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# IWDM Study Library

# PLAN FOR LIFE IN AMERICA

### By Imam W. Deen Mohammed

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| Male Speaker: | WDM Publications presents the historic, public address by Imam W. Deen Mohammed, Muslim-American spokesman for human salvation, recorded at the 1993 Islamic Convention in Detroit, Michigan, September the fifth, 1993. The topic: our plans for Islamic life in America. |
| IWDM: | Peace be on you. As Muslims Greet, As-salaam alaykum. Praise the one G-d, give thanks to the one G-d who is Lord, the keeper, sustainer of all the worlds. The one who created everything, and thereafter, gave everything its guidance. And who is called, in the Quran, the creator of every single thing. |
|  | The lord, sustainer of the world. Who sent messages, prophets, one after another, as Allah tells us in the Quran, to address needs of the people as those needs manifested in the life of those people. Until man grew on this earth, in knowledge, and in science, defined the means of communication and transportation to discover the whole global community of people. Africa got acquainted with Asia. Europe got acquainted with Asia and Africa. America was finally discovered, and migrants from the continents came to this continent, America, and discovered a people we call, those migrants called American Indians, or Indians. |
|  | With the growth of the families of man, on this planet, man became a believer in the family of man. The family of man. And finally, we have come to be believers in the global community of man. The global community of man, that all of us on this big globe we call earth are really one international human community. To understand the signs pointing to the universal messenger prophet and the universal message that G-d would give that prophet, we should understand the growth of the families of man and how that growth has brought us to see ourselves now, as one, international family of people, living on one earth and having to accept to be one community. |
|  | Allah that is G-d most high, and highly glorified is he, he says in the scripture of the Quran, reveal to Muhammad the last prophet and the universal prophet. He says that you, as people, and as all people, can IN-Naas, that you, as people, all people, were once one community. Were once one community. |
|  | I have reflected and thought about that saying over the years, because something in me told me, something in me was pushing me to understand more than I understood. I understood that it was saying that Allah intended for this earth to be the home of all people, all of the descendants of our first father. I understood that, and I understood that Allah was saying that whatever he designed for us, in our creation, for us to eventually come to, as a community as an idea of life for our total community of the human family, that that eventually would come about. |
|  | Because G-d intended that. I understood that. And I also understood that G-d was saying that man, descending from one human type or from one ancestor, that man started out as a single human community, a single human community. There were no community of this idea and community of that idea, and community of this particular government and that particular government, nature of government. There was just one community. |
|  | I understood all of that. But what I eventually came to believe is this: that G-d is saying to us, though the past-tense verb is there, that we were one community, that G-d is saying to us that you are one community. You are one community. And those who understand Arabic grammar Qu’ranic grammar for Arabic language, and the grammar for that language. They understand that often times, in fact, whenever G-d says Hanna, you were, speaking of what he intends for us, he is also saying, at the same time, though using the passive verb, and is correct and proper for grammar in Arabic, he is saying that you are that. |
|  | You are one community. You may lose yourself from the idea of that. Oneness, from the belief or concept of that oneness. But you're always one community with G-d. With G-d, we are always one, human community. And eventually, G-d would bring to us, the human model for all of us, with the universal message for all of us, and we would began, become, in reality, one community. Today, our national leaders, especially the president of the United States, the one before George Bush, and the present leader that we have, recognize that man is one community, and is encouraging the recognition in the citizens of the countries, and especially the citizens of this country, a knowledge and recognition of the fact that we can no longer look at ourselves without also looking at the other nations. |
|  | We can no longer make plans for ourselves without also respecting that other nations make plans for themselves, and we all have to live together. So we have to bring our heads together, talk together, the leaders of the various nations have to meet together and talk together, and respect each other's lives, each other's aspirations, each other's sense of purpose and destiny on this earth. That's what we are seeing. |
|  | To me, this natural phenomenon, this natural phenomenon that has worked in our social nature and has worked in our economic life, and in our industrial life, to bring our national leaders to recognize and accept that we can no longer make decisions for ourselves without respecting the decisions that other people in other nations have to make for themselves. To me, this natural phenomenon is saying . I bare witness, There is Nothing worthy of worship but G-d, and I witness that G-d has chosen Muhammad as The Messenger or example of this natural phenomenon to the whole of humanity. |
|  | That's what I am seeing. It is a testimony to the fact that G-d is one and one alone. It is a testimony to the fact that the man to lead us is Muhammad, the universal messenger, a mortal person like ourselves. There is much that I would love to say to that thought, but we will move on. We trust always, that the one G-d, Allah, highly glorified is he, will approve of our works, our plans and our work, and accept our plans and our works, and grant us the result that we hope for. |
|  | We praise Allah and thank him, for his great mercy. For us, and on mankind. We thank Allah for making it possible for us all to be here today in Detroit, Michigan. We thank Allah. We thank Allah for opening our hearts to this religion, Al-Islam, and to the last model human being, the universal messenger, prophet Muhammad. The prayers and the peace be on him. |
|  | We are in, again, in this global arena in Detroit, Michigan. I recall better than, maybe, 20 years ago, now. My father, Elijah Muhammad spoke in this place. I believe that crowd was so huge. I think there was over 10,000 people. Over 10,000 people. Well, we are here again, we were here on other occasions too, since the passing of The Honorable Elijah Muhammad and we are here again. And we are very pleased to see how you have responded to this ... Pardon me, national Islamic convention, here in Detroit, Michigan. |
