### 01-17-1988

### IWDM Study Library

# Oakland CA

### By Imam W. Deen Mohammed

Imam W. Deen Mohammed: [foreign language 00:00:01] It’s very good to see you. We’re going to begin right away with what we have all come here for and that is to hear our great honorable, our noble leader, the humble Imam Warith Deen Mohammed. By way of introduction, I would like to say that there are many things which should and will be said for and about the honorable Imam Warith Deen Mohammed, however, let us limit ourselves to saying this. Imam Warith Deen Mohammed has inherited a tremendous responsibility, a mission for which he has been conditioned.

 The dynamism of this movement that is the stirring motivations which propel us continually to a great destiny are in the profound insights which he has shared with us since he received the mantle of leadership from his father’s community in 1975 .Imam W D Mohammed has played and is playing a pivotal role in a sometimes imperceptible but yet an inevitable transition and this transition was not and it is not limited in its effect to those who once followed the honorable Elijah Mohammed and we say may Allah be pleased with him and bless him for his good works, forgive him his sins, and grant him entry into the paradise but his influence is also a whole significant effect for the entire world.

 Today, the revolution of the human family awaits the dawning of a superior knowledge body which can heal its gaping wounds. The world’s situation requires a revelation-based knowledge body which can administer prescriptions capable of reversing the spiritual, the intellectual and the moral anemia that threatens to throw both east and the west into shock. Imam W D Mohammed is in the forefront of an international leadership which feels itself capable and responsible to meet the demands of not just blacks but of the entire human family and as conscious man in the classic sense, he stands shoulder to shoulder with great men both past and present confronting those contemporary dilemmas and laying down his potential in that cause.

 For these and many other reasons, the honorable Imam Warith Deen Mohammed I say is a blessing and our hero. I say a hero not idol. Whereas as Muslims we worship none but Allah we say [foreign language 00:03:11] Mohamed [foreign language 00:03:15]] and we extol Allah, we praise Allah for the blessing of our humble messenger Mohammed of 1400 years ago, Mohammed [foreign language 00:03:24]. Even so, we do know a winner when we see one.

Congregants: Right

IWDM: In contrary to what Tina Turner was told to tell us, we do need another hero. Wasn’t Nat Turner a hero?

Congregants: Yeah.

IWDM: Wasn’t Marcus Garvey a hero?

Congregants: Yeah.

IWDM: Wasn’t Frederick Douglass a hero?

Congregants: Yeah.

IWDM: Wasn’t Martin Luther King Jr a hero?

Congregants: Yeah.

IWDM: Wasn’t Malcolm Shabazz the hero?

Congregants: Yeah.

IWDM: Wasn’t the honorable Elijah Mohammed a hero?

Congregants: Yeah.

IWDM: Well, then we need a hero and in a hurry.

Congregants: Yeah.

IWDM: [foreign language 00:04:00]. What is a hero? What is a hero? The late human scientist Joseph Campbell defined it in this way. He said, “A hero is one that comes from among any people in a dilemma and then that hero exercises his freedom to transcend the limitation of the experience and the knowledge of his own people and then that hero, in going beyond the bounds of the limitations of his own people’s experience and knowledge, he comes back into their boundaries after finding what they need to resolve their dilemma and then he in turn sets them free.“

 That’s why I and many, many others say the honorable Imam Warith Deen Mohammed is our hero. For if Imam Warith Deen Mohammed had not used his freedom and gone beyond the limitations of our prior knowledge, it is more than likely that we would not be in touch with the excellencies of the religion of Al Islam as we are today. If he had not gone beyond our limited experience, we would not yet be aware that power, potential and possibilities are far more than skin deep and we say all praise is due to Allah.

 Imam Warith Deen Mohammed is a guide and you follow a guide because he’s pointing to something and that something is not himself, it is something beyond himself. You follow the guide where he wants to lead you and Imam Warith Deen Mohammed desires not to lead you to himself, his desire is to lead you to your true self. I share with you a quote from another human scientist that is very appropriate for this occasion and for the great man that you’re about to hear. It is that no one can make history who is not willing to risk everything for it, to carry the experiment to the bitter end and to declare that his life is not merely a continuation of the past but a new beginning. Such a man is the honorable Imam Warith Deen Mohammed, I’ll bring him before you know [foreign language 00:06:12].

Imam Warith: Thank you. Praise be to Allah and thank you [foreign language 00:06:30]. That is peace be unto you. We give all praise to the one Lord and creator of the heavens and the earth whose name, proper name with the Muslims is Allah, the same God for all the god-fearing people on this earth. In fact, the same God for people anywhere if they are existing on some other body other than this earth, the same God, the Lord of all creations. We give all praise to him and we thank him for the blessing of religion, the blessing of faith that came to us by way of the blessing to all people, to all nations, of mercy to all nations, the one we call Mohammed the prophet. We pray peace and blessings of God be upon him and that we’re always be guided as Muslims into the excellence that he demonstrated, that he exemplified for the following.

 Yesterday, well last evening we had a wonderful time and enjoyed another very successful fundraiser, an evening of excellence for Sister Clara Mohammed School in Oakland, California. You remember that I said “Well, be prepared tomorrow, as they come tomorrow I’m going to talk all day.” Well, I hope I won’t do that, I’m going to try not to do that. We’ve been addressing some concerns and I hope I continue in that same vein or in that same line of progression.

 We’re focused on the human being as a creature with sacred properties, for sacred properties. We came from that focus to focus on the human being as a creature with potential, for the management of the environment. Whether that environment be small or be the total environment that we live in that is the natural environment that we live in. The earth, all of its elements, wind, water, fire, the sun, the moon and even the stars above. All of these things according to revelation from God were created to be utility for man, that is, utility for human societies to be of use, to be of use in human service.

 The term in the holy book is [foreign language 00:10:36] which means that something has been made available by another principal or authority for human benefit, for human benefit and Allah says that he made the sun and even the moon, the sun and the moon to be of benefit to human beings. These things are not to be worshiped by us, that’s the point. These things are not to be worshiped by us but they are to render services for us, they have services for us and we should not become big-headed and think that now we are God or something because you know in the history of man’s search for truth, he began as a baby and entered kindergarten and elementary school and high school and finally college and the university.

 As we retrace his movement from that first week, the feeble state of his, we see a progression. He worshiped the things he feared most, he worshiped the things he feared most first, then he began to worship the things he admired most and lastly he worshiped the things that satisfied his intellectual curiosity most, that most satisfied his intellectual curiosity. That road of experience brought some men to stop right at themselves and go no further and for that reason even in this most modern times, the sense of the advance of science etcetera, there are civilized nations still worshiping man as God. Let it be understood right here in the beginning of this address that Muslims worship nothing of creation. Nothing of creation.

