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### IWDM Study Library

### Milwaukee WI

### PT 1

### By Imam W. Deen Mohammed

:00:06 Imam W. Deen Mohammed: Peace be unto y'all, As-salaamu alaikum. We begin in the name of G-d, Bismillah ir-Rahman ir-Rahim, the name Allah, the gracious, the merciful. And we pray his peace and blessings be upon the last universal messenger, Prophet Muhammad, upon his descendants, his companions, the pioneers of the worldwide religion, with our Prophet Muhammad. May G-d be pleased with them. And we pray peace and blessings be on us, Aameen.

[pause]

0:00:51 IWDM: We have chosen to speak on Al Islam, commonly called Islam, in America today, and we hope to bring before you the concerns of Muslims, that we think should be before us today as Muslims, especially as Muslims in America. But before doing that, I'd like to refer to the book of G-d for Muslims, the Quran, and read some notes from Quran.

[pause]

0:01:53 IWDM: Allah, G-d Most High says in the Holy Book, Quran, that "He, Almighty G-d, is the one who sent Muhammad, the Prophet, the Messenger, with the guidance, and with the true religion, that it should become the most prominent of all religions, even though that be disliked by disbelievers." In the beginning of my talk, I want to say to the Muslims, whether we realize it or not, the influence of the teachings of the Prophet Muhammad Al Islam, are more prevalent, more widespread in the world, than the teachings of any other religious representative. And I'm not the one who first said that. That has been documented by Muslims, and also a non-Muslim who has studied the influence of the personality of Muhammad and his teachings. Many may visibly appear to be in greater numbers than Muslims, but when you look at the content of faith and the practicing people, people who practice their religion, Prophet Muhammad has the greatest number, and also when you look at his influence on the real life of man. As one author established, his influence is greater than the influence of any other man. And he named not only religious figures, but he also named men like Alexander the Great and others. It was documented in a book by a qualified author.

0:03:41 IWDM: That's not the point of the talk. This is just to say to Muslims, 'cause this is to Muslims, I'll be talking to Muslims and to non-Muslims. This is to Muslims, to let you know that one prediction has already come true. In fact, many predictions have come true. But one of the great predictions in the Holy Book has already come true, and that is that the religion of Al Islam, Islam as it's commonly called, will become the most prevalent religion, the most prevalent religion, though people detest it. I'd go so far as to say many people who identify under other religious labels, as Christianity and others, are in a real sense, motivated more by the teachings of Muhammad the Prophet than they are by those teachings they got from their religion. Muhammad the Prophet stressed rational life. He stressed rational life. Intellectual pursuits. He stressed many things that descend before the Western world as great Western values. Great Western values. You should understand that those values are not great Western values before the advent of Prophet Muhammad, peace and the blessings be upon him, who brought enlightenment to the dark continent of Arabia before enlightenment came to Europe and thereafter to America. Continuing now with the word of G-d in the Holy Book. G-d Most High says, Allah Most High says:

[foreign language]

0:05:21 IWDM: "You have not been sent, except to be a mercy for all the world." That's for Prophet Muhammad. Knowing Muslims, that our Holy Book says this, how can we separate ourselves from the world of man, when our book tells us that our Prophet has been sent as a mercy to all world? To all the world. And we know from the study of historians, both Muslims and non-Muslims, that the message of Quran and the period of enlightenment that came with that message, the sciences, math, chemistry, astronomy, medicine, and we can go on to name, that again awaken the intellect of the Western man, the European, the Western man, we know that that was a mercy to all the world. We may not be in tune with it today, ourselves. Maybe we have lost the importance of that interest in that intellectual concern, but we know that, before us, many centuries ago, I would say eight to 10 centuries, a 1000 years ago, there was a great glorious period of intellectual activity for the followers of Muhammad the Prophet, peace and blessings be upon him. And that made possible the reawakening of the intellect of the Western man in Europe, and that great excitement of the mind came to America and America took the lead. We should look at that and understand that the prophet that we identify as our prophet may not be the prophet for the other people; the Christians, the Jews, and others, but we must accept that he came to be a blessing on all of them. And again, Allah Most High says:

[foreign language]