|  | I've been invited to attend religious interface religious gathering for the purpose of addressing the serious problems of human beings on this earth. I am hoping to visit a town, a city soon, as not only a guest of the Muslims there, but also as a guest of the city. One of the questions that we are having to address is what can we do to heal these troubled cities? And the miserable conditions that we find many of the people in? The miserable spiritual state of too many of the citizens. The miserable rational state of too many of the citizens. The miserable moral state of too many citizens. The miserable social conditions of too many citizens. |
|  | They ask "How can we make a contribution to the healing of the cities?" We are also asked how we could address senseless violence, and how we could address racial strife. That should be no more, a problem that would alarm the nation, after all of the work that had been done, to bring about an acceptance in the European, Caucasian or white people, for the Africans, or the black people. And what has been done to bring about understanding and acceptance in the African people, or the black people, for the European or the white people, after so much has been done over the last 20 years, we would think that that old state of racism, and condition of racism in the people would be not so strong. Not so serious, that it would require national attention. National attention. |
|  | I still believe, myself, that a more serious problem today is not racism. And the trouble, the evil that we find between the races are carried out by one race, for the hurt and suffering of another race. We believe that is not as racial or racially motivated today, as it was during the time of two laws. One favoring whites, and one disfavoring blacks. The time of separation, segregated laws, Jim-crow laws, and two treatments, two standards of justice. One for the white majority, and the other for the black minority. |
|  | We believe that, since that time, and especially now, as many of these occurrences, that right away, appear to be motivated by race, are not really motivated by race, but race is used as a cover to give the perpetrator of the wrong doing a dignity that that perpetrator would not have, if it was just identified as a human defect, in that person. |
|  | I have in mind, now, the senseless beating that resulted in the death of an African American in this city, Detroit. And we want to know how we could be healed, after witnessing, in this day and time, such outrage. How can we be healed? We are a little better than 100 years from the ugliest, cruelest form of enslavement that history bares, that history can show us. I'm talking about the kind of slavery that existed in the south for a few century. Not for a few years or a few decades. For a few centuries. |
|  | And finally, without laws in this country, by the will of the president and his supporters and the people of this country, in the year of 1865. The way to heal is the way that has already been used to heal the wounds that we suffered from that ugly time of our enslavement. We addressed the wrongdoing, but we also addressed the human person, the dignity of the human person, and our great leaders from Frederick Douglass and even before him, and many that followed him down to Dr. Martin Luther King, and others. They all did more than just point to the wrong that was done. They did more than just seek punishment for the perpetrator. They did something that really worked better than just punishing perpetrators, and pointing to the wrong act. |
|  | What did they do? They appealed to the human person. The human person, to get more support from the human person in the society. To stop such evil, and they pointed to the human person and appealed to the human person, in a way to make the human person want to disassociate him or herself from the acts of the perpetrator. Though that perpetrator be a member of their own race, or that perpetrator be a member of their own family. They had a way of addressing the problem of race and race hatred, and racial violence that was inspired in them by G-d. |
|  | And that's how we have to address it today. We cannot ... We have to seek justice, but we have to do more than seek justice, when crimes are identified as racial crimes. We have to appeal to the better conscience and better instincts of the citizens of the country that allows that in order to get more human support against such wrongs. In time, the civil rights movement, and movements even before the civil rights movement was identified as such, the freedom movement, in time the movement of the people that were the victims with the support of free people in the society that victimized them, gained supporters. Gained in number, so many, that pressure was brought to bare, on the nation, to make its laws more equal, to make its laws more just. To make its laws more human. |
|  | And we, pain to realize a society that outlaws discrimination based on color or based on race. An equal opportunity for all citizens. That was not an easy job. That job was accomplished and that was the great accomplishment for the oppressed and the victims, and also for the decent ones who are members of the victimized, the family that was victimizing us, the white family. That was a great achievement for both the victim and the people identified in the family of the victimizer. A great victory. |
|  | So these incidents that are happening should not cause us to be alarmed, since we know that a whole race of people were treated worse than the individuals that we are witnessing that we just witnessed were treated worse that ... That were treated worse than that, and the humans, the human conscience was awakened. The moral life in the human body of the citizens of this country was awakened, and the power of humanity and the power of conscience and the power of human morality was able to stop it and change the law and make equality for all of its citizens. |
|  | So never despair in the face of these single incidents anymore, but remember the great achievement that we had for us. The great progress we've made as a people who were put in the worst state, than any slave was ever put in, in the history of man. There are those in this society, and in the international community, who are not satisfied with this human progress that we have made in these United States. they are not satisfied with it. It denies them the opportunity to carry out their design on the society of man. They are not pleased at all. |
|  | Though their numbers are very small, there is enough of them just to watch and be alert for every opportunity to play on our emotions and fire up ugly racism up in us again. And I'm not addressing you only, I'm addressing all Americans. We should be aware that there are enough of these enemies of humanity still around, watching, and alert for any opportunity to play on our emotions to stir up ugly racism again. |