Congregants: That’s right, that’s right.

Imam Warith: Nothing of creation. We don’t worship the sun, the moon, the man, nothing of creation.

Congregants: Amen.

Imam Warith: We worship only Allah who created everything and according to our holy book, was existing before anything was created and it’s unlike anything he created and has no need of the creation for anything in himself. He does not eat, he does not drink, he does not slumber, he does not sleep. Years and time has no effect on him. These are the words of the Quran not my words.

 These are the words of our scripture. Years and time and the years has no effect on him. He cannot be affected by anything, by anything. Nothing can even approach him to affect him, that’s the clause, I’m giving you the cut. Most of you don’t speak Arabic so there’s no need of me to giving you Arabic from the Quran and it takes too much time to say chapter and verse. The worst preachers give you chapter and verse for everything they say. Yes, this is the idea of God, the concept of God for Muslims and nevertheless that means that … Say well, where is he then? He is beyond the grasp of our human perception.

Congregants: That’s right.

Imam Warith: That’s the God man should worship.

Congregants: That’s right.

Imam Warith: If I can perceive him fully and completely with my tools then he’s no bigger than me.

Congregants: That’s right.

Imam Warith: Anything I can conceive completely with my tools all is equal. Whatever man has been completely able to perceive and understand with his mind, his intellect, he has been able to equal it and master it.

Congregants: That’s right.

Imam Warith: The foolish notion of desiring and wanting to see God as you see your friend, look, you don’t even see your friend in total.

Congregants: Oh, my God.

Imam Warith: In fact, we know very little in total.

Congregants: That’s right.

Imam Warith: Yes, but we can get a lot of knowledge I it. Going back now to what I was saying doesn’t mean now that God is non-existing. No, I can’t perceive him in total but he’s existing, doesn’t mean that he’s not real, he is real. He’s more real than the things we acknowledge as being real.

Congregants: That’s right.

Imam Warith: Like plants, this mic and these things … This is real man, Allah is more real.

Congregants: That’s right.

Imam Warith: In our religion.

Congregants: [foreign language 00:16:47].

Imam Warith: By our understanding, in our religion, he’s more real. In fact, he is the real and everything else is just a reflection of part of, some living part of his reality. This is God and I hate to use the English word because it carries the message that some people have in their religion that God is no more than the dynamics of the universe that goes up and down. Says man he can descend to the dog and up to God. Therefore, we are G-O-D. He can descend down to the dog and up to God full and nice message, full and nice saying, but it is dangerous but is dangerous, it’s terribly dangerous because man is a creature of haste. Man, is a creature of daringness. He’s ready to do what he thinks can’t be done. In fact, that’s the challenge he wants, the challenge that says “No, you can’t do it.” He’s ready for that one. The biggest one is be God. He’s ready for that one too, he wants to be God.

 Now, I’m speaking not only from third hand and second hand, I’m speaking from firsthand. We used to say we were Gods, the followers of Imam Elijah Mohamed. We used to believe we were God, the black man is God. Our knowledge wasn’t as heavy as the white man who said he was God so we did things more foolish than he did you see?

 Perception is a natural urge in the intellect, a natural urge in everybody. The baby, when the baby is first born, the greatest interest in the baby appears to be the urge to perceive. The baby will look at the mother, look at the father, the brother, the sister whoever is in the household. They look at the objects that is the objects. The baby wants to see and understand what he’s seeing. It looks at itself …

 Now, science has said that man is a creature of habit, described him in so many ways. Science doesn’t have any one definition for man, it has many definitions for man and the one we use most commonly is human, human. What does human mean when we say human? What do we mean, we say human? Well, man of the soil, man of the earth, well perhaps so but the idea that we have now when you say human means a person with feelings, a person caring, a person that has refined, refined sensitivities that are human, that are just natural for him. When he behaves, or responds to our kindness et cetera in an ugly way we might call him an animal. Again, a great mistake because you find the same good feelings and concern among animals that you find among human beings.

 I haven’t seen any human mother anymore caring than some of the animals, mother among the animals that I’ve observed. Really, that is not our excellence, kindness, consideration, caring. That is not our special excellence. The special excellence of man is his mental power, his intellect, his superiority as an intellect. He is not superior already as black, he’s not superior upon his flesh, he’s not superior as a creature of feelings, he’s superior as an intellect. Man, is free, he’s a free creature so he’s feeling sometime lead him to go beyond which is good.

Congregants: That’s right.

Imam Warith: He can become so good that he is too good that he is bad.

Congregants: That’s right.

Imam Warith: Whereas the animals they have checks on them. They can’t love each other to death. I’ve never seen animals loving each other to death but I’m sure you ran into somebody if you didn’t run into one of your girlfriend or boyfriend of yours that will love you to death and you say “I don’t think I can make it if you keep loving me babe. Then hold up, slow up a little bit.” That can’t be our excellence. The intellect is our excellence but there’s something else that I don’t know whether it’s the intellect but there’s something else that goes on with that intellect and that is … Well, it’s intelligence all right but it is something that’s typical of a human being and that is a requirement in us to give for what we receive, to give for what we receive.

 A human being does not like to receive, not a real human being, receive and receive and receive and not give. Human being likes to receive and give, receive and give and this is a requirement in us that leaves us to acknowledge God. How did I get all of this? I want to thank somebody for it.

Congregants: You’re right, you’re right, go ahead.

Imam Warith: Whom am I to thank for all of this? He looks for the one to thank for all of these, that’s his God, God, God so he keeps searching to God, God. He says God, God, thank God and that’s the spirit and attitude that makes him a good servant of the Lord. He becomes a good servant of the Lord. He reaches a point in that realization where everything he does he wants to do it knowing that God is pleased with it.

 Whether it’s running his family, running the household or caring for the household or working on the job or helping the men in the neighborhood whatever it is or even playing on a team, whatever it is, he reaches a point in that kind of progression where he wants everything to be first accepted by God. That’s a wonderful creature, that’s the creature that excels, that’s the creature that really become the hero, that’s the prophets of God. They are best heroes, the prophets of God.

 They rose above the confines because of their day, time and knowledge because they served the Lord most high with that kind of devotion. We believe in this religion that man is a creature created for service and when he accepts himself as such he finds happiness and he cannot find happiness until he accepts himself as such, that he is a creature to find his pleasure, his happiness in rendering services. He has been made the servant of God. We call Mohammed the prophet, peace be upon him, the servant of God. We call every prophet the servant of God. We call every human being the servant of God.