0:07:42 IWDM: "You have not been sent except that you be a good news giver and a warner." Now we know the Gospel is the good news for the Christians. And by it being the good news for the Christians we know the good news giver was G-d, but G-d through Jesus Christ the prophet, peace and blessings be on him. So He, for them is the good news giver, and the good news is the Gospel. We must understand, Muslims, that our Holy Book also contains the good news for us, good news for the Muslims, and it is not only good news for us, good news for the world if they will accept it. Good news giver... As a good news giver and as a warner, we must understand that the prophet came to warn man, to alert man, and it's for his best interest. And again Allah most high says, G-d says:

[foreign language]

0:08:52 IWDM: Again, the word "warner." "You have not been sent except as a complete blessing to all people, a giver of good news and a warner." Prophet Muhammad is identified in our Holy Book as a complete blessing, a sufficient gift to all people. I was at a meeting once, I was invited by the Lions Club. Some of you might know about the Lions Club. The Lions Club. It's a society that does a lot of good, like the Shriners, the Masons, the Shriners, does a lot of good, but it is also a kind of secret society, a closed organization. And they invited me right after I became leader. You made me leader in 1975 of February. Right after I became leader, they invited me. It wasn't many months, but a few months, they invited me to come and address the Lions club in Chicago. I addressed them, and one of the questions that were put to me, one of the first questions put to me after I made my short address; I wouldn't make a long address before them. Anybody that got secrets, I don't wanna talk before them too long. So, after I made my short address, one of the first questions they put before me was, how do I see the two great figures, Prophet Muhammad and the Prophet Jesus, peace be upon them both?

0:10:46 IWDM: And I thought about it, and I wondered, I said, "How can I answer them with all these thoughts running through my mind?" 'Cause when they asked me, right away, I was just overwhelmed with thoughts. I had never thought about it. And I said, "Well, I can't tell them what's really stirring in me." So I told them, I said, "Well, Prophet Muhammad said, it is reported that he said, one day the people will see him and the Jesus Christ together." So I preferred to leave them with that than to drop the heavy load that I wanted to drop.

[laughter]

0:11:35 IWDM: But the great difference is, the most considered concept of Jesus is the concept of Jesus as a sign. As a sign. But for Prophet Muhammad, a living reality in the history of man. Please be patient with me, I won't be here too long, I don't think. I won't worry you to death, bore you death today, I don't think. Let me continue now with the Quran, first.

[foreign language]

0:12:27 IWDM: Again Nadhira, a warner. I have taken these quotes from Quran that are very similar, stressing why Prophet Muhammad has been missioned by G-d. And you see that what is stressed here in these references to his mission, Wahyu's mission, is him being a warner. And that's what we need now, a warning. We always need a warning. Now, we know that Prophet Muhammad was not the kind of prophet that... He was no doomsday preacher. He was a teacher, and a very rational, I would say, a very obviously rational teacher. He emphasized the rational need in man's life. He built upon the rational need in man's life. He called the mind of man to respect the rational, the rational life of his mind. And he considered men dead if they weren't rational. Mentally dead, that is, if not really dead. So, we know that the Prophet was not the kind of warner that kept preaching fire and brimstone: "Repent from your sins, repent, repent, destruction is at hand." He was not that kind of warner. He was a more sophisticated warner. He warned man that, if he expects to have a good life on this Earth, he has to respect all that G-d intended for him to be.

0:14:10 IWDM: And if that's not similar to what the Americans uphold, then what is? I hear them saying that all on the television, "Be all that you can be." There's some people that don't like me and say, "A Muslim ain't supposed to show similarities between Muslims and non-Muslims. A Muslim is supposed to just project what the Muslim is. We ain't supposed to be embracing no infidels." Well, why embrace your brother Muslim, when he's an infidel? Some of the biggest infidels are Muslims, or at least they're people who call themselves Muslims, pretend to be Muslims. I heard, since I've been here, that Imam was on the way to deliver his Friday sermon, the most important message of the week, the Friday prayer, the Jumu'ah, the sermon. He stopped and robbed the bank before coming to the Masjid to deliver a prayer. Now, while we're really worried about Christian infidels and whatever, we're overlooking these much more terrible [chuckle] infidels that's right under our own nose, leading us into prayer. Now, I'm not saying that that can't happen for other people, too. I'm sure that has happened for other people, too. They've had people among them claiming to be true religious people, but it was just impostors, pretenders. And when weakness and the opportunity came to test their strength, they couldn't pass it.

