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# IWDM Study Library

# Halal Foods a Blessed Frontier Los Angeles, LA

### By Imam W. Deen Mohammed

Commentator: Because of the important message in the topics he covered we will present Imam Mohammed's complete lecture.

Imam Mohammed: Bismillah**.** As salamu alaikum. Dear Muslims, guests and friends, our greetings of as salamu alaikum is peace be unto you as I'm sure all of you know. Let me first say that I congratulate those who have worked for this convention to see that it be a success. We know all results are with Allah. Sometimes we can do a little and get a lot, and sometimes we do a lot and we get little. I feel that this has been a very successful Halal convention. I was present on the first Friday yesterday to witness the Halal slaughtering.

I felt very good at first but then as I stood there with the crowd it brought back to my mind pictures I saw of lynchings where a black person was being lynched and there was a lot of white people, white crazy bigots standing around watching the slaughter or watching the action. I said to myself everybody witnessing Halal should have his own animal and be ready to slaughter his own animal, everybody should be busy doing Halal rather than being spectators.

But that's necessary just to show our community what it is, but we don't want to go through that no more, whenever we do it again we wont to all be participating. It's the business of Halaling and you're supposed to be doing it not watching other people doing it, not to watch the other people do it. But that was necessary I guess to get us started and introduce it to us but I hope I don't have to be a spectator again for something like that unless I'm Halaling it and getting right out, doing my job and getting right out. Now, we expect that these brothers will be Halaling food for us in the future in great quantities. In great quantities.

They will be the ones and they will be doing that job, they won't be spectators they will be workers. They'll be doing that job. The beautiful thing about the slaughtering of the animal in a Muslim way is you bismillah before giving the death stroke with the knife say bismillah. Then upon giving the stroke, that cut sever the jugular vein or the windpipe in the jugular vein you say Allahu Akbar. To do that it gives us protection we need from becoming insensitive because you can kill.

I used to work in a poultry market right in this neighborhood, our poultry market for a Jew right in this neighborhood. My brother Elijah Mohammed Jr. he worked there too. Leroy and brother Karl and his children Leroy and Darnell we all worked there together. During the holidays we would kill just chicken just like that, you'd be killing chickens just like that. The faster you do one you right up you're doing another.

The Jew didn't require that we know his Kosher procedure, we knew nothing about Kosher we're just slaughtering chickens and turkeys and whatever that was there to slaughter. But after a while something happens to you. You forget you're handling life and it just become routine, you become insensitive. What we do keeps us sensitive, keeps us knowing that you couldn't do this without G-d, so we say bismillah.

When we take life we say Allahu Akbar because some men they kill a cow, slaughter a bull, Halal a bull or a big animal and I'm sure that when he does that it makes him feel macho right, he feels macho. Pretty soon he'd be thinking that he's the Almighty that He gives life and takes life you see and he loses the sensitivity, loses his senses for life, for the life that he's taken. The Halal procedure for us keeps the human being sensitive, keeps him knowing that G-d is above all and He has allowed this to you.

You're not taking this; G-d has allowed this. The Muslim is not to think that he's taking the life of some chicken or he has power even over a squaw a little pigeon are quail or nothing. We supposed to believe that G-d made this possible for us and we are accountable to G-d and we have to remain conscious of G-d through the process of Halal, through the procedures of Halal.

So, that is the beautiful part about it. I'm sure in the workshops you learn many things about Halal. You know the first thing the food as brother told us the product, the meat has to be Halal, the animal has to be Halal that is. And then the slaughtering process has to be Halal, is Thabiha in Arabic. In Quran Thabiha. The slaughtering has to be Halal, and the eating has to be Halal. Did you say bismillah before you ate? If you didn't it's not Halal. But if you did it's Halal.