 Allah says in his holy book “You are the [foreign language 00:27:37] of God, the [foreign language] 00:27:39] you are the servants of God and Allah instructs the prophet to speak to my [foreign language 00:27:47] to speak to my servants and to call them back from their staying. He calls them his servants.

 The word for servant when it was used by our Prophet Mohammed, peace and blessings be upon him, was the common word for slave. That was what the people of the middle east were calling their slaves, Abd, they would say Abdi, my servant but it also meant my slave because most of their servants were in the position or the status of a slave. They didn’t call their children Abd, they called the non-member of the family that they had for two years or ten years or for life, they could employ, contract a slave for a short time, a long time or also for life. They would call him the Abd, slave, mean slave.

 The revelation came and called Mohammed Abd, slave but the slave of Allah and then Mohammed was instructed, peace be upon him, to call all men Abd, slave but the slave of Allah. Now, we’re not going to go deal with everything and try to cover everything, it takes too much time but I’m sure you’re getting the picture. That is a powerful liberating message, powerful message for the liberation of the slaves. Here I got slaves, I call them Abd, Abd, come hear a here a man preaching that all the men are the Abd of God but I don’t know if that messenger reached this, what I got because I’m calling them my Abd. You see? Mohammed was disliked right away.

Congregants: That’s right.

Imam Warith: The prophet was disliked right away, saying what is this man, what strange message he is bringing? He makes the Gods one? You know they had 367 gods. They say here he comes and makes the gods one, there’s no more 367? , there’s only 1 and he make all men the Abd of that God. He’s preaching this openly. One of the slave masters, punished an Ethiopia, it wasn’t Ethiopian, a [foreign language 00:30:35] man from the area called Ethiopia, punished him for accepting the message of Mohammed which is Islam or Al Islam, with heavy stone, hot stone on his chest set him, tied him up on the sand, tied him up, put him up on a hot sand and the put heavy, big heavy hot stone on his chest and told him until you give up that message, that’s your situation you have to accept.

 Bilal is his name. Bilal became so weak he couldn’t even speak and his master came to him to ask him is he ready to repent of this new religion and Bilal just put one finger out and his master knew what that meant because he had always been a master, said hey, come from that, he said [foreign language 00:31:34] because his master wanted him to confess the 367 gods of the Jahiliyyah age that they were in. The age of ignorance, idolatry, adultery age if you want to call it that.

 He wanted him to accept the 367 gods and Bilal had been converted to the one God. He would simply say [foreign language 00:32:00]. A slave, he’s afraid of his master because his master got the whole society on his side. If a slave could whip his master in the house and go outside and nothing happen, he would whip that master, the slave would be the master. He would be whipping his master every time his master told him something he didn’t like because the slave is always stronger than the master. I would say almost, always stronger than the master.

 Yeah, so Bilal, he didn’t have a whole lot to say to his master, he didn’t want to go overboard so he didn’t give him a whole lecture on the concept of God on our religion he just would simply say, [foreign language 00:32:46]. Say, “Hey, you give that up you’ve got to give it up or you’re going to be …” He said, [foreign language 00:32:52]. He was so weak he was too weak to speak, he couldn’t speak, he did raise his finger. Thank God he didn’t die, one of the companions of the prophet, great figure in our religion Abubakar, may God be pleased with him, he came and paid the ransom money and freed Bilal from his slave master. You brothers don’t keep looking for that kind of favors from Arabs. More dignity being in a situation to take care of your own.

 A creature created to render service and whether we render service to God or not with a conscience, we are rendering service to God. The person who says I care less for God. I don’t care what kind of life he lives, his life is a testimony to the greatness of God, to the glory of God because whatever happens here and if he rises or falls, if he rises it’s because he has respected the plan of God, the purpose of God, in some measure whether consciously or not, he has respected it. If he falls, he falls because for the same reason.

Congregants: That’s right.

Imam Warith: He didn’t respect it, right? Same reason that the plan of God is there, you cannot change it. God’s purpose is too big for us, we cannot destroy it so whatever we do, we’re not going to … As Allah said “They cannot take anything from me. If all the men on earth would deny me, they would take nothing from me. If all of them got together to give me something, I wouldn’t increase in anything.” This is God you see.

Congregants: That’s right.

Imam Warith: Yes. We’re creatures created to give service. Science says we’re creatures of habit. That is, what we involve ourselves in will influence our formation, how we’re formed. The religion says in the words of the prophet, peace be upon him, everyone is born a Muslim, everyone, that means white, black, brown, yellow, everyone is born a muslin and it is the situation that he’s put in that makes them otherwise.

 What that tells about the Muslim, one definition for Muslim then is the inherent composition of man, the inherent native composition of man that’s Muslim according to our religion, that everyone is born naturally a Muslim but it’s the environment that makes them otherwise. We have the expression he’s a creature, man is a creature of his environment, man is a creature of his environment which is true and we know Allah, God, created Adam and the first man, our father, first father from the environment didn’t he?

Congregants: That’s right.

Imam Warith: He created him from the dust and then from the wet soil and then breathed into his breath of air and left him free in the sun, right? Yes. The man was created according to religion, he was created from the environment so he is a creature of the environment and Adam was in a good situation, he was in paradise. God created him in paradise, he was in paradise. Mind you, in our religion also in the holy book of God, Allah says he has prepared for us a paradise, the space of that paradise is the space, as the space of the heavens and earth. Now, I tend to stretch my imagination sometimes and I like to do it. Stretching my imagination I say to myself, oh boy, this all lost was heaven. Heaven wasn’t only up there but heaven was lost down here too.

 Then again, Allah says to us in the holy book says, “Cannot they see that the heavens and the earth was once joined as one before it was split, savored?” Now, that might have many meanings for different people but I’m stretching my imagination. Again, the religion says, when they entered the heaven, the blessed ones, the fortunate ones, when they enter, and believe me, it will be the fortunate ones, don’t think you’re going to plan your way into heaven, there’s no way to plan your way into heaven. You will be one of the fortunate ones. In our religion, we’re taught that we all would be lost if it wasn’t for the mercy of God. Yes. We’re told that when we enter the paradise and behold it, we will say these are things like the things we knew before.

Congregants: That’s right.

Imam Warith: Isn’t that wonderful?

Congregants: Yes.

Imam Warith: Yes, it’s wonderful. I don’t know anybody that wants to go to heaven that doesn’t have something in it that they’ve been missing here.

Congregants: That’s right.