0:15:47 IWDM: They did a terrible thing and were embarrassed, too. In fact, I've read in my lifetime, I've read some terrible things that people of other religions, leaders of other religions, have done. But I don't think any can be worse than that, an Imam stopping to rob a bank before he comes to the Masjid. Well, thank Allah, he got caught.

[laughter]

0:16:13 IWDM: And I told them, I said, "Well, if you all were like me, and if I didn't have so much to lose because of the position I'm in, the law wouldn't have to worry about him long." That's right. I don't care. You say, "Hey, you ain't supposed to do that. This is serious what you're saying, Brother Imam. You oughta protect your welfare better than that." I love to protect it, just like I just protected it, by saying that he wouldn't be a problem for the law enforcement long if I didn't have so much to lose, myself. I'd be waiting for him. As soon as they let him out of court, the problem would be over. Again, it is said in our Holy Book of Prophet Muhammad.

[foreign language]

0:17:21 IWDM: "You indeed have, in the prophet, a most excellent model of conduct." So here, G-d established for us in the Holy Book, that Prophet Muhammad, the last Prophet, according to the revelation of the Quran, the revelation of G-d to us, we have the last prophet established as a model of human behavior for us, for the Muslims. So any time we are worried about how Muslims are behaving, the first thing we should do is call the misbehavers to the behavior of the prophet, because G-d has established for us, Allah in the Holy Book has established for us, that he has given us Muhammad the Prophet as the most excellent model for human behavior. And again, we read in the Holy Book to make a connection between two great prophets, Abraham and Muhammad.

[foreign language]

0:18:48 IWDM: So, here is the same, same thing. In Prophet Muhammad we have most excellent model for human behavior, for human conduct, for the conduct of man in society. And it had also said in the same book, our Holy Book, that "Surely there was given in Abraham," Ibrahim, Abraham, "and in those who followed his Sunnah," the way of Abraham, "a most excellent model." And we are told that this is the order, the millah of Ibrahim Hanifah. This is the order, Muhammad's order is the order of Abraham, the upright in faith. Well, there is much to be said on this, believe me, much to be said that I wish I could say, but this is not the time nor the situation for it. Some of you will be bored to death. And again, it is said in our Holy Book, of those, not the prophet only, but those who followed the prophet in his example, his companions, his close associates, Abu Bakr, Umar, Ali, that the Shiites exalt too high, and Usman, and many, many others, many, many others that are given in the hadith, in the collected hadith of Bukhari, and Muslims, and other hadiths.

0:20:43 IWDM: We read about the great companions of our Prophet Muhammad, how they supported him in the most excellent way, how they lived the life of Muslim in the most excellent ways. So Allah has given us Muhammad the Prophet as a model for us, as a model for us to look at to see how he desires for human beings to behave on this earth, at home with his family, in the marketplace, in the position of authority over an army, over a city, over finances, over charity, etcetera, etcetera, etcetera. So he has given us this great Prophet, the last of the universe's Prophet, as a model, but he has also told us in his Holy Book that we also have models in those who followed the example of the Prophet, his companions, and that we should follow in the excellence that they established. So, Muslims of America, understand that we are to join the Muslims of the world in this sincere, sincere study of the life of the Prophet and the life of his companions, the early Ummah, the early efforts to establish this religion on earth.

[foreign language]

0:22:33 IWDM: Those who follow in the excellence of them, those who follow Muhammad the prophet, those who follow in the excellence of those who followed the Prophet Muhammad, and of those who followed Muhammad, G-d says:

[foreign language]

0:23:00 IWDM: They have G-d's favor, they have G-d's pleasure, G-d is pleased with them. And we say, because of that, we say, when we mention any of them, when we mention our Umar, or even the women, when we mention a Khadijah, a Aisha, we also always say.

[foreign language]

0:23:24 IWDM: "May G-d be pleased with them," for them, all of them, the males and the females, because they were all models of the excellence that Allah wants demonstrated in the life of his creature, human being. So if we want to continue this religion, if we want to further the religion, if we want to be a good contribution, a good representative, then we should know the life of Muhammad the Prophet, and we should know also the life of his companions, and we should look to them, to their example, and we should try our best to measure up to their excellence, first of all, the excellence of Prophet Muhammad, but also we can learn from the many ways that that excellence was faceted, was presented to the world through those who were in close and direct contact with the Prophet, and embrace them and embrace the religion and embrace him completely, and also demonstrated the same excellence that Allah wanted through the most... Through themselves they demonstrated it, that same excellence. And we should understand that we human beings, we are not gonna be the messenger of G-d, we are not gonna be the Prophet. There's no need for it. We are not gonna have a Quran revealed to us, unless it's the same Quran that was already revealed to Muhammad, and then it will be revealed to you in the sense of interpretation, in the sense of insight, but not as a fresh revelation. So, we know we're not gonna be Prophet Muhammad, we're not gonna be any messengers.