[laughter]

Imam Mohammed: The animal has to be Halal, the slaughtering has to be Halal, the consumption has to be Halal. Say bismillah. You don't have to say it outwardly like I was in a restaurant and there was about 50 people or 75 people in that restaurant, big restaurant in the big business area and we sat down to the table and he made his prayer. I looked at him I never gave him any explanation nothing, I just ate. There's nothing in our religion that requires that.

You say bismillah that's all. Do not eat anything without saying the name of G-d, pronouncing the name of G-d. So long as I say bismillah and I don't have to say that for him to hear it, I don't have to answer to him if I don't say it. I answer to G-d so I say bismillah in my own heart and then I eat. Now why we want to make a big spectacle, make a big show, a big scene. Suppose all of us did that out in the streets.

We bring a lot of burden on ourselves and G-d says in our holy book, Quran, He says, and G-d didn't make all those laws prohibiting the Jews from eating these things, he says they did it themselves. And G-d allowed it as a punishment on them for that since they claim that G-d told them to do that G-d didn't check it, He let them go on in that they're not eaten this, they're not eating this and not eating that, a thousand good foods they weren't eating because they said G-d said it wasn't permitted, and there they were just denying themselves all those good things.

Really only a few of them keep those laws, most of them break them if not publicly, secretly. We go now to the word of G-d, “’A uthu billahi mina shaitanir rajeem bismillahi -rahman rahim. Allah says in our holy book, that is G-d says in our holy book, Chapter 9 Verse 111 Surely G-d has purchased from the believers their very selves our souls and also their possessions or their wealth in exchange that they would receive the paradise. The term paradise, the hope of the religious people or the faithful people, paradise. It brings to mind a place where our pleasures will be fulfilled. Our need for pleasure, our pleasure needs will be fulfilled. There we will have the delights of our heart.

The full measure of our requirement for pleasure, bliss or whatever term we might use. A place where there will be no want, for things or something to fulfill our need for pleasure. That's the universal idea among religious people of heaven or the paradise. So, this tells us that the human being has a need for pleasure, for pleasure fulfillment. To be pleased, to be in a situation where if he desires something for his pleasure needs or for his fulfillment in that sense he can get it. He does not have to do without it or have to be deprived of it. That is the hope that whatever we desire. fulfill our pleasure needs we will be in a situation to have it, to experience it, to enjoy it. G-d promises us that. What more could we want than that? That's the highest aspiration that man can have is that all his pleasure requirements to be fulfilled, so it's nothing more to ask than that and for that G-d asked only that we give our very lives our very souls our very selves to him in a covenant. A covenant or agreement, a covenant is an agreement, a sacred agreement.

An agreement to do all in our power to carry out whatever duties he has charged us with, even if it means losing our very lives. This is what G-d asked of us. Maybe they're those who say, "Oh I don't like that talking about giving up life, having to fight and having to be killed or having to kill and be sad. Why do you have to bring up that kind of talk?" Well, look you're killed one way or another.

Congregation: That's right, that's right.

Imam Mohammed: Yes, you're killed by ignorance, you're killed by ignorant living habits, you're killed by debt, you're killed by the criminal, you're killed anyway don't think you ain't going to be killed; you are going to be killed. Killed by AIDs-

[laughter]

Imam Mohammed: -by heart attacks.

Congregation: That's right.

Imam Mohammed: You're going to be killed anyway, don't think you're going to escape being killed. We're all going to be killed by something.

Congregation: That's right.

Imam Mohammed: Some of us die, yes you died but something was at work, wasn't nothing but old age. You're killed by old age.

Congregation: That's right.

Imam Mohammed: Don't think you are not going to be killed. We're all going to be killed and let's live, let's live for G-d that's the answer. Live for G-d and I mentioned the pleasure needs in our life because as a people we are more geared up for pleasure than any other people on this earth. I don't know another people, another race, another people more geared up for pleasure than us. Whatever we do we wonder what's the pleasure in it. Some people just want to know what profit in it. We want to know what's the pleasure in it. We don't care we come out broke or not "what is pleasure in it?"