Imam Warith: Unless they are all having a disease or something, that’s different. That’s different. I’m the kind of preacher that like to fuss at you, attack you, shock you if I can, reason with you but most of all I just want to provoke thinking, thought, just to provoke thought. If we can get the thinking mechanism to go on, there’s hope. Now, also what are you saying that all of us fools you know and we’ve got to learn to use our brains. No, there are men and women with PhDs but in this particular business we’re talking about now, their brain might be completely numb. It has to be revived, life has to come back to it.

 Man as a creature of his environment, the environment begins with the total material universe, the total universe, everything, that’s the environment. We believe that Allah created us and put us in this environment and this whole environment is home for us. We say our earth is our home, yes earth is our home but also the things beyond are also part of the environment that God put us in. We live in the universe too, we live on earth and we live in the universe and we believe that God wants us just as men explore the new regions that he discovers on earth, Allah wants us to explore the regions beyond our reach today that you can.

 What am I saying? I’m saying that the white man did a real Islamic thing when he advanced the sciences and again to want to travel out to reach out to utilize what’s beyond earth out there among the stars. He did an Islamic thing and I haven’t heard an Islamic scholar or scientist to check me yet and I’ve spoken to all Arab audiences, we were just a few, guests, we were a few, we were their guests.

 I’ve spoken to a big audience of so called learned men, learned, I will say learned men and I’ve said these same things and no one has checked me. It hurts you though, it’s a bitter pill to swallow but no one will check me, in fact they know that Allah created all of this to be of service even the stars out there beyond our reach, he created all of that to be of service in the life and in the word of man. Now, if I believe that as a Muslim or Christian or whatever, if I believe that, I’m in a good situation right now.

Congregants: Right away.

Imam Warith: You pay 50 dollars an hour to get your brains put in some kind of order. 50 dollars an hour so you believe in yourself. I want to believe in myself.

Congregants: Right. It just started.

Imam Warith: All it takes is to just believe that, you see how quick it is? Just believe. Just like that, just like that, it is all over.

Congregants: That’s right.

Imam Warith: No more dejected me. I don’t walk around my head hung … I can be understood logically. I’m a preacher of the environment, God put me in this environment, if I’m the only person here, who does all this belong to? I say I don’t need any of that.

Congregants: That’s right.

Imam Warith: God said I don’t need any of it. I have no need of the creation. Well, I’m the only one here that’s mine. When God put Adam here, all this belong … God’s going to be like “Look at my son come up here this morning.” It was his home, that was his house. Hey, look at my light bulb come up this morning.

Congregants: All right, that’s right. That’s right.

Imam Warith: No, not that he’s the real owner, God is the real owner but God doesn’t need it, it’s not for God, it’s for him. I said it’s in his charge, it’s to serve him. Oh, if we can see just that one idea and accept it, we’re in good shape but we don’t want to stop just there. Now, when man knowing that he’s not bigger than all of this that is out there for him to use, he’s not bigger than all of that, eventually he’s going to have to go the way of the dead, right?

Congregants: Right.

Imam Warith: He’s going to leave all of this, he cannot keep it. He is going to leave all this. The world eventually consumes him. The big thing out there for him to use and live off of, live on, eventually is going to consume him, going to take him by, going to take him into it. Man looked for answers, he looked for understanding, the thinking man and that’s one of the definitions of man in our religion and also in science, thinking man, right?

Congregants: That’s true.

Imam Warith: Thinking homo-sapiens, thinking man, in our religion [foreign language 00:47:49]. It means the exact same thing, thinking man. They will translate it one who reflects but the word reflects means it’s just given to bring home the message that this is not just thinking but this is serious thought, serious thought but it’s thinking.

 Man, is a thinker and not only man, Allah and then revealing to prophet Mohammed he made a point to use the same description for females, [foreign language 00:48:28] is in the Quran and the thinking women. Not only thinking men but thinking women and you know the history of philosophy. We go back in history of philosophy, it began with what the thinker, philosophy, the first movement toward what we call the exact sciences right? It began with whom? The thinker, the thinker and men thought that they were some special creatures. Some men thought that they were some special creature which some special makeup that the women didn’t have. They didn’t think of the women as having that.

 The thing that distinguished the male and the female was not what we see with our own eyes and understanding, the physical difference, the physiological difference, the difference in the roles in the home etcetera, it wasn’t just that but they saw another difference, a difference in terms of the essence, the intellect of the 2 that one had a nature to know and the other one just had a nature to perform.

 As a consequence of that kind of thinking women were denied the right to be educated by most of the civilizations before the coming of Islamic civilization. It was with the Islamic civilization that women were given the same rights as men to education. Allah says in the Quran that higher knowledge is a lost property of the believer, not male not female the believer whether male or female. The prophet said that, “Education is obligation on everyone, male and female.” Then he even threw out some incentives to the men, said, “Whoever will educate 2 daughters will earn paradise. Whoever will spend so that 2 of his daughters will be educated will earn the paradise.”

 That was a really strong movement by the prophet to bring justice to the woman, the females who had been denied the right to higher knowledge or the right to be educated. Not digressing, that goes right along with what we are doing today with our purpose here today. Religion stands, man is a devotional creature, devotional creature. We don’t know when we’re making a nice drawing, a nice painting. If we do it devotedly, we are doing it as a servant. If we thought, we were going to the only ones pleased with that painting we have no spirit to do it.

Congregants: That’s right.

Imam Warith: We want that painting to please people, to please the beholders so whatever we do in the spirit of devotion is service. If we understand that the requirement in us is first of all for Allah then our performance will be much greater, will be much higher. We can perform on a much higher level. We would do much more if we do it for Allah. This is what made great civilization. Men believing that they were working in the plan of the great planner that planned the universe. Whether they were called prophets or philosophers or what are just revolutionaries or revolutionists. Those men thought that they were serving the great plan of the great planner and because of that they didn’t tire, their minds expanded to do unheard of work. They render services not equaled before.

 This is what the common people need. We need people that preach to us religion as it was preached in the day of Adam, in the day of Abraham, in the day of Moses, in the day of Jesus. Most of us don’t know Jesus. In the day of Jesus and especially in the day of Mohammed. We need people to preach to us, why? Because God’s prophets in that lineage, that line of their train coming one after another represent the growth of humanity along the plan that God made. The last prophet, as prophet Muhammad said, he said, “There was a house been built by the prophets and there was only one brick missing and I am that brick, that one brick.”

 Something was missing to complete the house and he came and put it. He didn’t claim, “I build the house.” He said, “No, no the house being built by the prophets and there was one brick missing and I am that brick.” What was missing? The universal application of the knowledge. The universal application of the knowledge. We know, well, to keep it within manageable size for the time I have I’m just going to use 3 prophets or 3 figures, I would say, in scripture. Adam, Abraham and Muhammad the last. Peace be upon them.