0:25:03 IWDM: Our religion is a living religion. It is a living religion. It is not a religion that comes to die so that the secular world can live. It is a living religion, but it is also a constant religion. It is a constant religion, it is a complete religion, it is a finished religion. And many Westerners, they have a problem with that. They say, "Well, there's no room for dynamism. There's no room for invention." I didn't know that invention is forbidden. We can invent. And then the West have taken on this kind of mind, and that's why the Pope has to come here and say, "Hey, will you come back from all of your makeshift religions, you Catholics. Hey, you Catholics, especially you Black Catholics, will you come back from your makeshift religions and again identify with the established religion?" I believe the Pope will love to hear the Muslim way of handling this. Alright, alright, alright, are you interested in what I'm talking about? I know some of you are. If you're not interested just tell me, 'cause I got other things I can be doing too. No, I'm just joking, I always do this. [chuckle] But look, once I had a girlfriend. To tell you the truth, she was more serious than a girlfriend.

0:26:33 IWDM: And she told me, she said, "Why don't you try to please me sometimes?" I say, "Hey, I'm trying to please you all the time." And I said, "If you serious, I'm not gonna try to please you again." What I'm saying is this, that when I do a thing, I try to do my best. If I come out to speak to a people, I try to give 'em my best. And if I'm wasting my time, I'd rather just go home. Why torture you and myself too?

[pause]

0:27:34 IWDM: So on that note, we say that we have to understand that Muslims are people established by G-d and the Quran and the Holy Book to be motivated toward excellence. The Prophet, in agreement, in fact only reflecting the Holy Book, 'cause his wife, Aisha.

[foreign language]

0:28:09 IWDM: May G-d be pleased with her, she said that her husband, the Prophet, if we would know him and understand him, he was the living word of G-d. The word of G-d lives in the world, active and living out the meaning for human beings. Yes. So what he has said really is nothing but a reflection. Whatever he has said that's a true saying of Prophet Muhammad, must be a reflection of the Holy Book itself. It must be a reflection of an Aayath or something in the Holy Book itself. If it's not, it has no validity as a saying of Prophet Muhammad. And Prophet Muhammad says, "The believer, when he engages in a work, when he enters a work, endeavors to do anything, small or big, he seeks to perfect it."

[foreign language]

0:29:06 IWDM: He seeks to perfect it. And he also said, "When you do the Halal," prepare the animals and slaughter them. He said, "See that your knives are sharp, because G-d has prescribed excellence for everything." That's what he said, not for one thing, for everything. G-d has prescribed excellence for everything. Therefore a Muslim should be concerned how he goes to bed. He should be concerned how he wakes up. He should be concerned how he speaks to the members of his family in the morning. He should be concerned how he walks through the house. He should be concerned about these little things, because many times it's these little things that break up the family. Somebody is ignorant, so ignorant, they're not considerate of the other member in the household. It can bring a hell on the house, can bring hell on the whole family. We have in the Western saying... In the Western songs that say, "Little things mean a lot." When they start piling up on you, you gonna realize that.

0:30:47 IWDM: So we wanted to stress that point that Muslims are to be motivated by excellence, and American society has that as one of its greatest national values, excellence. Excellence in education, excellence in the workplace. And the reason why this country has the blues now is because it came to a period of moral decadence and lost this excellence, this pursuit of excellence. But praise be to G-d, the conservatives, and I don't mean the Republicans, they're conservatives of a political nature. The conservatives who want to conserve the good life of the American people, they have been working hard during the last five years or more, and they're bringing the mind of Americans back to an appreciation for excellence. And you're right, I've been right in there with them. I've been doing my part since, well, 1975, and even before, the best I could, but you all gave me room to work, so I did a little more after 1975.

[pause]

0:31:57 IWDM: Again, we have something we share and this concern that we should stress for Muslims in America. Today, or whatever we stress for today, it looks towards the future, it looks into the future. Men should be aware of time. G-d says, "Be aware of the hour." The Gospel, the Christian book, "Be aware of the hour." Old Testament, "Be aware of the hour", right? A call to be aware of the hour. A time, a time that is gonna bring different situations about, so don't be ignorant of the time today, because the time today is an indication of what's coming tomorrow. So man should always be considerate of the time.

