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### IWDM Study Library

# Interview with Imam W. Deen Mohammed

### By Imam W. Deen Mohammed

Interviewer: Bismillah al-Rahman al-Rahim. This is an interview with Imam IWDM Deen Mohammed, with help of Allah on behalf of the Muslim community in this area and also our listening audience. We'd like to thank you, Brother Imam, for allowing us the opportunity to meet with you and to ask you a few questions. As-salaam alaikum.

Imam W. Deen Mohammed:

Wa alaikum assalaam. Thank you. I'm very pleased to be with you here.

Interviewer: Yes, sir. The last time that you was with us was in the latter part of 1984, where we've had an opportunity to ask you questions regarding the growth and the development of the Islamic presence under the name from the Nation of Islam to now the American Muslim Mission. In doing so, we concentrated specifically on that area. If you don't mind, Brother Imam, at this time, perhaps we can focus on the area of the time from April 20th and 21st, what was identified as our ten-year anniversary, to the future, regarding, perhaps, the Islamic presence in America and some of the contributions that have been made since that time and what you perhaps may see for the future, if we can?

IWDM: Yes.

Interviewer: I would like to begin in that area by basically asking you, what was the significance of this nation-wide event that had taken place last April, that had actually carried across the country, where many Muslims had met in every region of the country in what is considered to be the regional centers throughout America? What did you see as being the significance, and what statement do you feel that we were making by having such an event called the Ten Years of Progress Anniversary?

IWDM: For me, the most important benefit from that national meeting is the emphasis that was put on what I call normal Islamic community. Normal Islamic community. As you know, we have come from a nationalistic idea of Islam and a kind of a theological idea of Islam, whereas in the religion, neither is recognized. The Qur'an, our holy book, and our religion doesn't recognize nationalism as such, but sees the whole humanity as one nation. The whole humanity is presented as one nation that should be obedient to God and should have as its main concern obedience to God.

The political nations or groupings, man's political groupings, get very little attention in our religion. That is because God wanted us to see that we should first organize upon the basis of faith and duty to God, and that implies righteousness and the proper treatment of each other, of our fellow man, et cetera. The main benefit from that meeting, as I had hoped, as I saw and as I hoped for, is that sense of belonging as Muslims to the broad, international membership of Muslims as a normal and natural part of the Islamic worldwide community. That was the main interest we wanted, that was the main benefit we wanted out of that, and I think we got it.

Interviewer: Yes, sir. I think it was achieved, also. I was there.

IWDM: Praise be to Allah.

Interviewer: I certainly enjoyed myself and the direction and comments that you've made during that ... and I would say historic, because to me, it was very historic. There are a number of events that we can think of, members of what was once known as the Nation of Islam, American Muslim Mission, there are a number of events that we can identify as being history. Certainly, you coming into office was a very historic occasion and the metamorphosis that Allah has blessed you to evolve the community from that period of time in 1975.

Also, in the significance that you shared with us of the Ten Years Anniversary, there was a comment that you had made that UPI had shortly after sent out messages throughout the country in the various publications, and that was the comment of disbanding or dissolving what was once known as the American Muslim Mission. Could you share with our listeners what was your reasoning behind that, and what is it that you hope to achieve as a result?

IWDM: For the most part, the dissolution had taken place. We were only announcing it after it had already taken place. For several years, as you know, we have been inviting the leaders of the community to practice true Islamic democracy, to have people participate in the decision-making for the community that affect their lives directly or indirectly, and to identify as Muslims with all Muslims on this Earth. We have been praying in unity with all Muslims on this Earth now for ten years, right? Approximately.

Interviewer: Yes, sir.

IWDM: Almost, ten years, because it was right after I became leader that we accepted the prayer, to perform the five daily prayers and to turn towards the Qibla, the holy house in Mecca. We had been doing that for many years. That sense of belonging to the international Muslim community. Yet, that sense of belonging to the national community was already there. What we actually accomplished when we made the announcement was, I think, reinforcing that. Reinforcing that and perhaps bringing it to members who were not aware, because national attention, bring more people together, gives us a bigger audience. Whatever you say at a national meeting, it has more impact. It carries more force or more weight in terms of the importance that you place on it than to say it locally at local meetings. I only see an increased emphasis was placed upon that, and perhaps more people were made aware of it.