 Adam is a man and we can see these major movements in the progress then we can understand that between those major movements there had to be a lot of movements also to bring it up. Adam and his figure or his type represents us. Now this is no new thing. I’m talking nothing but what is common knowledge among the learned in religion. Adam, in his type is us, he’s us. We are his sons but we’re also him. Whatever Allah made Adam I am myself.

Congregants: That’s right.

Imam Warith: Whether I know it or not, whether I am living up to it or not is another thing. Whatever Allah made Adam I am that now. Nothing has been lost. They say some religions in their esoteric teaching or in their symbolic teaching they speak of Adam as a perfect, pure and shining being. That is before the Fall in Christianity, Judaism and Christianity. Before the Fall they say, “Oh he was a perfect and shining being.” You know in the Western World now among Christians the only perfect and shining being they know off is Jesus, peace being upon him. Jesus don’t know, not Adam, Jesus is the perfect, Adam was not perfect. Adam was perfect. Adam was perfect. Can imperfection breed perfection? I don’t think so. I don’t think so unless perfection was there before imperfection.

Congregants: That’s right.

Imam Warith: Huh?

Congregants: Yes.

Imam Warith: Yeah. Imperfection will not breed perfection unless perfection was there before imperfection. Adam was perfect being, perfect being. What he represents is the behavioral nature God made. God created man for a certain behavioral nature and Adam was that. Adam tells us, the story of Adam tells us that God made us with the behavior that he wanted and something happened to bring us, to seduce us out of that behavior. We know the story of the serpent, the devil and all that. Now the difference between our religion and some other religions like Christianity where Adam is recognized is this, we don’t see Adam fall as of sin of admission rather a sin of omission.

 He didn’t do it with an intent to do wrong. He was tricked, seduced, that’s different. According to the Bible, according to what the preachers preach Adam did not consciously do wrong. Adam was outwitted and he wasn’t in a good situation when he was approached. He had fallen into a deep sleep. Well, now look doesn’t make us dislike our beginning or our father he was a sinner. How come he’s a sinner? Some us have our eyes wide open and get trapped. We’re told that Adam was in a deep sleep when the most powerful trickster ever existed came to him. I don’t think I have been met by that powerful trickster and I’ve slipped a few times. Adam he was a great man, that’s a great man. That’s father.

 In our religion, we have to speak of Adam with that respect. We say father Adam. Prophet Muhammad taught us that. Your father Adam. We greet him with peace. [foreign language 01:00:07] peace be on you Adam our father or my father Adam. Now it all begins then in religion with men being responsible and he’s responsible because God created him with the correct behavioral nature and gave him a conscience to know better. If he slips, he’s not perfect he’s not an angel. He’s not perfect when it comes to that power of intellect or anything like that or those but he’s perfect as a human being. Now a lot of us can’t understand that you can be perfect and at the same time imperfect. Yes. To be a perfect human being is not to be a creature incapable of making mistakes.

Congregants: Right.

Imam Warith: To be a creature incapable of making mistakes is to be other than human being. Is that clear?

Congregants: Yeah.

Imam Warith: I see somebody that have a headache but it’s clear. To be perfect as a human being is not to be a creature incapable of making a mistake.

Congregants: That’s right.

Imam Warith: That idea come from the false notion and false religion that man is God, or man is ascending to God.

Congregants: Right.

Imam Warith: In order for me to be a perfect human being I have to be like God I can’t make a mistake. That’s what makes me perfect. I can make a mistake and repent. That’s a perfect human being. Praise be to Allah. See this is the religion that they used to sing about. Give me an old-time religion and people long before the slaves of Georgia in the South, long before that there were oppressed people in the history of religion.

 In fact, thousand years and more before us and they cried too. They said, “Well, I know this can’t be the end. God didn’t create me to treated like this.” They said, “You tell us what God is maybe one day I’m going to see his face then when I see him I will know him.” That’s what the oppressed said a thousand years or more before we were oppressed in the South of this country. Something inside tells us that truth is recognizable and when it comes the most ignorant will know it.

Congregants: That’s right.

Imam Warith: Now God created us perfect human beings with a behavioral nature that he wanted for us and what caused all the problems? Satan the devil? Yes, but not directly. His works. There is a teaching in our religion that goes like this, it’s reported by the companions of the prophet that the prophet peace and blessings be upon him told them of the beginning of God’s great plan of creation and how God introduced that plan before it was actually brought into reality he introduced it to the angel. God said, “Behold my creation.” When it was seen, the angel said, “A marvelous creation. How can any creature go wrong in such a creation?”

 Then God showed it like a time machine or something. That God showed the angel the creation after it had been influenced or affected by Satan and when he beheld the creation as after it had been affected by Satan he said, “How can any creature go straight in such a creation?” That’s the difference. The behavioral nature if it’s put in the right environment it will fare well but if it’s put in an environment that the devil has rigged it can’t fare well.

Congregants: That’s right.

Imam Warith: It’s going to have great difficulty but didn’t God create us for just that? God want us to develop our muscles. God could have created us with the ability of the horse, the physical ability of the horse or some other creatures that come here from the womb much sooner than we do. When they come out they can manage and get around much quicker than we can. We come out here and lay up some time for the year. Everything else can jump out of the bed and gone. The intellect that God made for us he wants us to have a good lot of time and a lot of questions to ask so he created us. Allah says in the Holy Book, “He created us for [foreign language 01:06:42], for hardship. He created us for it.

 Doesn’t means that he desires for us because in the same book he says, “I desire not hardship for any of my creatures.” He didn’t desire hardship for us. He says, “What I desire is that you be purified.” We know they say putting the metal into the fire purifies it and he even beats it. Blacksmith look like he hates what he’s doing bam! Bam!.

 Then he takes and sticks it in the fire. Bam! Bam! Let me tell you some of us been through just that happening. Being right from extreme heat to cold. Then they have the nerve to put cloth over it. I worked at a steel mill. They get that metal through some torture and then after they get it all like the wanted to drape it over some big heavy cloth. We don’t want it to cool too fast. It might cause cracks in it and it’s true. Everything is a sign, isn’t it?

Congregants: That’s right.

Imam Warith: Oh, yeah and if you believe that you got to believe in God. That’s too big for us. That something could happen and make everything big or minor. Big detail or a minor detail, a sign. No, that’s too big for us there must be a God, must be a God behind it. Yes, now so now we come to the idea of the environment itself being oppressive, oppressive. Not Satan now, we know Satan’s found it but the environment itself is oppressive. You put the seed in the ground and you oppress it.