[foreign language]

0:32:46 IWDM: "Regarding the time, the hour, surely, humanity is lost."

[foreign language]

0:32:54 IWDM: "Except those who is faithful... "

[foreign language]

0:33:00 IWDM: "And have good work... "

[foreign language]

0:33:04 IWDM: "And cooperate in the advancement of truth... "

[foreign language]

0:33:09 IWDM: "And cooperate in patience." Oh, man. Look how G-d has presented it to us.

[foreign language]

0:33:19 IWDM: "Faith." You look at... Excuse me for digressing, but that's my trait. My trait is digressing. If you can charge me with anything, and say, "Hey, that's him. He's a digresser." So don't you be apologizing to anybody. [chuckle] If you look to the natural workings of things, like the ancient thinkers did, and like the people of the Book are called to do, so G-d asks us to reflect, to look at the great works of the universe, the artistry, the great marvelous work of creation, to look at it and learn from it, get signs and understanding from it, insights, that is. Now, when you look at situation for human life, the physical life itself, the mortal life itself, on earth, on land, we feel best, don't we? We feel best. Even a swimmer, you throw him in the water, he doesn't feel that safe. He feels insecure right away if you throw him in the water. And the situation of water is similar to the situation of faith. Now, a lot of us don't like to live in faith because it's not as comfortable as living with practical reality. "Oh, man, oh don't tell me about that, man, that's too heavy, that's too much on my mind." Well, that's what you need, to develop your muscles that you're not using, that you need. You need to be put in a situation where you have to trust more than your knowledge, more than your intellectual ability, more than your rational ability, because your rational ability hasn't done too much for the world. Right?

0:35:01 IWDM: Now, I'm speaking of the average of us. We have those exceptional men and women whose intellects have done marvelous things for the world of man. But for the most of us, our intellects haven't done much for the world, haven't done much for our families, and many of us, it hasn't done much for us as individuals. And we're gonna put that up and say, "Hey, this is more important to me than faith." I think you should look at it again. You ain't no Einstein. You should look at it again, and weigh your little piece of intellect, knowledge, weigh it with the benefits of faith. And some of us need to go and just get a complete baptism. We need to jump in the water and go under it completely. We need to get a baptism like some Baptists give you. We need to just jump in the water and get it all over, and don't have no land or no material supporting you, just hang right there in mid-water until you learn respect, 'til you learn fear, until you get a sense of insecurity. Yes. Sometimes it is a sense of insecurity that saves you from insecurity. But many of us, we live in a world in the most insecure situations that a human being can live in, but are not aware of our insecurities. We're not aware of our insecurities. We're going on like everything's okay, and we just about at the last step in our road. Well, so much for that.

0:36:45 IWDM: See how these elements and situations, they really make us see ourselves in the world. Some of us, we like to play with fire. Now, you need a whole lot of sense to manage fire. They tell little babies, "Don't play with fire. Give me those matches!" Right? "I better not ever catch you with matches again." And here we got so many among us common masses of America who're just going crazy over playing with fire. "Let's do the funk. Let's get way down. Let's let it all hang out. Let's love until we die." That's playing with fire. Isn't it? That's what it's doing, you're playing with fire. Children playing with fire. Then after a while a man looks at you, and he got more sense than to play with fire, right? He looks at you and he'll say, "Well hell, we gotta go out and stop the children from playing with fire. This thing done got outta hand." And if you ain't prepared for the times, if you haven't been watchin' the hour, you're gonna be lost, you're gonna be left out. This card, it has something that can't be used.

0:38:04 IWDM: Then some of us like to give ourselves to emotions. We think the Holy Ghost is the wind of human being. The Holy Ghost ain't that kinda wind. The Holy Ghost is an intelligent wind. It's a peaceful wind. It's a wind with a direction, with a constant direction. That's the Holy Ghost. The Holy Spirit is a wind with a constant direction. And we think this whole emotionalism that takes over blacks and some other races, some other minorities, occasionally, but it keeps us, we're always under it. We can't go to the White House unless we all geared up in emotions. "Wanna talk to you, Reagan! You better listen to us now, or you'll listen tomorrow!" The wind won't even let him go to the White House correctly, in a decent manner. Embarrass himself, embarrass all his people 'cause of his wind. G-d said, "And He breathed into the man of His spirit." Huh? He breathed into the man of His spirit. And Allah says in the Holy Book for Muslims, when He created the man, and the angels looked at him, and some of the angels weren't impressed with him. G-d says, "Wait until I have breathed in him of my spirit." And then G-d said, He said, "I have given every creature something of my spirit." Huh?