If the pleasure is enough "I don't mind if I come out broke, it's okay." We have to refine our passions and raise up this pleasure principle in our lives, so that we won't be given our pleasures in a way that will cause the undermining of our life and our productive work. Just as we are the people who are geared up more than any other people for pleasure, we are the people who waste more on pleasures than any other people.

Congregation: That's right.

Imam Mohammed: Yes, people are spending millions and billions and trillions of dollars to improve the lives of a lot of man, to improve the institutions of learning, to do constructive things but our people as the people are spending very little in that way we spend most of our money for immediate pleasures. Immediate pleasures. Well, I got about two or three more minutes.

[laughter]

Imam Mohammed: Now, look at the attributes now that G-d brings to our attention after giving us that covenant. There's no new covenant, it's the same that come in the Torah, same that come in the gospel and in the Quran. No new covenant. He gives us that covenant, that requirement. If you want the fullness of reward to yourself, then you have to give the full self to G-d. That's the bargain. It's a bargain, it's called a bargain in this very verse that I'm reading. It's called a bargain, an exchange, a bargain.

Then G-d gives us these qualifications. Chapter 9 verse 111.Those fit in that bargain with G-d, they are those that follow his commands, his instructions and they serve him with complete service, and they give praise to him, and they cheer support in his cause. Yes, how many of you would cheer brother or cheer something that's good for Al-Islam or good in the path of G-d? How many of you feel to cheer it?

If you don't, you do not meet the qualification, do you see. That one you miss, that one you didn't measure up to. They bow their knees in submission to G-d and they make prostrations on the floor before their Lord, that's what we do, all right?

Congregant: Absolutely.

Imam Mohammed: And they order what is established, what has been proven as high standard for man. The good life, “Al-Ma’ruf” the good life that has been proven. Tested down through time, generation behind generation. That this is the high standard that preserves the quality life, the good life for man and makes possible progress for him. Healthy progress says that they order that, they promote that.

And they prohibit that that is irreparable, that that brings the reverse of that. Bring down the standards, bring down the quality life, deteriorate the good life of the society such as vulgarity, ignorance, idleness, laziness, criminal acts et cetera. And they are those who keep, who guard, the limits prescribed by G-d. Whatever he has set up as a limit, they're watchful to guard that, they know G-d didn't allow that.

Sometimes we have to tell people, "G-d doesn't allow you to deny these people that." See, all the time it's not a need for us to say G-doesn't the allow people this. There is also a need for us to tell certain ones who deny the people their rights that G-d doesn't allow this. You're stepping over the limits established by G-d. You're not respecting the boundaries or the limits established by G-d.

You're setting up your own boundaries, your own limits and that will happen. The prophet said, peace and blessings be on him, "If any man leads or the man, pardon me, the man who leads a congregation of people in prayer who hates him the prayer of that Imam is not heard." G-d won't even hear his prayer. Why would the prophet tell us that? That tells us that it's possible that an individual man will become so menacing, so threatening that we'd fear him and follow him in prayer while hating him. The Hadith, from the prophet, says that if such a man leads a people in prayer his prayer will not be heard- -it will not reach G-d. That's not the just to tell that person now that, "Look you've got the power to make these weak people follow you in prayer though they dislike you, but don't think your prayer will be heard, your prayer will not be heard by G-d." Yes that's to tell him that but it's also to tell us. Know that it's possible for a person to gain so much power that you will just accept him. You have no impulse to question him, you'll have no courage to question him and he will lead you but that prayer will be no good.

His prayer will not be heard by G-d and if his prayer is not heard by G-d then the prayer for the people is no good. That's the justice of G-d. You hate him and you follow him anyway so his prayer is not heard it's just nothing. He's just going through nothing, just carrying his captives with him to hell. It is also a saying from the Prophet he said peace and blessings be on him. He said, "Do you know which deed is more beloved by G-d Most High?"