Congregants: Work it, that’s right. Go ahead.

Imam Warith: Don’t you?

Congregants: That’s right.

Imam Warith: You put that seed in the ground and then put dirt on top of it so it will have a hard time getting up. You oppressing it but if you don’t oppress it, it wouldn’t come up strong. If love it you aren’t going … You know I feel I can go now. I do. I do because all I want to see is my people free. Yeah but if you love and you care about the work you’re doing. If you care for your seed and the farmer will take them and he’ll wrap them up.

 He’ll put them in a special bin and he keep the light from them and keep them in the dark … He cares about those seeds and then he takes them out and he handles them like they precious nuggets of gold or something. He puts them in hand and so precious and starts putting them out right. He got to a hole and then he come back and he kick the dirt over. He oppressed them, but he cares about them. He didn’t put them 6 feet below. He want to see them come out. He put just enough oppression upon them to make them strong and able to survive on their own feet. Yes. Oh, yes. Now, so God himself brought about oppression. Yes, he did. Yes, he did. Now the symbol for it is [foreign language 01:10:28]. He created the darkness and then the light.

 He didn’t create light first. He created darkness and then light according to our religion. He created the darkness and then the light and then he says the intent is, to bring you out of the darkness into the light. Yeah. He sends a liberator to bring us out of the darkness into the light. The white man is the oppressor, well maybe he is but he’s not the biggest oppressor. The biggest oppressor is ignorance and it’s been known for ages. All right. Yeah the biggest oppressor is ignorance. How can a white man enslave a free man? You can only enslave a man who’s already a captive. Right?

Congregants: Yes, sir. That’s right.

Imam Warith: Yes. “Oh, but he can put him in chains.” A lot of men have been in chains and they wrote notes and left something to carry to civilization a thousand years forward while we were in chains. They were physically in bondage but as a human being as a thinking creature they were not in bondage. They were free and there aint nothing they can do to you short of killing you that can tie up your resources if you’re free. You will find a way. You will find a way.

 I know I believe I can. They locked me up, put me in a hole no bigger enough for me to turn around in. I meditate my way out into the society. Oh, yeah you cause a powerful thought to be felt somewhere out there. See that intuitive aiming and firing is not like rationale or conscious, you don’t where you’ll hit but you know it’s going out there somewhere.

 Go out there hitting and land somewhere and somebody picks it up and pretty soon I’m on the outside as well as in the inside. Yes. Not that I’m in control of it but if I had that strong will and desire and I think free and I think out of this place, I’m thinking out of this place, it’s going to rush on some soul already out there, in time and the same thing that’s motivating me will be motivating him on the outside. They know the thing is the same hell that they’re trying to save themselves from by locking me up we’ll be right outside the door. Now we don’t expect those kinds of terrible circumstances to come but even if circumstances came that terrible it doesn’t mean it’s hopeless, no indeed.

 Oh, yes so the creation itself is first an oppressive burden on us. The creation itself is first an oppressive burden on us. The angel saw it perfect. Everything beautiful and perfect. Yes, it’s beautiful and perfect for the angel because the angel has been made a creature to serve the order and rule of the heaven and the earth. To perform without thought, without that kind of a problem or anything so the angel is already in touch with the workings of the universe. God has created him for that. We have to learn the perfection of the universe. We will not see it that way. When we see it, we see oppressive things. The thunder frightens us, the lightning frightens us.

 The sunrise that we fear for the first time. You know they have stories of the first time that man saw the sun and he runs and hides behind a rock. He goes back in the cave. Yesterday they trying to show us what would happen, imagining what would happen if you were starting to see the sun for the first time and that’s true. These things come to us gradually and we gradually learn to live with them and expect them and appreciative them. At first they are a great burden on the mind, a great burden on the intellect of the person until we understand it and we make mistakes and we make these things our gods.

 They are no gods but are things that are put into our service. Out of that ignorance of the creation we come into a knowledge of the creation as the plan of the creator made not to hurt me but to benefit me. I’m challenged now since God made this to benefit me I’m challenged to make the best use of it. The person who strives to make the best use of the things in his environment whether it’s his home or the neighborhood or the city or the whole nation or the whole earth, that’s the person that renders the biggest and the best service.

 Prophet Muhammad peace be upon him he said, “The best of you is the one who is most useful to the people. Most useful to the people. The one who renders the best service for humanity is the best of you.” Now we know he had many statements about the best one but that’s one of them.

 The best of you is the one who benefits the human family the most. Now, we know that the best is the one who is [foreign language 01:16:37]. That’s not the saying of Muhammad, that’s the saying of God and prophet Muhammad only repeats it. God says … Thank you. God says … Excuse me. God says he look not to our faces but to our hearts. Not to our faces but to our hearts and he says, “The best is the one who is best in [foreign language 01:17:13]. The one who has [foreign language 01:17:16].

 God has made you tribes and families and no one has a superiority over the other. The best is the one who is best in [foreign language 01:17:32] that is best in his behavior before God. Best in his behavior before God. We know that it begins first with us being God-conscious, doing something out of sincerity with sincere intent, doing something as a servant of God not as a master. A lot of people they will help their fellowman but they want to be seen by their fellowmen as the benefactor.

 There’s an arrogant race right now on this earth that won’t stop reminding mankind of their gifts to mankind. I’m not going to name them and many of us we still have problem living at ease with the white man. I’m not talking about white men, the white man simply because we see them as an arrogant people, a boastful people, a people that want all people to see them as their benefactor and some of them are like that but many of them are not.

 Many of them are not. Many of the American whites and other whites, European whites they’re not like that. They don’t want to brag about their achievements or accomplishments. They don’t want you to thank them or give them credit for those things. They’re not touting their own horns and patting themselves on the back but there is a race that does it all the time. All the time.

 Now if we can understand that God has created us for great accomplishment, accomplishments far beyond our imagination most likely. We’ve gone a long way but don’t think that’s the end, we can go much further. I’m talking about progressive man. He can go much further. In fact, Allah says, “There is no end to the progress that comes to his servant that obeys him.” No end. Say he has created things that you know and things you don’t know and you cannot exhaust the resources. That’s what Allah says to us. There’s no way to use up the resources. We know that there is great possibilities for us but also that we are not going to appreciate these great possibilities for ourselves without some understanding, some teaching.