0:39:32 IWDM: So we have to have a wind in us superior to our own winds to save us from the destruction of our own wind, 'cause some of us live in a constant tornado, constant tornado. [chuckle] Emotional makeup is nothing but a constant tornado, tornado that won't spin itself out, or a hurricane that doesn't know it's supposed to stay out in the water, just keeps coming onto the land, drowning all of the things that people are trying to construct.

[pause]

0:40:14 IWDM: So this brings us to another part of our address today, and that is the burden of human life itself. Allah says in the Holy Book that He created the universe, He created this marvelous creation, and He invited the angels and the mountains themselves to accept the responsibility for upholding the order that G-d had made. And the angels, they refused, and the only one accepted was man. Man accepted it. And Allah says, "Surely man is fool-hearted, given to be hasty, and ignorant." Yes! Now, I've thought about this, and when I have glanced over mythologies, Greek mythology, etcetera, seeing these pictures of man holding up the world, I say, "I guess that's the fool G-d's talking about." Atlas, Charles Atlas, got the world on his back. And sometimes I think the church make a mistake in believing that Jesus supposed to carry the world. "And the government shall be on His shoulder." That's speaking of Jesus as a sign, sign of responsibility that everybody is supposed to accept if they are alive and awake, because He said, "I in you, and you in me." So what he was talking about was a common thing in many of His preachings. He was speaking of himself, he was speaking of a common thing, a common property, that not only he had, but all man had. And when He asked this, that his shoulder, take off his burden, he was asking to do something that you had a capacity to do.

0:42:07 IWDM: And don't be looking for no super human being, no G-d to come here and carry human burdens on his shoulders for us, raised up among men. G-d is not raised up among men. G-d is before man and he raising men. And none of us should be so fool hardy to try to carry the whole burden of society on our one back, our one shoulder. We have to work in conjunction and association and cooperation with other men and women and it should start right in your immediate association... Yeah! Now, isn't that a beautiful religion? Now, no problems with the Pope. That's his thing. I respect him and honor him. Yes, I have great respect for the Catholics, great respect for Pope John Paul II, great respect, so much respect and admiration that I've been thinking how I could meet him, go on to the Vatican, ask him for an invitation one day. Still might do it. And we have to respect anybody in positions like that, and even in smaller, less important positions. We have to respect them, when they carry the heavy responsibility for many, many people. For many, many people. And especially when they serve goodness, serve justice, and serve excellence in the life of man.

0:43:38 IWDM: Muslims are obligated upon our Muslim principles, whether we differ with them concerning the content of faith or the content of the religion, or not, we are obligated to show them the greatest respect and to identify with them in their commitment to those principles that we share or that we have in common, yeah? To the extent that, if they should call us, we are obligated to come. Yes. If they should call us we are obligated to come. Now, how much more important it is to join your Muslim brother in common interest, in the support of the excellence that you both want for each other or want for yourselves? Yes! Business or whatever it is, how much more important it is for you to join your fellow Muslim brother? And many of us go along and we don't even consider that there are other Muslim brothers and sisters who have our same business concern, etcetera. And we should find them, because, together, though operating separately, together you can do much more. Isn't that a fact? Yes, together you can do much more. That's how come many other nationalities have such great advantage over us, because they trust each other, they seek out each other, they find each other, and they are more selective than we are. We'll let a man come into this important club just because he's, "Hey, my Black brother. Hey, yeah, man. You look like a brother. You talk like a real brother, man. Come on in, man. Let us show you what we're doing."