Interviewer: At this time, Imam Mohammed, in short, how would you define, then, your relationship as an Islamic leader, as a man who has brought a community out of actual what we term in al-Islam shirk, from actual disbelief, in the nationalistic view of seeing things to now an Islamic community? How would you define your relationship with the once-known American Muslim Mission?

IWDM: I see that relationship now as a past history. I think it should be viewed by the members of the Muslim society as just past history. We were in the process, as you said, a gradual process, of bringing our community to conform to the basic teachings and principles of our holy book from what was conceived as the social reform movement with a strong nationalistic flavor to it to conform to what is really Qur'anic teachings, the teachings of our holy book. In that process, we had to undo a lot of things that were done that is not correct for Muslims but were thought to be correct, at that time, for black people.

Interviewer: Are you referring to now the Nation of Islam?

IWDM: Yes, the Nation of Islam. In the process of bringing the image to conform to the concept of community in our holy book, I took away a language that was really acceptable language in the Islamic world, the Nation of Islam. We were called the Nation of Islam, but because we were not the nation of Islam, I took away the Nation of Islam as a name, because we were not the Nation of Islam. We were a black nationalistic social reform organization community. I had taken away that tie, that name, Nation of Islam.

It served two purposes. First, it stopped us from being put, imaged, in the world as the nation of Islam when the true nation of Islam is what we are now, you see. Also, it gave us a chance to come away from the, I would say, intensified attention we were given and interest we had in nationalism. We thought of Nation of Islam really as a black nation, so really it was just black nationalism under the label or the name Islam, you see. After doing that, then I felt that, well, we had been running and fearing that we would not be accepted in this country and running from our responsibilities as citizens in this country. Feeling that we are desperate people, desperate people who have to have their own national home, their own national life separate from the life of this nation.

When, in fact, we are just as much a legitimate part of this nation as any other race or any other ethnic group that have come here. I felt that the Earth belonged to Allah, and America is the Earth. It's not in the sky. It's the Earth, and America belongs to Allah. America belongs to Allah. God, that is. America belongs to God, and the Earth is God's house. If I live on this plot, and this is God's Earth, and the Earth is God's mosque, you see. I said, now, what sense did it make for me, as a descendant of forefathers who have put so much into this land in terms of their suffering, in terms of their defense of this land, the loss of black lives overseas, in terms of the hard work, the labor, their contribution to the building of the economy of this country in the early days of industrialization and before.

What right do we have, now, to give all of this up? Who are we speaking for? Ourselves, or all of those forefathers who made that contribution? So, this is the way I thought, and then I began to have more respect and more love and feel a closeness to not only Honorable Elijah Muhammad and men like Malcolm X, but also to Du Bois, to Booker T. Washington, and to many of the women who have made great contributions to the spirit, the progressive spirit, of the African Americans up from hardship, and up from oppression, and up from slavery. I began to identify with them and say, "Well, they're not Muslims. They didn't call themselves Muslims," but we are all in the same kind of trend. It's Islamic for me to be in that trend. It's not Islamic for me to be out of that trend.

As a Muslim, I began to see that, really, to be a good Muslim in this country is to support all good structures. To be a good Muslim in this country is to support all good efforts, especially courageous efforts like was made by our people to get an equal share, to get recognition as citizens in this country. That's a courageous effort. It's a noble effort. It's a legitimate effort. It's justice. To not to help that trend and to be a part of that, to me, is not Islamic. To reject a country that have repented, to me, is un-Islamic.

From the country who was segregated and was denying its non-white citizens, the blacks, the opportunity that it was giving other citizens to eat in public places, to ride on public transportation, to have equal chance for employment and growth in the country. When it was doing that and the courts were supporting it and legislature was supporting it, then I can see a justification for the position Honorable Elijah Muhammad took. If the country tells you, if the courts tell you, that's a powerful body. If the courts of the land don't give you justice, then you're justified to say, "Well, I want my own separate nation." You say, "I want out. Take me back to my father's land, my motherland. Give us a separate nation." The Honorable Elijah Muhammad was justified in going to the extremes that he went to under those conditions, the circumstances that were existing at that time.