 We have to be taught. Education, learning, teaching is a priority in our religion and it’s a priority for any liberated people. You have to work on educating and education wasn’t left in the hands of a elite group or society. Education was immediately introduced into the general public by our prophet Muhammad, peace be upon him. He said to those who came and received knowledge from him, he said, “You’re obligated now to pass it on to others.” He told them that whoever would give 1 line will just … If you know 1 of 3 lines, if you will just teach that to another they’ll be great rewards for you.

 He brought about a movement, a vigorous movement for bringing up the knowledge, the literacy and knowledge of the general public in his day and time. We cannot have all of these fine institutions working on building a master race or working on building a master society leaving the knowledge that God intended for all of us in the hands of academia or in the hands of a few intellectuals. No, that can’t be our way. We can’t do that. No, it’s not for that God says he has revealed it that it should be given openly and freely. That it should be given openly and freely.

 A secret society in our religion is not only forbidden, it’s criminal. It’s criminal for us to have some secret society hoarding knowledge that will benefit other people if they had it. That’s criminal. Education is a must. God created us with the nature, with the captor, with the behavior he wants and that will remain good as long as the environment is good, suitable, conducive to that development, to that life and development. It will require knowledge, revelation, education if that environment becomes itself the factor for oppressing the intellect of men.

 Dear beloved believers we have to appreciate knowledge, appreciate education and try our best to translate the complicated ideas and theories into the language of the common person so they can get the benefit. Don’t you know a capitalistic society makes capital of everything? That’s how the weak are oppressed, that’s how they oppressed. They are oppressed by greed but we can’t always see the connection. We can’t always see the connection. How come this special institution giving all this special attention to these special people here and limiting the knowledge to this special group? We know that many of the entry exams were rigged in the favor of the established people against the un-established people and the Civil Rights Movement brought that out that these examinations are unfair.

Congregants: That’s right.

Imam Warith: In time, they tried to do something about it but they’re still unfair, they’re not fair yet. They’re still unfair and no need to trying to go into those institutions and make them suitable. The best thing is to start your own movement. Start your own movement and you who have the knowledge translate it so the common person can understand it and then it will be us that deny the people. At least the guilt will be off of us. The burden won’t be on us. We’ll say, “Well, we’ve done our best God to simplify it for the common man and if the common people those that don’t get it is because of their neglect or because of something that we have no control over, at least we will be free.”

Congregants: That’s right.

Imam Warith: Now we come to the idea of freedom. Ignorance and knowledge. Darkness and light. Ignorance and knowledge. Oppression and freedom. Now the real freedom we should be seeking, the highest freedom is freedom of the mind. Freedom of the intellect. Now we have as a people once enslaved we have confronted slavery, we are in freedom now we say. We are no more physically in bondage. We are no more political captives of this country or the South, any part of it? No, we’re free. Just like all other citizens, we’re free. The law, the courts and everything recognize us our freedom so we’re free but can we really benefit from freedom? Physical freedom is a condition for coming into mental freedom.

 The baby is a captive before it is delivered into the world. It is in the prison of its mother and then when it comes out here, what’s the freedom it wants first? Many times, it comes out here it isn’t hungry. The mother can’t even feed it if she wants, if she tries. It’s not hungry but it is mentally hungering. Before it even takes the first drink of milk, it is mentally hungering. The baby will be looking with a curiosity. Eyes open and when you see those eyes, those eyes tell you that the child is curious. This newborn baby is curious and we try to … We think every baby is supposed to come here playful.

 The first thing we want to do is play with it and the baby look at you. Then they say, “Hell, what is this I’m doing? What the hell is this?” God created that baby with a mental appetite before a physical appetite before all this play thing so brother I want to get right away, play. “Honey we got to something about that baby. Baby aint got no expression.” As a people now we have to be educated, re-educated, re-educated to see that freedom cannot stop with the kinds of freedom that we have been pursuing. The freedom to leave captivity in the South or wherever you were. The freedom to work on a job and have sufficient food and clothing and decent living quarters, freedom to participate in a political process, all of that the freedom to be the president of the United States. We have to go higher than that.

 You can be president of the United States and be a fool. Yeah. Look here. If the pygmies grew in number and became a sufficient enough threat to the security of the world powers, a pygmy would become president and he won’t have to speak in English. He’ll have an interpreter. They could go big they …. There’s a chance for Jesse Jackson, he has a chance, there’s a chance for Jesse Jackson. Don’t think he can’t win, he can win and if the right thing happen he can win.

 Creature created for [foreign language 01:31:12] have an urge in him, to know, to understand what he’s perceiving, what he’s seeing in an environment around him. A creature motivated by destiny, destiny. Every human being is motivated by destiny. “Oh, what kind of destiny?” Destiny might have many meanings. What I mean at this particular time is what we mean when we’re talking about motivation. That is, you have a potential to become better, bigger, greater, more important, more significant, more useful in the world. There’s a potential here for that. God puts it there. God created you with it. Your destiny is to realize more and more of that.

 We are creatures motivated by destiny. The man will become a great painter, he will become a great fighter, he will become a great soldier. This destiny expresses itself in all kinds of ways, right? Yes. The great soldier, he contributes. He fulfills himself if he reaches satisfaction. The artist, the fighter, the scientist, whoever if he reaches satisfaction, he has lived to see his destiny. He came to his destiny, that was his destiny. Now if any of you African Americans here today tell me that you’re satisfied, then I know what your destiny is. Your destiny is selfish.

Congregants: That’s right.

Imam Warith: You’ve got a selfish destiny. No man can feel that he has reached his destiny while other men in his same situation are suffering and in a bad shape, downhearted, disappointed, without hope. No, you cannot feel that you’ve reached your destiny. Your destiny is to affect the life of the people you belong to until all or at least a sufficient number of us feel that we have reached our destiny. Our destiny should be to come to a state where we are comfortable with or without the white man. Circumstances behind us have affected our lives so that that must be in the destiny of the African American people. To come to a state where we will be comfortable with or without the white man.

Congregants: That’s right. It don’t matter.

Imam Warith: My soul yearns for that. My soul hungers for that day when we will happy and content with or without the white man. How can that happen? How can that happen? It can happen if we do what the wise before us have told us to do. I don’t want to name all of them but I’m just going to name 1. He said, “Our race will progress in a measure equal to the extent to which we will go in teaching our children to think.” Now you know that that great intellect Du Bois that great intellect said that a long time ago. He’s gone. He’s passed and many of us know it but have we really appreciated what he said and tried our best to teach our children to think?

 In fact, before even freedom there were slaves in captivity who felt a burden on them to teach their children to think. They didn’t want to die. They didn’t want to die and leave their young children in slavery without them knowing that they have to think. Yes, and then history says, when the first slaves were free as soon as they realized they were free they went to grab books, papers, anything in print.