|  | Don't be tricked into the trap of supporting the enemy of man. What we are seeing in this society and much of the evil that we saw in the past that was called race hatred and racism, ugly racists, it was not that at all. It was nothing but defect, ignorance, corruption, in the human life, in the human person. And racism is used to dignify that ugliness. That they can make us believe who are members of the favored race, white supremacy favored the race of the white folks, the European descendants. If they can make the members of the favored race believe that G-d intended for them to be masters of those that do not belong to their race, or are not of their color, if they can make the favored race believe that the other people are not entitled to what G-d intended for them, then they can divide the one community of man. And oppress the whole community of man with that instrument that they formed, the racist instrument. |
|  | The racist instrument. We have been told by those before me, and I repeat what they have said, "No member of humanity can oppress other members of humanity without oppressing itself." No member can plan, no member of people, or member of race can plan a horrible future for any members of the human race, or the human family, without also, one day, meeting that horrible fate themselves. This is the truth, this is the justice of G-d. This is the reality. |
|  | My final note on this particular problem of racism is that it does not excite me anymore to take all of my energies away from other things, and to give all of my energies to race problems. It does not excite me that way anymore. We have made too much progress to have racial incidents take all of our attention away from all of these wonderful things we should be about, and put it just on race. That's the scheme of the Satan, the scheme of the enemy of man, don't fall into the trap. |
|  | We are never going to see a time on this earth. This is not heaven, this is earth. We are never going to see a time on this earth where all people, all colors, all races, all ethnic groups are going to be in heaven with each other. This is not heaven, this is earth. You can expect that, as we hit each other upside the head every now and then ... |
|  | Hit each other upside the head every now and then, the members of the international family of men will be hitting themselves upside the head every now and then. You know, if we can't keep the members of our own family from slapping each other and saying ugly things to each other, occasionally, how can we keep the members of the family of man, all of these nations, and all of these different races from saying ugly things to each other occasionally, and smacking each other occasionally? |
|  | Let's not exaggerate the size of the problem. I think the size of ignorance is bigger than the size of racism. Right now, I think the size of immorality is bigger than the size of racism right now. I think the size of moral insanity is bigger than the size of racism right now. I think the size of greed, the size of greed. Greed for money, greed for money, greed for luxury, is bigger than the sin of racism right now. I think the treatment that we are giving each other in our own home, the neglect that we have in our own home is bigger than the problem of racism in America right now. |
|  | Once, I went to get some gas, to gas up my car in Little Rock, where I lived, about three years or more. This African American, black man, we like to say African American, we don't want to lose our connection to Africa, and we certainly don't want to lose our connection to America, after all we suffered and the price we paid for that connection. |
|  | I looked at him, "Good day." You know? I'm feeling I'm in the south, you know? I'm not in the cold north, and I'm just feeling just brotherly and everything. And I say "Good morning." He looked at me just to say "Are you crazier than hell or something?" He didn't return not one word as a greeting to me. I felt hurt and sad, I took the nozzle and put it in my tank and I start to pump the gas, and I looked up. When I looked up, about one car distance and a half away from him, now there's a European American, what we call a white man. All right, he's gassing up. |
|  | He wasn't at all real white. You know, white to me is snow, white to me is the paper I write on, he wasn't really white. He was kind of reddish, a reddish color, but we call him a white man. Our eyes caught each other, and both of us said "Good morning." And right after we said "Good morning," almost in the same instance, something just pulled our faces and our eyes together. That's the African American and myself who had refused to reply to my greeting. I guess we looked at each other with a stare, that if it was a gun shot, both of us would be dead. |
|  | I think it's time for us to work for unity, respect, peace, love, togetherness, for our family. Put more attention on that, than on healing the situation for us with the white race. We need to spend more time on getting our own family, the family of the black man, the family of the African American, more healthy, more sane, more normal. As human persons. That's what we need to work on more than we need to work on mending a rift between us and white folks. |
|  | You know, I think we've reached the point of what they call, in economics, or business, diminishing returns. You can exploit a situation financially or economically, and I'm not using exploit in a negative way, now. You can make use, I'll put it that way. You can make use of a situation or opportunity in economics, or in finance to the point that further effort to get more out of it will not bring you more, but will work against you to bring you even less. |
|  | They call that, it's the point of diminishing returns. I believe in our effort to make blacks and whites love each other, and want to live with each other. I believe that effort, pardon me, to bring this about, has long ago reached the point of diminishing returns. And the more we try to do it, the more we push the races apart. |
|  | You know, and I said this even when I was a minister for the Honorable Elijah Muhammad. My human nature gave me this understanding. You can have a beautiful relationship with a mate, of the opposite sex, but if you pour it on too heavily, you may turn that mate against you. Anything can reach, given increasingly, can reach the state of that condition or that point of diminishing returns. "Then how come she doesn't love me anymore?" Well, you have just made a big mess and a nuisance and a fool of yourself. |
|  | Though you were coming in positive, your positiveness now has become negative. Little babies, animals will tell you "That's enough." I have been petting my cat, my cat said "That's enough." I had a dog once, I was hugging and petting that dog. That dog said "That's enough." I remember seeing little children playing with each other, and one child would just be in a mood to just kiss and hug, and another little child will say "That's enough." |