0:45:16 IWDM: The White man is more selective, the Red man is more selective, the Yellow man is more selective. He wants to know his family. He wants to talk with them a long time. He wants to see him in different situations. And then, one day he say, "Hey, we like you. We wanna introduce to you what we're doing here. We think you'll be interested in it." They already know his life. They have enough indication from his life over a period of time, how he behaves with his family, how he behave in situations where he was charged with responsibility and trusted with valuables. They know him. Prophet Muhammad say, "You don't know a person unless you have had dealings with them." So you don't bring nobody into your confidence, to hear your business plan, to share your ideas, and etcetera, to invest in your company or whatever, you don't bring them in without thoroughly searching them, searching them out, searching their record, establishing that they can be trusted. But we ain't supposed to be suspicious of each other. All of us are not authorities on the subject of logic, sick and jurisprudence, etcetera. So it all takes up and they run away with it. Suspicion is of two kinds. There's suspicions without grounds.

0:46:38 IWDM: That's the kind of suspicion that's connived, suspicion without grounds. But when you having a suspicion upon grounds, there are basis for your suspicion, and you act cautiously out of respect for what you see, for what you know, for what you have strong idea that this is the case. Man, you ain't doing them a practice in intelligence. You're respecting intelligence. They don't call that suspicious. But you know how we are, we stretch everything. We take one word and give it every meaning in the dictionary. Yeah, yes, we do. You say, "Hey, wait a minute. What are your qualifications for this teaching job?" "Well, you see me, you've known me, I've been around here a long time. I'm as intelligent as you are in a conversation. Why do I have to bring some credentials and prove myself? You questioning me? You suspicious of my qualifications? The Quran say, you're not supposed to be suspicious, brother." And I'm sure the Lord in some kind of way, we don't see how He does it, but I know He lets this strap down, says, "Well, here's one. I've to give him lashing." And they get it. We don't recognize it, but I'm sure they get a lashing from upstairs or from a distance. From a distance, long place away, they get a lashing, I'm sure.

[pause]

0:48:27 IWDM: Again, we should understand that Muslims have been motivated by the word of G-d and the life of the Prophet, peace and blessings be on him, to have high regard for family life. High regard for family life. G-d says, in our Holy Book, "Family has a priority with G-d." Before G-d. What does that mean? It means if you neglect your family obligations, and perhaps you took care of the Masjid, you took care of a whole mosque, a whole mosque by yourself, but you neglected your family obligations, you neglected your family, G-d's gonna say, "Look, your obligations to take care of that business, that building there, is not before your obligation to your family. Didn't you read what I said in the Revelation, Family has obligations, have a priority before G-d?" How are you gonna be any good to the mosques or to the society if you neglect your responsibility in your household? You're gonna become a burden on the society. In a Muslim society, you're gonna become a burden on the Muslim society. You're gonna be burden on the mosque. If Imam had some sense, he'd say, "Stop sweeping up and wiping up and putting rugs down in here. Get your A-S-S home and take care of your family." Excuse me, please, but I still have these unpolished ways of driving a point, and I'm trying to straighten it up, I'm trying to clean it up.

0:50:31 IWDM: Most of the problems that we have as minority people in this country today can be traced back to our neglected homes. Many of our minorities start their first day in high school and college at a great disadvantage. And we've been told, this is no discovery of ours, we've been told this by the educators here in America, by the social workers here in America. They start at a great disadvantage. Even the poor families, even poor families, before the spirit of decadence came in America, even the poor families, the majority of those poor non-African-American people, they wanted a home environment to be most conducive to the good future of the members of the household. You would find a drunk every now and then, but that wasn't the way of life in America. There was a strong Christian influence in this country, in the general public. There was a work ethic. Christians believed in a strong respect for lawful employment, activity that benefits society, yourself, your family, and the general society, involvement in work that benefits this whole society. Christians had a great appreciation for that, so strong they almost made it a commandment of G-d. In fact, I think it is almost a commandment of G-d for many Christians, that you must have work, you must have a job and perform honorably on that job, have respect for the opportunity to work.

0:52:15 IWDM: Now, that spirit and quality in us as African-Americans needed a lot of attention, needed a lot of cultivation because of the damage done to our forefathers during the long period of slavery, chattel slavery, physical abuses in this country that almost destroyed the appreciation, the right spirit for work and industry in the company of the Blacks of this country. Yes. So, we know that. But we know even, in spite of that, despite that, many of our fathers and mothers, our aunts and uncles, our relatives, they didn't let that defeat them, they didn't let the abuses and the animal treatment under a segregated society, America, they didn't let that defeat them and destroy the excellence in them. They kept that in them, and even though they were performing for a White man that they disliked, a White man who was a segregationist, a White man who was a racist. Even though they were doing work for him, they would do it with an appreciation for the opportunity to work, and they would do excellent work even for that man that looked down on them as four-fifths or two, three-fifths of a human being. Yeah? Yes, they did that, and we are products, many of us are products of the loins of those people, those excellent forefathers of ours. Some of them are not far behind us. My mother was such an excellent person. My mother appreciated opportunity to labor. She would talk admiringly about how her hands hurt from working so long doing common, common, cheap labor.