One person said, "Prayer and Zakat. And another person replied saying, "Jihad,”. The Prophet said peace and the blessing be on him. The Prophet said, "Surely the most beloved deed before G-d most high is to love for Allah's cause, and to hate for Allah's cause."

We may carry out the fundamentals of Al-Islam we may make Salah, make pay Zakat and do the essentials of our religion which represents the structural life of our religious community. But if we don't do it for G-d then it is not as good as the act by another person, maybe people outside of our religion, who is working but they are working with the awareness that they owe G-d everything.

The Muslims should live and work with an awareness that we owe G-d everything. He says he has made a covenant with us. He made it with the people of the Torah, he made it with the people of the gospel, and he made it with us of the Quran the Muslims, the believers. We should understand that covenant and we should understand that we should be doing everything, we should be living and existing and working with an awareness that we owe our Lord creator everything.

It is simply put this way by many Muslim teachers and Imams; they say the Muslim is supposed to seek the pleasure of G-d. Now we know G-d is not a creature like ourselves having pleasure needs because in our holy book He says He is free of all needs, he has no needs from anything or for anything of his creation. But He wants for us the good life, the rewarding life and the fullness of life that He created for us. For that reason He has required of us that we do these certain things and that we respond to Him in certain ways that are proper and guard against that that is improper.

Lastly now the great light of religion or revelation, it shows us that one finds his own life fulfilling for himself when he gives that life in obedience to G-d, in service to G-d. G-d says in the Quran "oh soul pleasing and pleasing G-d," that is pleasing for yourself, you find your life, you find satisfaction yourself and also satisfying your obligation to G-d. He says, "Return to your Lord, enter you my paradise, enter you among my servants pleased and pleasing."

Pleased and pleasing, you have been pleased and you have been pleasing your Lord. That's the condition, that's the condition. That will make for the happy life. Now let us speak as men of insight on this very same need in us for pleasure fulfillment. There are stages for this pleasure fulfillment. One is what we mentioned here earlier the immediate pleasure reward. Just like we ate that dinner we got the pleasure of it while we were eating it, that's immediate. We will play a ball with each other we'll be enjoying it right, that's the immediate.

Then we have the deferred reward, delayed, postponed. We expect it and we can do the thing with a relieved spirit, in good spirit we can do it in good spirit, but we're not getting anything for it right now in fact we're paying we're putting out. We ain't getting, like when you work four days and on the fifth day you get happy right because that's payday. Or you work nine days on the tenth day or whatever work day you get paid on that day you’re happy it because you know I've been deferring this pleasure for a longtime and giving this job but now I'm going to get mine.

You know really that's not Islamic because prophet said, "pay the worker while the sweat is still upon his brow". Peace and the blessings be on him. The Prophet taught pay you as soon as you finish the job. Like you finish something today they pay you right there give it to you. Some people say "Well give these fools their money every day we have more problems than we got now." Well maybe if we give these fools their money every day, they will get in such condition that they will get wise.

Sometimes you have to get more foolish before you can get wise. Many times the fool’s day of meeting the wisdom is delayed because other people are taking care of his affairs. Let the fool carry more responsibility and the fool will wake up sooner. That's the deferred reward or the deferred pleasure. Then we have the greatest of all and that is devotional pleasure. Just the pleasure out of doing it, the pleasure out of doing it.

You get pleasure out of doing you don't expect no reward. A lot of things we do we don't expect no pay no reward. The pleasure is in doing it. We find it to be useful, we find it to be good for people or good for the society. I like to help my mother, I like to help this old person, I like to help this young child. I see he has a good future, he has good qualities, he has good manners.

I'm doing this just for this child. I don't want nothing out of it. I don't expect anything right? Yes, we do things not expecting any reward but we do it because we are devoted to a certain principle. Now the greatest principle to be devoted to is this principle that I owe everything to G-d. Thank you very much. As-Salaamu Alaikum