because he came also with that last completed message as Almighty G-d said in the Quran, "Today, I have perfected your religion and completed to you my favor, and accept the Islam for you as your religion," and that's why the Prophet, peace be upon him, was the seal of the Prophets because the Quran itself.

As we talked about it before as the divine revelation from G-d directly to the Prophet, peace be upon him, and through the angel Gabriel was a comprehensive actually, because it gave mankind a way to live, a way how to behave, how to deal with each other, a way how to deal with the universe around him and from the mercy of G-d, from his favors in to mankind, he make everything be easy for him.

Just imagine, for example for a moment, about the Earth, if Allah didn't make the Earth easy for us and if he make it just rock like mountainous nature, not make it soft, we cannot even live, whatever technology we have, and as our brother mentioned, Allah is the one who give reasons, Allah who is the one who is guide humanity to discover certain things for certain reasons, and just wait and see, Allah will open a lot of avenues for mankind. In order for mankind to-- As a sign for all mankind, is that they believe that there is the mighty power behind all this universe, and to they have finally, in the final analysis, they have to submit to His will and to His guidance.

Ibrahim: There is something I'm very anxious. I hope we have enough time. I would like to, for one of you, to tell me, what the instruction that Almighty G-d give to Prophet Muhammad concerning war? I think that will really enlighten people if they knew what our religion says about war because that's a controversy that's going on now. As to how Muslims respond to defending themselves or whatever, and I believe this will clear up something.

Sayed: I wish I have some more time here, but as Allah Subhanahu Wa Ta'ala mentioned in the Quran also, "There is no compulsion in the religion." That is the first essence, and another verse Prophet used to be-- because Prophet Muhammad, peace be upon him, used to be very caring. He takes care too much about all of humanity. When he see them, even they hurt him in the beginning of the Dawah; he was always mercy to them. He says, "O Allah, you are most merciful. Guide them. They don't know."

He was always caring about them, so Allah he found him so anxious and he is so persuasive. He wants just the people to be guided, so Allah has revealed him a verse to calm him down. He said, "Oh Muhammad, don't worry. If we will, we can give them a sign that they will worship us." But the intention of the law-giver, of Allah Almighty, Subhanahu is just to get the love of the human being. He has to know Allah by himself, without any force upon him. If Allahu wants, he can make us all one religion, he can make us all one nation, but this is not the intent of him.

Ibrahim: If you don't mind, our time is so short, I want you to express yourself on, after Prophet Muhammad, peace be upon him, had taught the religion, had made over 10,000 followers or more, and he was forced to defend himself against attacks, so they had to organize an army. Then they still had Muslims in Mecca, that were being abused and being denied their rights of freedom, so he had to go in to try to get these people out. Now-

IWDM: What's the verse?

Ibrahim: -the thing that happened on the last of that, that's important. It's what he did after he conquered Mecca.

IWDM: “Inna fitra akrabu min cut” the persecution, the denial of justice, is worse than slaughter, killing in war, or fighting. Man goes to war, obedient man who's obedient to G-d, moral man, he only goes to war when there's great injustice that threatens his life, his valued life, his precious life. We ask, "How do we suppose to look at war?" We supposed to look at war as a thing that we do not want. Muslims should never want war, but to protect the precious life that is precious for every human being that G-d has given, then we have to be willing to make the sacrifice for that protection.

Ibrahim: Okay. I'm sorry but I have to cut this short, but the point I was trying to get over that, when he went in and he conquered Mecca without any blood being spilled, that he did not try to punish the ones who had treated him so bad, he forgive all of them, and he wanted peace and he said, "From that day on, we will have peace," and I thought that was a very noble and generous thing.

IWDM: The promotion of peace, is the Muslim way.

Sayed: Is there more?

Ibrahim: No. I think we are completely out of time. All right I want to thank you very much all of viewers for being with us today. I hope that you have heard something that will benefit you from our program, and also I want to thank again brother Imam W. Deen Mohammed and brother Sayed Gomah, the president of the Islamic Society for being with us today, and I want to thank you brothers both for coming out, and thank you dear viewers for sticking with us through the program. As-Salaam-Alaikum, may the peace of Almighty G-d be with you and we'll see you on our next program. Thank you.

Announcer: We hope this program will bring about a better understanding of the religion of Al Islam--