Jim Crow and segregation, ugly, ugly segregation that was horrible not only in America but in the eyes of the international world. Once that was removed and this country repented, then I feel that is un-Islamic, then, for us to continue to look at the country in the same light. A repenting person is loved by God, so if a repenting person is loved by God, then a repenting society should be loved by God. America, by virtue of what it did to change the ugly state of this society from one of a segregated nation to one of a truly united nation, in my opinion, was true repentance. True repentance on the part of the leadership of this country, the civic leaders, the government leaders, et cetera, and the people in the general population of the country who supported that.

There's a true sign of repentance that this country repented of its ways, of its past ways, and that should be accepted. If God accepts the person who repents, then God also accepts the society that repents. If the society repents, then we should accept that the society has repented and then no more look at the society in the same light. In doing that, I said, "Well, hell, this is ..." Excuse the language. Here, now, we can really do something. We can really go places. We can now have economic basis and economic programs within the framework of free enterprise and do it the way that the American people do it, and we don't have to be looked upon as a strange growth or an abnormal growth in the American society.

It gives us a stronger position. We can defend ourselves better and make progress, pass it on to the children, who don't have to worry about being shut out of America, because we're here. That's the way I felt about it.

Interviewer: I think what you've raised, you've really answered a few questions that I had for you already in that statement. One concern, I think, that is very important to highlight, the question is oftentimes asked by members of the African American community whether or not we have abandoned our relationship, our concern, our trust as a Muslim community in the area of human rights pertaining to the disenfranchised people of America, primarily the African American, Hispanic or Chicano, and others who have been somewhat, because of legislative matters or institutionalized racism, have been kept out.

I think that you've really answered that question that seemed to have lingered in the minds of many African Americans whether or not we have abandoned that. I think what you have said is that we're very much a part of that process and of achieving some sense of dignity. Now, with all which you have stated, there have been a number of African Americans who have taken advantage of the changing climate in America. At the same time, what we do find, however, is that there still seems to be an overwhelming number of people of our race, African Americans, who seem to have not made the connection between seeing or visualizing the opportunities that do exist.

In your estimation, what have been the most detrimental contributing factor to have led many of our people to not perceive the opportunity or to go after the opportunity or the changed climate that exists in America?

IWDM: First, the problem is coming from, firstly, the general move in the society. When the general move in the society is constructive, is conducive, to intelligent thought and constructive labor, work, and effort, then you'll find the underprivileged people or the behind, the people that's behind, the neglected people, if they have leadership, they will be quicker to recognize that leadership and quicker to hear and give attention to what is said for their own benefit. But in a climate like this climate that we have now where people tend to just live for their own personal pleasures, it's very hard to get the attention of people who are not already organized behind some great work or behind some great idea or program or whatever.

First, we have the bring the mood, the cultural mood, in the society. The cultural mood or cultural trends and the general mood that prevails in the society presently and has prevailed for years now, of course, for several years. I think the next factor would be the clumsy way that we ourselves, as leaders, address our concerns and problems. We seem to want to blame somebody. Right away, we have to blame somebody before we offer our solution. We have to have somebody to blame. We have to get the people behind us in attacking something first or attacking somebody. Something has to be wrong with world, or the nation, or with the government, or with the president, before we can introduce a solution or introduce our observations, present our observations, to those people that we want to reach and bring into some kind of collective effort for improvement.

I think that's a big hindrance. That's a big hindrance, and it's a big part of the problem, that our leaders are still motivated by hurt and grievances. They should be motivated by opportunity. Opportunity should motivate them. They should see opportunity and then be inspired by opportunity. We have great concepts in our religion that gives us a great sense of worth in God's creation. We believe that man's potential and capacity for progress and excellence and achievement is unlimited, that man can grow as big as the opportunity in the universe. Not just in Chicago, but the opportunity in the whole universe. Man can grow as big as that opportunity, and that's what it's there for.

That motivates us. We see an opportunity. We see an opportunity bigger than the immediate opportunity. We see opportunities beyond this, although we have to respect the immediate demands and the immediate opportunities first. If we are truly Muslims and understand our religion, then we are never in need of inspiration. We're never sad and down and out. We are always excited about life and always excited about new opportunities. God says, as you know, in the Qur'an, you're very familiar with the Qur'an, I know, that this says, "[inaudible 00:23:24] struggle, and as soon as you have completed one task, enter into another." Don't be idle. Find another exciting horizon, another exciting frontier. That's our religion.