|  | Now, we don't think we can ask the white race to hug and embrace us and kiss us, to the point where they'll say "That's enough." Let's stop throwing our money in the fire, and let's put it to good use. Let's spend some love money on healing our own selves. |
|  | We are Muslims. Our religion is Islam. I must take a few minutes to address the meaning of Islam. What is Islam? Many of you will say "Well, we already know brother Imam. We've been listening a long time." Yes, we already know, but sometimes we need to recall it again. What is Islam? We live in America where Muslims are in a minority. We are growing fastly now, but we're still in the minority. We turn on television and what comes to our eyes and our attention is most likely something that has nothing to do with Islam, or Muslims. And we go about in the streets and to the places we have to frequent, visit, and it is not expected that we are going to run into Islam and Muslims. |
|  | We are growing, and I'm pleased to say, we are meeting each other more often now, as we travel, as we go about our daily duties. But still, we are living in a society that is not Islamic. That is not Muslim. So we have to remind ourselves, refresh our understanding of what Islam is and what a Muslim is. Now the Honorable Elijah Muhammad taught us that a Muslim is a righteous person. How can those who say they still follow the Honorable Elijah Muhammad do unrighteousness knowing that the Honorable Elijah Muhammad said a Muslim is a righteous person. |
|  | Something's wrong. They are hypocrites to what they say they believe. Now, again, for us. We say we are Muslims, and we go to the party tonight, and we shake the booty, we lose ourself in the music and in the sexual excitement of what happens at the party, that is not Islamic. And we pause for a minute. I said "As-Salam Alaikum brother." As- Salam Alaikum brother, what's happening?" That can't be accepted. We have to remind ourselves what Islam is and what a Muslim is. What did Muhammad the prophet say? Prayers and peace be on him, that a Muslim is. He was asked this question. |
|  | I don't have to guess how to answer it. I got from the Messenger of G-d, the words to give you. The prophet said Islam is to witness that there is one G-d. And that Muhammad is the message of G-d. He said "And Islam is to pray." To make salat. We know to make salat. In Islamic terminology, it means to pray the Five daily prayers. |
|  | And he said "Islam is to pay zakat." To give zakat. To be charitable, out of your earnings, out of what you have to give something for the benefit of the society, and especially your family, your members of your family first. Number one. How do we know that? Because G-d says in the holy book that it is written in the book, that is in the book of Allah, that family ties have priority with G-d. Family ties are first with G-d. Don't go out and give others before you give the needy members in your own house. In your own household, in your own family. |
|  | This is the right way. And he said "Islam is to fast Ramadan." The month of Ramadan, the month of fast. And he said "It is to make Hajj," or to make pilgrimage, to the house in the precinct, the holy precinct, in the city we call Mecca. That's it. |
|  | Now, the Prophet was asked "What is Islam?" And here we are arguing over "What is Islam?" Oh, no, he's not teaching Islam right, brother, he's not teaching Islam right, brother. Oh, he doesn't have the right understanding of Islam and well, there were brother so and so he doesn't have the right understanding of Islam. Why should we be wasting all of this time? Islam is to say There is nothing worthy of worship but Allah. Muhammad is the messenger of Allah. Islam is to pray the prayer that Prophet Muhammad taught us to pray as Muslims praying all over this earth. Islam is to make zakat, to put something in charity. And Islam is to fast not when you say the Islamic fast comes, but the fast during the month of Ramadan, and Islam is to visit the house to say that we are one family of man on this planet. |
|  | They don't have to argue about what is Islam. Now, I said I'm going to speak a few minutes on Islam. What is Islam. Now, let me remind those who followed my father, that I also followed my father. Have you forgotten that? I also followed my father, and I am son of my father. And I know that my father said not once, but many times, "If it was a lie, it was a good lie, and I'm sure lies have that quality." Worse lie, not so bad, the best lie, or the lie we can tolerate the most. |
|  | The Honorable Elijah Muhammad said this, "When you become a member with me, in this temple, you're automatically a member with all Muslims of all Islamic nations." That's what he said. So he put, into my heart, a desire to want to identify with all Muslims on this planet. The Honorable Elijah Muhammad did that to me. And he put, in my heart, also, a desire to want to be comfortable with that identity. To be comfortable identifying myself with all Muslims on this planet. He said "You automatically become a citizen in every Muslim nation on this planet." That's what he said. |
|  | Now, I won't spend a lot of time on what The Honorable Elijah Muhammad did to me. I will just close out that particular thought by telling you that if anybody is responsible for what I am now, more than myself, it is Elijah Muhammad who passed away February, 1975. So if you don't like me, first, blame my father, then blame me. |
|  | I hear that certain persons who say they follow Elijah Muhammad in this city of Detroit are admired and supported and liked and they have a bigger following than is with Imam W. Deen Mohammed. That's okay, that's okay with me. Allah says “The majority of the people don't know, so I expect for the majority to always be like that. I'm proud to have a sane, rational Islamic minority. That minority's growing, just look around you. |
|  | Praise be to Allah. I hear that those people who have no power in the government, so called Muslims, have no power in the government, in the city government, in the federal government, have no power in the government, have no land power, have not even any real political power. That they want to tell me to stay off their turf. |
|  | That he shouldn't come in here, we're not coming to see you, we're going to boycott him and et cetera. Look, I'm a free citizen of the United States of America. |
|  | So don't think I'm affected at all, by your not wanting me here, and by your false claim that this turf is yours. Detroit is more than a turf. I claim a share, of the whole of Detroit, as a native-born US citizen, born in this town, born in this place in Hamtramck, Michigan, on Yemans Street. |
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| IWDM: | To the city of my father's new lease on life. I have a sentimental attachment to this city. And when I see trouble that's too much for us to handle, or ears to deaf to hear, well, we have to say "I may go away from this city and pretend like I'm quiet and you won't even know that I'm remembering this city." It may last for months or even years, but don't think, brothers and sisters, that my mind has ever given up on this city. This is one of the best cities, the best opportunities for the growth of our community. This city is one of the best opportunities for the growth of our people, Muslims. One of the best cities. |