0:54:00 IWDM: But she was proud, at least, to be doing something constructive, to be doing something that benefited more than Clara, that benefited other people. Yes, they're right behind us. So, dear people, we have to understand that our religion obligates us to appreciate work, to value the place of work in the life of man, to appreciate family ties, to regard our family ties with a sacred regard. That's what G-d says. G-d says, "Be regardful of G-d and also of the family ties." Now maybe some other religions say that too, but I don't know of it. I know that our Holy Book says to us, "Be regardful of G-d and also of the family ties." So here G-d has asked us to reverence not only G-d Divine, but reverence also family ties. And He has made family obligations second only to Him. That's right, family obligation is second only to G-d. You can't even follow Muhammad if you don't have respect for your family. I know somebody said, "No, it's G-d and then there's Sunnah." Do you wait for somebody to invite you on the Supreme Council? You have to know when to see, when to recognize that it's G-d and the Sunnah. And you have to know when to recognize when it's G-d and my family. That's right.

0:55:37 IWDM: Prophet Muhammad, before he was missioned as a prophet, he established that he was honorable as a family member. He established, in his own life, before he was missioned to be a prophet, that he was honorable, that he was excellent in his treatment of family members. And that's why it is said of him in the Holy Book that he's lived a lifetime among you even before he was missioned to be the prophet, meaning he had the shining light of excellence, of human excellence, even before G-d missioned him to be the prophet. Now isn't that an appointment that we can accept? That G-d reached out, he didn't take a wine head up and say, "I'm gonna make this wine head a saint. I am gonna make this wine head a shining saint, a star in the heavens." No, he picked a man up who already had established his excellence, who on his own on his common ability, on his common human ability, he had been devoted to excellence and had established his excellence at home, of his family members, in the public, everywhere. That's our Prophet Muhammad. Then G-d looked at him and said, "Here is the best, here is the one to lead the rest." Doesn't that make sense? I couldn't understand how G-d looked down and pick a wine head up and make him a saint and send him to people that had the straps to resist those things. I know that's heavy for some of you.

[pause]

0:57:03 IWDM: "Why are you our leader?" 'Cause you made me a leader, that's why. And you tell me why. You have to explain it to me. I think you loved my father, 'cause he treat me bad. Some of you now say, "He's gone." So I know he want me to come to that city. I'm not joking. But look, Prophet Muhammad, it was told in the Holy Book, said, "Tell them that you are a free man in this town." So G-d didn't establish Muhammad only on the basis that, "Look, I have made him my messenger, so you have to accept him." No, you also have criteria too, so on the stance of your own criteria. You are born free. He's free, too, just like you. He's a native son just like you, he has the same freedom that you have, and I'll tell you, "Muslims, do not let any other bully frighten you away from his turf. He has no turf." Allah says, "The earth belongs to me." And if he's a true Muslim, he regards the earth as Allah's earth. He regards the whole situation as Allah's. They don't tell me this. Now, nobody approach me directly with anything like this, but I hear it from a distance. They will do it from a distance, they won't come directly with that anymore. But when I first became your leader, a lot of that stuff came to me direct. "Well, this is my turf. Now, you come here... Tell him, if you come here... " Such and such. I never regarded any turf. Why? Because I'm a free man in America. I insist upon exercising the freedom, to the fullest, that is accorded to every citizen of America.

0:58:51 IWDM: And no town belongs to anybody. The town belongs to G-d first and then it belongs to the American people. And the residents of the town have no authority to tell you, "Don't come in this town doing your thing." They have no authority like that. His authority doesn't go no further than his house. He can tell you, "Don't come to my address." He can say, "Don't come to my address." That's his authority. That's his Milwaukee, or that's his Detroit, his Washington DC, his address in that town. And we got some. We got some right now, right now, working... They see me as a greater danger than the dangers we're facing from the ruined society. They're not addressing dope problem and crime and broken families. They're not occupied by that. They're occupied, day and night, with the thought that, "Hey, he might come here in this town."