When I see speakers, whether they're politicians or preachers or imams, when I see them coming from that kind of motivation, they're motivated by hurt and motivated by grievances and past hurt and past grievances. They're in that spirit, helplessly caught in that spirit of leading a campaign fueled by grievances. That tells me that this is not going to do any good for us. I don't care how intelligent the man is, I don't care how educated he is, how equipped he is as a speaker or as a leader or a representative of the people, he's not going to be anything but a negative influence in the life of the masses of people.

They tend to weep. People who don't have establishment, they don't have successes in their life, they're already conditioned to weep. The first thing God does for the people who are down, He lifts them up in spirit. You can't lift them up in spirit if you tell them the road is all torn out, the road is torn out, the bridge is down (laughs), the light is off. You can't get them to lift themselves up in spirit talking to them that way. You have to talk to them in a very positive way and show them great opportunity. Anybody who thinks that there's not great opportunity in America, they don't know what's happening in the world.

Interviewer: If we can focus in on that, that provides us with a real solution, not only for Muslims but for all peoples who find themselves in that situation.

IWDM: Yes, indeed, I believe. I know, yes, sir.

Interviewer: I would like to, if I can, change the trend of our discussion to a recent incident or occurrence, I should say, not so much an incident but an occurrence, and that is pertaining to Muhammad Abdul Aziz. I've heard by the time of our airing of this interview, it is expected that he would have been discharged from prison. For our listeners, Muhammad Abdul Aziz is one of the three brothers who was convicted of the assassination of el-Hajj Malik Shabazz, commonly known as Malcolm X.

When you came into office, right away, a love had guided you to restore the name, the character, of el-Hajj Malik Shabazz in the eyes of the members of the once-known Nation of Islam to be one, to be respected. So much so that you've named the [inaudible 00:26:24] after el-Hajj Malik Shabazz, Malcolm Shabazz.

IWDM: With the support and I would say that the will of the people, the majority of the Muslims, that they wanted that. I felt that we should do it, and when I introduced it, there was almost a hundred percent support for it.

Interviewer: One of the concerns I would like to get, do you have any comment with the discharge of Muhammad Abdul Aziz and that whole incident?

IWDM: Yes, I do. Had I not, myself, had an opportunity to meet him ... See, I didn't know him before, but I learned of his situation in prison. There were people who were interested from our community and also from the outside, who were interested in looking at his situation upon the reputation that he had gotten for himself as an intelligent, disciplined, very good inmate. So I went and I met him, and I met another brother who was also convicted along with him. The two of them were contemplating their fate in the prisons and working in the interest of the inmates to help them overcome whatever setbacks they had had in life so that when they are released, they don't have those same burdens on them. They'll have the opportunity to really establish themselves in the freed society when they're released.

You can't ignore this when you see a person working hard and very sincerely, very sincerely, for the rehabilitation of inmates and for the promulgation of his faith in the right way, not as it was taught before. I didn't see them doing anything that was objectionable for Muslims. They were doing what was proper for Muslims. Their belief was as ours on the outside, and their spirit of things that they were working for as Muslims on the inside were exactly what we were working for on the outside. After our, I would say, re-conversion, our conversion from the wrong way, I said to myself, "Well, I don't know what they were in the past."

I talked to them, and I just made a point of asking them. I just came out and asked him. I said, "Well, did you do that? Were you a part?" He said, "No." He said, "No," and he said it to me convincingly. It convinced me that he did not participate in the assassination of Minister Malcolm. If I had any suspicion at all that either of those inmates participated in the assassination of Malcolm, I would have nothing to do with it at all. I would leave it to justice, to God, which is justice. Of course, I couldn't come into it.

If the authorities, over the life of the inmate, release an inmate, we have to understand that we have to respect their judgment and their intelligence, too. It makes me feel very good now that I felt that way about him, and now he has been given parole and he's released, completely released, given his freedom. To me, that's very, very satisfying.

He's released, completely released, given his freedom. To me, that's very, very satisfying that that has happened. I remain convinced that he was not guilty. He was not guilty. Sometimes associations with certain elements are, perhaps, their own position in the community, their image in the community ... Because, you know, they were a hundred percent, they were real strong followers of Honorable Elijah Muhammad, both of them. I was too (laughs).

Interviewer: The other brother, Khalil Islam.