|  | And we are going to have more meetings here, bringing people from other cities, Midwest regions and at times, we're going to bring them from around the United States, here to Detroit until we feel better about the state of African American Muslims in this city. It is our hope that one day we'll be open, not only Mosque here, but we open schools, Muslim schools here. And have the finances and means to support those schools. Even if the money has to be brought in from outside, until our people become a little more better-situated, in terms of jobs and income, in this city. |
|  | We are not ever going to forget Detroit, Michigan. And I want you to know, that there has been one Muslim brother, of this city, that has kept an association with me and has been consistent and consistently tries to get more attention to the Muslims of Detroit. Only one that is Imam Daub Alim. Imam Daub Alim Only one. |
|  | This is not to say that we don't have other Imams here, who are with us, doing something for Islam. I'm not saying that. That is most likely true. But they have not made an effort to keep an association with me. So I want you to know, this is my contact in Detroit, Imam Daub Alim. |
|  | It is also recorded and preserved in the history that the prophet said “That Islam is structured upon five. That tells us that the five that describes Islam, that tells us what Islam is, also forms the structure of Islam. That's how Islam is structured. Now, you know, you can lose some paint off the wall and still have the house. You can even lose a piece of the fixture, and still have the house. But when you start to lose the structure, you're losing the house. |
|  | The concept of the house is damaged when you lose any part of its structure. So if we lose a part of the first principle, There is nothing worthy of worship but Allah, Muhammad is the messenger of Allah, we have lost a part of the concept of that house, and that's the most important. That's the first one. If we lose any part of prayer or fasting and Ramadan or making pilgrimage to the house. If we lose any part of that, we are losing part of the structure and part of the concept of our religion. |
|  | See how easy a loss has made our religion for us? The people of Moses, they are proud people, they are proud people in service to G-d. They are proud people in relationship with G-d. They are proud people. They had a great Prophet. We know, Moses, Musa, as it's called in Quran Musa, They had a great prophet. Peace be on him, and we know the prophet brought great guidance, great knowledge and great guidance to the people of Moses. To his people. |
|  | But we know also, that his people have a history for being a moaning and groaning and complaining people. And that tells us that the life has not been easy for them, and we are told, by the prophet, the prayers and peace be on him, that he was given five prayers to give, when Moses gave his people 50. |
|  | So Allah relieved a burden on us. He didn't give us 50, he gave us only five. And he gave us a religion with only five principle structures in its total or complete structure. And made it so easy that we don't have to be professors from college and universities, we don't even have to be high school graduates. We don't have to have any form of schooling at all, and we can be taught and made to understand this religion, is a religion that every individual with a sane mind can see, witness to, accept and live. |
|  | If I don't worship other G-ds, false G-ds. And I accept Muhammad is the last prophet, then I have conformed to Nothing deserves to be worship but Allah. If I will make salat, and I ... Do you know who's making salat now? A lot of you probably don't know this. Don't take it as bad news, it's good news to me, most of you will take it as good news. I have a little son who's just maybe three years old, and now, he can follow me in prayer. I've never forced him to do it or nothing. When we prayed, he came and he tried to do it. He was making sajdah that way, you know, we're standing this way, he's making Sajdah that way, but he was doing it. |
|  | Now he stands patiently in line, like a solider and makes Ruku and Sajdah with us. The baby, the little child, three, can do salat. One day, G-d willing, soon, before he's even in elementary school, when he's five or six, or maybe earlier, he'll be able to do salat by himself. |
|  | So our religion is for all of us, it's for all of us. All of us can practice this religion. All of us can make Hajj. All of us can give in charity, it's the nature. It's our nature to do that. We don't even need Islam to come to us. Most of us, we've been charitable all our life. We believe in sharing what we have. |
|  | And I want to say to you at this point that nothing that Allah has ordered us or invited us to is not already in the best of our human life and human nature. Allah only invites us to what he has already created and put into us, the best of our human life and our human nature. That's all he invites us to. Nothing is strange to every common person, male and female. Nothing in Islam is strange, to you. Male and female, all of you. Each one of you. |
|  | That's why Allah says to Muhammad, and say to them "Oh, Muhammad,” Saying to them "Oh, Muhammad, I am a common human person, just like you." That's what he said to them. No angel. No, he's a human person just like us. No man with a divine nature and a human nature, no. All human nature, just like us. Isn't it wonderful that there is only one divine, but a human being can obey that one divine, and progress in obedience until he becomes a kind of small reflection of the active use and beauty of that one divine. To the point that human beings will say "He's G-d, he's G-d, the man is G-d." |
|  | No, you're making a big mistake. He's a human being that perfectly obeys G-d. That's what makes him look like G-d. He can never be G-d, he can never be an angel, he's always a human being. It's wonderful. I thank Allah for the way that I have had to struggle and come to understanding from the honorable Elijah Muhammad's teachings. I thank Allah for that. I wouldn't have had it otherwise. Something in me, before I even came the understanding of Quran and the life of our prophet. Something in me told me this, it's not a complement to me, to tell me "man is G-d." I want you to listen to this very carefully. |
|  | Because, G-d as my witness, we have senior members, in terms of the years that they've been around in this religion, we have senior members here today, male and female, who knew me when I was a boy. They knew me when I was a boy. One that was honored last night, he knew me when I was a teenager. And I'm looking at one now, who knew me when I was a baby. Sister Viola Kareem, and others. We have those who knew me when I was a baby. |
