Islam Promotes Peace   
(Parts 1-3)

# By Imam W. Deen Mohammed

PART 1

00:16 Imam W. Deen Mohammed: As-Salaam-Alaikum.

00:17 Wa'alaikum Assalam.

00:19 IWDM: Peace be on you. We pray that G-d, the one and only, Allah that is in Islam, the proper term for Muslims, Allah. We pray that Allah guide us always to that that will bring the results that will be accepted by him and if the results are accepted by him, then the results will please us. But nothing short of what G-d wants for us will satisfy us for long. Maybe for a while but not for long we are very thankful to Allah for our presence here and for your presence here. We are happy to be here on this special occasion in Atlanta, the beautiful city of Atlanta. We have to recognize this city, the Muslims here, and the good people of this city for your good works and good achievements, especially our community because we are with you and we are part of you and whatever happens to any of us, it is registered in the soul or on the soul of all of us.

01:45 IWDM: We attended the graduations, the two classes graduating, the junior high and the high school classes. And again, we were just thrilled to the top of...the peak, I would say, of our appetites for pleasure or for fulfillment to see the graduations again in this year, '96. We congratulate all of you for your contribution to the school here, Clara Muhammed Elementary and Warith Deen High. The teachers, the principal, the director, and the students and all of those working with the school, you deserve a big, big heartfelt congratulation. And I know you will keep up the good work. You're committed to do that. It is your own desire and will to do that, and you won't be happy not doing that. So we're not worried about excellence in the school of Atlanta, elementary school and high school of Atlanta. We know that you guaranteed more and more excellence each year because of the good situation that you have for yourselves and those that are working with you.

03:17 IWDM: Now, we have a subject here, and I would like to, well, begin by saying in the language of Muslims, the Quranic language, Al-ḥamdu lillāh, Al-hamdu lillahi rabbil 'alamin. Praise and thanks to G-d, the G-d, the one G-d, Lord, cherisher, sustainer of the worlds. [wa salaat wa salaam wa ala rasulullahi kareem] and those prayers and the peace be upon G-d's noble and generous messenger, Muhammed, to whom the Qur'an was revealed. And what follows of that salutation, of that salute to the seal of the Prophets, the last prophet, Muhammed, upon him be peace. All believers, [Yaa ayyuhaal muminoon] G-d says, over and over again often to us in the Qur'an addressing us more often as believers than as Muslims. O believers, [Yaa ayyuhaal muminoon] And I address you here as G-d address you most often in the Qur'an, the holy book of the Muslims, O believers, and I greet you again, As-Salaam-Alaikum and wish you G-d's mercy and G-d's blessing always.

04:47 IWDM: We thank Allah who is the real Lord creator of all of us, the one G-d for the great community, religious communities on this earth, the one G-d for all mankind, for all nations. We worship that G-d and we worship him only. We do not make gods with G-d. We do not have false gods. That is shirk, a term in Quranic language, in Islamic language. Shirk, meaning the worst sin, the worst of all sins. Shirk. We know that in the religions, we call the Abrahamic religions now because of this name being given to these religions by their modern day scholars. We know that these great religions they all have commandments and we have what we call this Muslim Creed, the Muslim Creed, la ilaha illa'llah, no G-d but the only G-d but the one G-d. Muhammed rasul Allah, Muhammed is a messenger of G-d.

06:00 IWDM: That is our creed. And the first commandment, if I'm remembering correctly, for the people of the Old Testament, the people of the Torah that is called in Islam or in the Qur'an, the first commandment for them is that "You shall have no other G-d before me." You shall not worship false gods or have any other G-d, but the one true G-d. And we know that for the people of the New Testament, the gospel, it is the same, but the language is so mystified that we can't hardly understand the clarity or see the clarity. The clarity is there, but it's hard to see. It's shrouded, it's veiled, it's covered, so we can't see it hardly unless G-d guides us himself, but it is there. The message of Christ Jesus, the prophet, peace be upon him was also "You shall have but one G-d, the G-d, the Lord G-d is one. The Lord G-d is one." That was his creed also. The creed of all the Prophets according to our religion was the same, "One G-d, one G-d only."

07:11 IWDM: And that idea we believe is needed for man to have peace on this earth between man and man, between groups and groups, or races and races, or between nations and nations, or governments and governments. That's the idea that's needed. As long as man will be divided by idea of G-d, that is not the true idea of G-d, we won't have peace on this earth. But the time of a moment that we come to accept the one and only G-d as our G-d, as our Lord, creator and G-d, the Lord, creator and G-d that we should worship and obey, we can have peace on this earth between person and person, group and group, between nations, nation and nation. We can have that peace.

08:03 IWDM: We have gathered here today, not just for this presentation, we've gathered here for the Clara Mohammed School, and for the WD Mohammed High School, and we've gathered here for the Shura's Sponsored Organized Educational Conference and I would say for this address, we do not want our time to be wasted. We do not want our time to be of no benefit to this gathering, to us and to you, as we did, you also did. You left your personal matters behind or you left them for a while, and you came here. We ask G-d, the one G-d, the G-d, only, only G-d, we ask him for the good results we seek for ourselves, and for you, or for everyone.