IWDM: That's right, Khalil Islam. Yeah, both. I thought Aziz and Khalil Islam, they were very strong followers of Honorable Elijah Muhammad. I'm sure that they, being young militants ... They were very young at that time. Being young militants in the Nation of Islam, I'm sure that they perhaps gave that kind of image to other observers and, regretfully, to the wife of Malcolm X, Sister Betty Shabazz, that they were the kind that would do anything to get opposition out of the way, anything out of the way that was creating problems for the Nation of Islam and Honorable Elijah Muhammad. I'm aware of that. I'm aware of many lieutenants and many ministers ... In fact, about a hundred percent of the ministers were strongly against Malcolm separating from the Nation of Islam. They were strongly against him opposing the Nation of Islam, and they themselves fed influences and spirit into the general membership against Malcolm, you see.

The paper, our newspaper, at that time was called Muhammad Speaks. It pictured Malcolm as a devil with horns, and I saw it. I didn't like it, but I saw it. Any officer, a lieutenant, or just a regular officer supporting the lieutenant, could have presented an image of himself as a supporter of the Nation of Islam and Honorable Elijah Muhammad that would make another person, especially when they are hurt by the loss of a man like Malcolm X, who is a wonderful person, suspect that they did it. He could have done it. When you're desperate, anxious to get someone convicted, you'll say he did it. You'll say, "He did it. I know he did it."

I don't know what the circumstances was, and who knows what the law did. We don't even know what the law did. The law could have just covered up and say, "This is something we have to settle quick," and just throw somebody in jail.

Interviewer: There are indicators that suggest that exactly. I'm not sure if you're aware, Brother Imam, but Khalil Islam has not been released.

IWDM: I know he hasn't, that's right. I'm aware of that.

Interviewer: What advice would you offer, perhaps, the Islamic community and the community at large, those who are interested in him being released?

IWDM: Now, perhaps, we have a new situation. I think we should talk to attorneys and see if the opportunity has improved for his release. If it has, then I'm ready to present whatever support I can, and we should lend whatever support we can to get him released.

Interviewer: I'd like to, again, move to the current situation, as we begin to wind down our interview. Knowing that we're now doing this interview in the year of 1985, which is the month of June, June the 24th. Presently, our news media is bombarded now with the situation in Lebanon, and a situation that is very distasteful for human beings, period, to see what has been going on and what the implications are. Family feelings and national and international relations are now being challenged and strained at this present time.

There's a concern, I think, that the Muslim community and the non-Muslim community has regarding understanding this situation. At our radio show last week, we've indicated that this problem did not just occur in Lebanon, but this, perhaps, can go back quite a few years. That had actually laid the foundation for incidents like this. What would be your advice or your comment regarding the current issue regarding the hostage situation? Not only that particular issue, but the problem at large, because it's bigger than just the hostage situation.

IWDM: Yes. The community itself is what I first feel an obligation to, the community, the Muslim community itself, because I know what conflict, war involving parties that you support and parties that you don't support can do, you know? We are Muslims, and we feel we should support Muslims. We're Americans, and we feel we should support our nation. Here, we are caught in something. We're caught in a situation where it almost forces us to choose between Muslims and our nation. What I would like to say, with this opportunity, and I appreciate it, is that that's not the decision. That's not the case. It is not a decision, although that's the first impulse is Muslims and Americans are against each other, and I have to choose. Who am I going to support, Muslims or Americans? That's not the case.

Certainly Muslims are involved, and America's interest is there, too. America's involved, and American soldiers, citizens of America, have lost their lives. Many Muslims have lost their lives. Certainly, that's the situation, but that doesn't make it present to us a situation where we have to choose between America and Muslims. No. We should look at it as a very confused situation, and that's what it is. The Middle East situation is a very confused situation. The biggest trouble is coming from, I would say, hurt, bitterness in the Jew, hurt and bitterness in the displaced Palestinians and Arabs who have been uprooted, taken out of their homes, moved from their homes, and put in camps or left at the mercy of the world society, which is terrible. Without a home, without a nation.

Jews who say, "Well, we finally got our nation," and who were persecuted under Hitler, under the Nazis, and who lost many millions of lives in a very horrible way, they carry that hurt. Here you have two people very sensitive, and they're carrying a great hurt, great hurt and great bitterness. Both of them are carrying it. I believe that what is happening is that there's a blindness in both sides. There's a blindness in the Jewish people who are Zionist, strongly Zionist, and strongly against occupying and dominating that territory. There's the same kind of blindness in the Palestinians now who respond from sentiment, to a great extent, rather than from intelligent strategy.