|  | Let me tell you something, Brother Albert Kareem, he would look at me, sometimes. And I'd know he was reading my thoughts, almost, or at least reading my emotions.  Reading my emotions at certain times, he came to know me and to love me and he's with me now. He was one of the best friends and supportive of my father. He sacrificed life, money, and everything for my father. What I mean by that he would stay in the house all day long and all night long just to be there to serve my father's needs and didn't do it for one day or one week or one month or one year, but for many years. It was during a time when he knew me as a teenager that I was having such thoughts. I had no compliment to a human person, to tell a human person, a human being as God.  Now, what was my thinking? Why was I thinking that way? My thinking was this, if God is a human being, then the best human being I can find and look at what he has earned and what he has received as a good life and as reward is not enough to make me feel that calling a human being the God is a compliment because God to me is much more than the achievements of man. God to me has the achievements much greater than the achievements of man, but to say that God is the lesser achiever. The one who created all of this is the great achiever.  The one who made stars, and moon, and sun, and the night, and the day, and the waters, the seas, and the oceans, and the rivers, and everything, the one who made life, the plants, and animals, and man, and everything, the one that did all of that has great achievements to His credit. Now to say human being is God and I look at human being credits, to me is not a compliment, it's something to make me feel disappointed. Now there are those who think it makes them feel great. I'm God, it doesn't make me feel great. To me, it's an insult. For me to say I'm God is an insult.  Now, I know that we used to believe that, but I thank Allah that as I begin to think and grow as a teenager, I began to grow dissatisfied with that idea that man is a God. Let me tell you something else that I'm convinced of, nothing keeps racism existing on this earth more than the belief that God is a man. Nothing else that we have at our life on this earth keeps racism around more than that false belief that God is man. Because if we accept that God is man, then there's always going to be some race that's saying God is a man race and not of yours. That's what has happened. The whites have made us to think that they have an exclusive right to the divine throne.  How do we respond to it? By reacting to it. We react to it emotionally, and then we make the same thing. No, brother imam, it was our savior WF Muhammad that told us that. Before your savior, WF Muhammad taught that there were already African-Americans teaching that. Father Divine was teaching that he was God. Before Father Divine, there were other blacks or African-American that were saying that they were God. They had already responded to the feeling that the white race has some exclusive right to the throne of God. They were responding by saying black man is God. In time, we had at least four or five black leaders in religion that were claiming that they were God.  Fard came and said, "What means and methods must be used?" He picked up some from that. Anytime a man come to solve a problem and he asked the people in the problem, "What means and method must be used?" and then tell them you all get busy to help solve this problem. That's the man that I recognize as being not yet convinced himself of how it should be done, and he wants everybody to work together on the problem. A man so desperate to give help that he says to his followers to study. Now we have witnesses to this, John Muhammad is still living.  I think he's now living in Chicago, my uncle who was the secretary and also the barber for Fard, who will bear witness to what I'm telling you right now. He told his followers, his ministers or his preachers, he said, "Go and visit the churches and see what the preachers are doing to hold their following and use what works." That's what he told them.  You'll find a lot of the preachers of the lost town Nation of Islam sounding very much like the preacher in the church using the Bible texts, the same text that they use in the church, and not knowing very much Quran but a whole lot of Bible, and having the same idea of God that they have in a church.  The church have the idea that God manifest in a human person. Came in the person of a man and they preach too that God came in the person of a man. We have to stop being fearful. Don't fear truth, don't fear knowledge. I'm afraid to listen to that, that might change my mind. Never fear truth. Submit to your mind the truth. Fear ignorance and when we fear other than God and other than that that God want us to fear, then we should say as one of the great presidents of United States said, Roosevelt, "We have nothing to fear but fear itself." I fear giving in to a fear that will take me away from truth or away from God.  Yes, you'll be here for at least another 30 minutes if you intend to listen to me until I'm finished, but if you don't, I understand. There's just a few eye-openers that I want to share with you today. I've already shared with you, but just a few more. Fard I believe had good intentions, but I believe he himself was misguided and perhaps by the religious group that he was born of or born in. I know for a fact that Fard himself repented his works, repented what he had done, and made an effort himself to bring about the end of his own works that were in contradiction or were in opposition to the true religion, Islam.  I know this for a fact. You say, "How do you know that? Have you seen Fard?" "Yes." "Have you seen him in your life?" "Yes." "Have you talked with him in your life?" "Yes." "Did he tell you he was Fard?" "No." "You still say you know he was Fard?" 'Yes." He wanted me to know he was Fard, but he wouldn't say it with his mouth because he didn't want to be put in a situation to have to answer all of my questions and be exposed to all of my rage. I thought he was very wise to never say to me he was Fard. He passed away, he's gone, and may Allah forgive him his sins and grant him paradise because his intentions were good.  He did repent while he was yet living. If he repented to God, he repented, didn't? He doesn't have to repent to all of us. He repented to God and I'm a witness that he repented. I'll tell you who he was. Any of you who know Mohammed Abdullah of San Francisco, California, of Hayward California. Mohamed Abdullah was WF Muhammad, WD Fard, Wallace D Fard. All those names he used. The last name he used was Muhammad Abdullah. Now, you think I told you that because I think that's going to do the job? No, I just wanted to share that information with you. I think it's time. He's gone, he doesn't have to be put on the spot anymore. He's gone.  