Congregants: That’s right.

Imam Warith: Saying they would be seen resting on the plow in the field with a piece of print trying to read it. That’s the intellect. That’s the intellect. Now they didn’t say, “We’re free. We’re free.” Oh, they didn’t say, “We’re free. Now let’s start a movement. Okay white man. Now we free like you.” That wasn’t moving them. They weren’t moved to go and fuss with the white man. They fight with the white man until they got free. Then when they got free they went looking for knowledge. Every time we get a measure of freedom with this new mind that the big cities gave up.

 Every time we get a measure of freedom we want rest. What is rest? Talking a lot of trash. Complaining, just to be complaining. “Yeah man you know these bills are too high man? Why do you the deal with oppression still man? Why you got live with this kind of bills brother? They got everything man, we haven’t got nothing.” Well, you got TV, leather coats, genuine leather coats. Fancy car but he complaining. Why? Because he’s not thinking. He’s not doing enough thinking. We need to think more, think seriously. Think constructively. Think progress for self, for self as a creature. Every man has himself as an instrument in his hand and the most useful, the most resourceful instrument in your possession is yourself.

Congregants: That’s right.

Imam Warith: Now do you want a bad tool in your hand if you’re going to do a job?

Congregants: No sir.

Imam Warith: You want a good tool in your hand but every man now carrying himself in his own possession, in his own charge as an instrument. An instrument … Hey? You make a hammer out of clay and you going to try to drive spikes with it? No. Here we are complaining and complaining and complaining, “We can’t meet the charge, we can’t do this. The world is rigged together, the world is too much for us. The white man got it all set up.” You can manage it but you have to improve the tool. You have to improve the instrument, yourself. I keep on giving a long talk, I’ll give a quick example. A poor Asian come over here, frailer than you, can’t hardly talk.

Congregants: That’s right. That’s right.

Imam Warith: He living in a situation that you can’t tolerate because you are pampered, a pampered black oppressed brother. He lives in that situation. He eats little. He plays hardly at all and he can’t play without spending money on play. He lives that way for 3 or 4 years in the land of opportunity and pretty soon he’s buying the property that you got put out of yesterday. Why? Because he is better composed, better constituted, better made up as an instrument to do the job of surviving and progressing in the American society whereas you’re not. You’ve been pampered so much, you’ve had your appetite just excited so much until you are a creature of appetite.

Congregants: You aint working for this.

Imam Warith: Yeah you a creature of appetite and habit. Creature of appetite and habit. They say anything you give yourself to over a long period of time will eventually influence your formation, the making of you. It will mold you. You give yourself to the habit of putting everything on a white man and demanding more and more from him all the time, pretty soon you haven’t got no legs.

 All your muscles have gone on from your legs. You aren’t walking, you’re asking him for food. You aint got no muscle on you, you aint working, the muscles are go on out on your arms. You hardly hold your head up. You get gone. Everything just limp. Hey everybody, that aren’t right man. Your involvement over a long period of time will eventually create you and if you’re involved in doing nothing but asking and begging and complaining pretty soon that situation is going to make you unfit for the world of challenge.

Congregants: That’s right.

Imam Warith: Lastly as I bring thing this talk to a conclusion we will live in a peculiar kind of democracy. This is not just any kind of democracy. This is a super democracy. What I mean by super, it is very, very, very, very, complex. It’s not a simple democracy. This is no simple democracy. We’re not the only country with this democracy. Countries all over the world, they call themselves democratic.

 They’re democratic but what’s so special about Western democracy? Jews claim to have the same democracy in Israel. Israel, they claim the same democracy. The special thing about this democracy, I’m speaking specifically of American democracy now is this, you’re free but freedom doesn’t mean that you’re not going to have problems with that freedom. The most problematic freedom on earth is freedom in America.

Congregants: That’s right.

Imam Warith: Now when they freed us slaves from the South, first thing they should have done is try to educate us. They should have educated us to the nature of America’s freedom because they have men in their leadership, they have giants among men who understand and they are leaders for the rest of us. See the white masses follow white leadership. Don’t they? White masses follow white leadership and when they have problems, they will start raising hell, they will start complaining and they start looking for a leader. Once one pop up that sounds like he can lead them, they give that man their support. That’s the white man.

Congregants: That’s right.

Imam Warith: Us, we don’t want anybody to solve our problem. We want somebody to voice our complaints. Hey yeah, “Tell them Jesse. Tell them Jesse.” Going back home with the same damn problem. Excuse me please, bad language.

Congregants: That’s the truth. That’s right.

Imam Warith: In concluding this I want to say this that we live not in those simple situations in America. This is no simple situation. People are free to consume each other and they are encouraged to consume each other. The newcomers coming over here they know what kind of freedom this is. They are free over there enough to see what kind of freedom this is in America. See sometimes you can see the mountain better from a distance than you can from standing right by it. Right? They know what kind of freedom this is. They’re coming over here to get into the competition and they know that you progress by being a consumer. Not a consumer of the goods in the chain store or the stores, on the shelves of the grocery stores, a consumer of people.

 They come here and they look at what, well, the English came. The Jews came. Now the Asians. “What is left for us to consume? Oh, the white man, many of them are ignorant, let’s consume some whities. Oh, the blacks. I feel sorry for the blacks. I can’t consume them but my cousin, you poor to hell, why don’t you go to black neighborhood, confuse some, confuse some.” They’re just swallowing up people. You aint never been out of a belly and wonder what your problem is. [inaudible 01:47:11].

IWDM: [foreign language 01:47:17]. Just give me a second. All praise due to Allah. Give it up brothers and sisters [foreign language 01:47:38]. We want to again remind you that the tape of this wonderful and profound thought provoking lecture will be available at the Honorable Elijah Mohammed Culture Center at 1652 47th Avenue. That’s across the street from Masjidul Waritheen in East Open. Also, dinner is going to be served over there and we would like for you to also go there and enjoy the dinner. I believe we have some entertainment prepared for you there too. The Hamid Express and family and maybe we might get some of the other wonderful entertainers that shared with us last night. They may be able to share with us there as well.

 It’s very good to see you. Those of you who have come all the way from the East Coast would you please stand? All the way from the East Coast, whose here from the East Coast? All right [foreign language 01:48:28]. All right. Thank you so much. I see Detroit, New York, Chicago. How many people come here from the Mid-West? Mid-West. That is, what is that Ohio and others. Texas. All right here’s Chicago and others. Praise be to Allah. How many of you are from California? I want all California stand. I want to see all the Californians stand up [foreign language 01:48:55] Praise be to Allah. Very good to see all of you …