I hope that God will bless both Israel, the Jewish people ... Many Muslims say Israel is not legitimate as a nation there. Well, I don't want to get into that. I would just like to say my sympathies go out first to the Muslims who have suffered this invasion of their homeland and their lives. Whether it's justified upon some promise that God made to the Jews or not, we can't ask a man who says, "This is my home, and my mother lived here, my grandmother, grandparents, all of that, they lived here. This is my land. I've farmed it for all of these years. It's passed down to me from my fathers and my mothers and my grandfathers, my forefathers." You can't say to them that, "Hey, these people got a scroll, an ancient scroll, that says that God gave them this land two thousand years ago or three thousand years ago." You can't say that to that man, you know?

First, my sympathies go out to the Palestinians, to the Muslims and to the Palestinians. Also, I believe that we shouldn't look at every Jew who's in Israel as a devil, because they're not. Many of them are the same kind of hurt, confused people that we find in all suffering nations that can't find a peace for themselves or can't get their rights. They're people, too, that are suffering the same kind of situation. I wish that there was a way for the Jewish people and the Palestinians and Muslims, the Arabs, to come together and resolve their problems, resolve the matter, in a very intelligent way, to follow what is practical and sensible.

I wish the Jews could put away all that stuff about God giving them some land. Can you bring God into court? Let's talk about what is right, what is justice. If possible, do it without the involvement of the United Nations, anybody like that. The parties themselves come together and follow intelligent course and bring justice to that area. It may come, but what we have is superpowers, they have an interest, too. Not just America, but Russia, too. They all have an interest. When you've got big powers coming in, influencing what's happening in the life of little people because they have an interest there, it complicates the matter even more. I think that's what it is.

It's a big confusion, and it's best for Muslims to say, no matter what a Muslim is involved in in the world or what a Muslim nation's involved in in the world, "I'm not going to make decisions until I consult the Qur'an and the life of the prophet."

Interviewer: Amin. Allahu akbar. Man, really appreciate your insights in that particular situation and do feel and see, even, some parallels in what you have identified as some of the problems here in America as to how people approach their problems out of hurt and even blind emotions. I can see some parallel even there.

IWDM: If you have a minute, my son, I guess all of us have teenagers who were coming into the teenage thing, and they got to have their heroes. They take on a different personality, and you wonder is this my child? He's about thirteen and a half now. He takes on the personality of his associates, his peers, you know? A lot of times, he just doesn't have patience. He's just got to go, and he doesn't have patience for things. He doesn't have patience with me sometimes. So I told him, I said, "Look, Saudi, I saw you once and I heard that you admired Bruce Lee." I said, "Well, let me tell you, I saw most of his movies. He's cool." (laughs) He doesn't get excited. He's cool.

Interviewer: Hopefully that would influence his personality.

IWDM: Right. That's a problem, you know? It's hard for us to deal with these emotions, anger, hate, resentment. These are powerful forces. To handle delicate and complicated situations, you just can't have all these emotions on your back or in your head, clouding your vision. You've got to be cool like Bruce Lee.

Interviewer: Praise be to Allah. Brother Imam, first of all, sometimes it's never enough. You want to go on and on, but praise be to Allah, we appreciate the tie that you have allotted us today in sharing with us some of your views.

IWDM: I thank Allah for this program and pray Allah's blessings upon you and upon you all for doing it. It's a good program and a credit to our community and to this society, and I hope to be your guest again. Inshallah.

Interviewer: Yes, sir. It's an open invitation. As I stated, as time or issues occur and you feel that there's something that you would like to say, our lines are always open for you, Brother Imam.

IWDM: I'm sure the opportunity will come, will be accepted, pardon me, because I know that there are needs that we still need to address. We're very much interested in the East Coast and West Coast, because we have many Muslims in both the East and West Coast. We're very much interested in supporting all the good things that the Muslims are doing and contributing to that spirit, to go ahead and be positive and healthy.

Interviewer: Hamdullah. This is WNWK 105.9 FM. We've just had our interview with [Moallim 00:44:59] Imam IWDM al-Deen Mohammed, and we'd like to express acknowledgment and appreciation for his presence with us today. At this time, we'd like to stay tuned for a break, and we'll be right back shortly.