If I wanted to with the passing of passing of my father, I could have told most of his followers, The Honorable Elijah Muhammad followers that I was WD Fard in the person, and they would have accepted it and followed me, and given me savior gays gifts, $100, two, three stars, $500, $700, $1,000, 10 Stars. One star was $100. If you gave $100, you got a star behind your name. I would have got hundreds of dollars in donations and everything. I thank Allah that he didn't put it in my nature to be that kind of a person. I hope he keeps me the way I am until I'm dead and gone back to the earth so I will have paradise.  We have to stop just taking everything that people say to us knowing that is burdening our mind. We don't understand it, and they don't have the courage to question it. If something is burdening your mind and your heart, you're supposed to have the courage to question that. Allah tells us in the Quran and what the prophet told us that He has given us instructions and guidance for all the important matters. Now, if we run into some problem for which we don't find guidance in Quran are in the teachings of the prophet. Allah says, "If it's troubling you in your heart or in your soul, then don't act on it, refuse it."  God is saying that "I have given you a human nature, a human morality, a human purity that will be disturbed by wrong in your heart and in your soul, and when that bothers you, then don't do that thing. Don't go along with what's bothering you. Reject what's bothering your soul, reject what's bothering your heart. Reject it." We are not entirely left to the resources of Quran and the life of Muhammad the prophet. We also have help from us the original human purity that Allah created every cow, male and female with. That that human purity will say, "I can't stomach this quite right. It's not easy for me."  Throw it out, spit it up, throw it out, get it off of you. Another thing, returning to what I said, we have to stop just following things emotionally because they appeal to us so strongly, and believe in everything that outsiders tell us about ourselves. I love Fard. I'm indebted to Fard. I pray for his soul all the time and I'll do it until I die, but I have learned from studying. My wife used to come downstairs and she said, "Wallace, are you still up at this table? Why don't you go to bed? The day is breaking." I would have been there all day. The day before, all night, now day is breaking, I'm still there studying and working.  I did that months and years. Shirley is my witness. I can't see my children because I did that, a lot of them were too young or either wasn't born. I did that and I read a lot. I came to believe that the only thing that Fard had was his own method. The only thing that he brought new to us was his own method of pulling things together that were already in existence. The belief that man is God was already in existence. The idea of the grafting of the devil on the Island of Patmos or Pilon was already existing but in a different language. He just put it in another language, the same story, put in another language, and I can go on and on and on.  The belief that we should have our own schools was already done already by Booker T Washington and another. The belief that along with education there should be military drill had already been instituted, established by Booker T Washington at his institute. He had drills that explain why it was necessary to put it into the school curriculum. He had his students go through a drill. They had to go through a drill. Just like we did in FOI, they had to go through a drill. I can go on and on and on and show you. The idea of having a women unit and a male unit had already been done. There is the, what they call the Eastern Star and what's the counterpart?  Mason and the Eastern Star men and another group of the women, the Eastern Star, the women, right? If I remember it correctly, it's been a long time since I reviewed that. All of these things had already been done and that was a secret. I'm talking about secret wisdom and secret organization who had already had a unit for their women and a unit for their men. We can go on and on and on. This is no man that we should say is God just because he bring ideas like that. Look how long many of you have been following his idea, and you yet don't have parity with the people that you say is the devil.  You don't have economic parity, you don't have political parity, you don't have industrial parity. You are still subject and dependent upon the people you call the devil, but look what happened in about 10 years in Arabia. Here's a man that brought Islam. Once this is in history, Islam, and once this is in history, Muslim, whoever comes up with the same name again is just following or copying or responding or reacting, doing one that was before. Look what example we have for achievement in the first Muslim, Muhammad the Prophet in the history of man. The prayers and the peace be on him.  Within about 10 years, he defeated the people of his own country, brought the whole country under Islam. He became a competition or competitor in the group of nations or the powers at that time. He was so strong in about 10 years, that's all. About 11 years, he was only getting revelation and learning himself and introducing it gradually to just a few members of his family and a few members in his association of friends, but when he went to Medina upon invitation of the people of Medina, they invited him to come there and practice this religion.  Since your own countrymen, citizens of Mecca don't like you and reject you, come to Medina, come to our city and practice your religion. We want this religion. We want you to come here. You can do it there, so he followed their invitation and progress started. It's only when he started to work to build the Islamic society, it only took about 10 years. On about 10 years, the whole of Arabia, his home country were brought onto Islam. Not only that, he was negotiating with the powers of that day. Egypt, Persia, not called Iran. Egypt, Persia, Rome or Europe, he was negotiating with them.  In his elite or in his special group of special people, he had, in his special group of special leaders, he had the black man from Africa. He had the brown men from Persia and the white face from, where was that? No, actually, the white face were from Persia.  Speaker 2: [inaudible 01:32:53]  Speaker 1: No, he had the brown man from Arabia, he had the white face from Persia, he had the blackface from Africa. He had all of them in his leadership. He had all of them in his select leadership. Within about 10 years, Arabia was established for Islam and those powers that were existing in that day could not defeat him in 10 years. Now here has been 1930, 1993, 63 years since Fard gave his teachings. We have been trying to get a nation of our own, those that stuck with it, I stopped. I came to know what my nation of my own is, it's what The Honorable Elijah Muhammad said, the nation of Muslims all over this planet.  63 years later and all we have is bean pie, a few newspaper boys, some bowties. I'm not doing this. I love those brothers and they will tell you I love them. I know they follow other people and when I meet them I As-Salaam-Alaikum. If they return As-Salaam-Alaikum, I turn it. I say As-Salaam-Alaikum, I love them. I even buy the paper from them sometimes to help them get their weight off of them and get that quota off of them. I buy some of their papers. I most certainly will buy the bean pie, I still love those bean pies. In fact, don't think we left bean pies, we have sisters in our group. In fact, any time other groups want a challenge to see who makes the best bean pie, I'm ready for the challenge.  [laughter]  When they want a challenge to see who can fix the best writing, H and G of writing fix, I'm ready for the challenge. If they want to challenge to see who could drill the best, I'm ready for the challenge. If they want to challenge to see who is best at the martial arts, I'm ready for the challenge. We have a martial arts brother. In his weight, he is the champion of the world. That's a fact. He is champion of the world. He goes all over the different countries, America, Asia, everywhere. He's champion of the world in his weight, but that's not our big achievement. Our big achievement is what I want to bring your attention to now, another eyeopener.  Allah tells us in His Quran, "In the words of those that heard the call to Islam and accepted it." It says, "We have heard a caller calling to faith." F-A-I-T-H. We have heard a caller calling to faith saying, the caller telling them, "Believe in your Lord", and we have believed. Now, our Prophet Mohammed, the prayers and peace be on him, when he had to contend with hypocrites in his day and time who were claiming to be the true Muslim. Then in Islam, they never heard of Muslim until the prophet brought it, and then they came in on it and said, "We're true Muslim." In his day and time, so they built a Mosque. These hypocrites actually built a Mosque.  God revealed to Muhammad, Allah revealed to Muhammad to say to them God and Allah are same. Allah revealed to Muhammad in the Quran to tell his followers, in fact, it's God's speaking to them. The revelation came by way of the Angel Gabriel to Muhammad and Muhammad spoke to the people saying, "The only mosque approved is that mosque that was built upon faith from the very beginning. The term is Taqwa that was built on the base. Not just built, but [Arabic language]. It means his foundation. The foundation of that mosque was fear of God, regard for God, faith in God from the very first day that it was built.  That's the only Mosque acceptable for you to pray in. Now, God says also, "See how the heavens, the sun, moon, stars, planets, and science tell us today, Jupiter is great, much, much bigger than Earth. Another planet Jupiter, another one like this in the sky belonging to our family of planets. Science tells us, astronomy in science tells us much, much bigger than ours, much, much heavier than ours. Allah says, "See how they appear to be held up in the sky without any visible support." We believe that our first ancestor was created really in heaven and then formed in the earth. Allah says, "The earth will be the place for your livelihood.  The place where you will get all of your needs and I will fulfill your aspirations and will die, and from there, you'll be raised up again." It is the place where we're put to have our livelihood on earth. He says, "You will live and a time will come, you will die, and from the earth, you'll be raised up again into a new creation." [Arabic language], into a new creation. This is what God says. What is God saying? That He has made us to have a spiritual nature and a soul that is cosmic, spiritual and cosmic. That it can't be just satisfied with just living in the confines of the earth, it has to experience freedom in the whole universe.  It has to feed on the beauty of the heavens, and the beauty of the distant space and et cetera, and the wonders that are taking place in the heavens. It has to feed on that because it is really a creature of the total universe and not just a creature of this one earth. In this mortal flesh body, we have to get our livelihood, our sustenance, our need and grow and progress as human beings materially, and spiritually, and intellectually on this earth. We have to get that on earth. The earth will give us understanding for our mind, knowledge for our mind.  The earth will give us knowledge for our mind, the material world will give us knowledge for our mind, the material world will give us food for our physical body, the material world will give us the satisfying of appetites that's in the body and even in the soul. The physical earth will give us food for that and we will grow intellectually, and we will grow socially, and we will grow politically, et cetera to reach the end, the destiny that God willed for us on this earth. We will even grow if we obey God, we will grow to have a bit of presence, a bit of reality, a bit of presence, a bit of that blissful state we call heaven.  In our religion, we believe that we get some of heaven while we live in this body on this earth, but not all of it. The fullness of that reward will not come on this earth, it will come only after our soul is relieved from this body and returns to the dimensions of the universe itself and how am I. Are you authorized to tell us that our soul is going to return to the dimensions of the universe itself? Yes, God says the garden that He has prepared for us that we will have if we obey Him and we return to Him. Allah says the expanse, the space, the distance, the width, and the expanse of that space, that garden is as the skies and earth, the whole universe.  I'm not through, I'm just bringing information to reach my point. Hopefully, to reach my point. I return now to what God says, God says, "Look how the heavens, the skies, the bodies that you see up in the sky appear to be held up there without any visible support." Look how God tells us that the mask, the congregation must be based upon faith, must be based upon Taqwa. Is Taqwa something material? Is Taqwa business? Is faith business? Is Taqwa business? No. Is Taqwa economics? No. Is Taqwa politics? No.  Taqwa is something that you have in your heart that we can't see with our physical eyes, but it forms a bond stronger than any steel can make, stronger than any granite can make, stronger than any material in the material world can make. The strongest bond that exists for any relationship is the bond of faith in God.  [applause]  It is such a powerful force, it is such a powerful attacking force that it holds up us though we weigh the weight of Jupiter or we weigh the weight of Earth. I can hold myself in proper check and keep myself in proper relationship with my brother who has the weight of Jupiter and I have the weight of Earth, and we don't run into each other, we don't fall on each other, we don't get out of our places. We swirl around in the circle of Islam with all of this great weight. Why? Because our strongest bond is not material, it is faith, Taqwa. Peace be unto you, God forgive us and guide us always. As-Salaam-Alaikum.  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