09:03 IWDM: We humans, we should understand that we are of one origin, one origin. And if we are one origin, then most likely, we would reason that we should be also of one destiny. If we began all the same, then...or in one condition, then the condition for all of us at the end of the road should be one and the same condition. Our beginning, we have in common is a heavenly beginning as we understand it in our scripture in the religion. It is a heavenly beginning requiring that we be formed in and of the ground; here in the Western world, in America and Western world, in English it's called 'earth'. The term is different in other languages. In the Qur'an, in the Arabic, Quranic Arabic, it is called “'ardu", meaning earth and also ground, our floor, the level, the ground level. And all scriptures of the Abrahamic people say the same. We were formed of one origin and that origin for our form is the earth is the earth.

10:38 IWDM: However, I repeat, our beginning was in heaven, in heaven. So, G-d created the human being for the heavenly state. He made the human being. He conceived the human being and made him originally for the heavenly state. Humans, we were put down here on this earth for the state of peace, the state of peace. This beginning in the heavenly state communicates or translates itself for us in our hearts and soul and mind as peace, P-E-A-C-E, peace. The world of men and nations and powers, you don't hear them asking for happiness. Now, in science, we're told... That is in Western science... In Western science, we're told that man is driven by the pleasure principle.

12:00 IWDM: Life is driven by the pleasure principle, and we are all on this earth existing to be pleased, pleased, or to have pleasures. That's what they say. Man is driven by nothing more than he is driven by the need to have pleasure. We are not necessarily as the religious people are religious students or scholars. We are not necessarily disagreeing with that, but we are asking for some clarification. A plant needs a certain condition to have its life and to grow. A human being, a dog, and everything, all life, need a certain condition. Animals want to be pleased, they don't want pain in their stomachs, and they want to be pleased all animals, all living things. So to say the main aim in human life is to have pleasure without clarifying it, to me, is to leave babies and neglected people to destroy themselves, because pleasure sought for pleasure sake will soon destroy a human being. But if pleasure is sought for G-d's sake and we have the right idea of G-d, then pleasure will assist or the quest for pleasure will be the condition to make possible the fulfillment of human life. So we're not necessarily agreeing with western science that says the pleasure principle is the most important deciding factor in the appetites of human beings.

14:22 IWDM: G-d has revealed to Prophets that understanding that would make it possible for them to lead blocks or groups of people successfully, closer and closer, to the ideal state that G-d wants for man or human beings on this earth. G-d has done that, and

G-d has shown human being, the man, the people, the heavens above as a sign to man transmitting to him or speaking to him of the state that he needs on earth. When we looked at the heavens, we find a situation that feeds the need in our soul for peace. Abraham in his quest for peace... Abraham was a prophet who was driven by the quest for peace in his soul. When he looked to the heavens, he began to wonder, he began to have questions, it expanded his mind, it gave freedom to his thoughts, and he began to look at the heavens and search for what is the ruling principle or the ruling reality in all of this world that I can see or reach with my senses, "What is G-d? Who is the ruler? What is the ruler? Whom should I serve? What should I worship?"

16:28 IWDM: These were the questions that came to his mind as he was looking up into the skies into the heavens. He wasn't the first prophet to look up into the heavens, other Prophets looked up into the heavens even before him, and they looked up into the

heavens, and they began to imagine that there's a bigger cause and a bigger purpose, a bigger interest, a bigger concern that man should be carrying, than the small things that the average person are weighted down with. So they became leaders for people. Abraham, we might say, is the religious spiritual father of the great faiths. Spiritual father. Why do I call him a spiritual father? Because when I study the scripture of G-d, that G-d has revealed, and I see Adam, peace be upon them, as a father, the first father before Abraham, and how Adam was not complete in his spirit, and because of that G-d said to the angels, who were disturbed at G-d saying, "I'm going to make this Adam, this man, this common mortal, rational being with freedom of mind, with freedom of will and put him into the affairs of matter in the universe, of the earth and the universe. They were disturbed. They say "how can you trust something like this with that kind of responsibility?" They told G-d "he will cause bloodshed."

18:23 IWDM: This is from our scripture, say he will cause bloodshed. But G-d said, "I know what you know not." This is what he said to the angels, "I know what you know not." G-d said, "Wait until I have breathed into him of my spirit." So here was Adam incomplete as a spiritual man. He was incomplete. He didn't have G-d's spirit yet ruling in him. He had the human nature that G-d gave him, ruling in him, but he didn't have G-d's purpose, G-d's will. See, spirit is always moving. There's no spirit in the air if it's standing still. Spirit is always moving, so spirit indicates a direction for his spirituality. That's what spirit indicates, a direction for his spirituality. So here he was in his human spirituality but he didn't have a direction for that human spirituality. He was put into creation as a baby and he had to grow up, and G-d gave him a companion that would certainly grow him up. G-d caused him to be deceived by the seductive voice of the Satan, the Shaitan, the Devil.

19:51 IWDM: And the Devil deceived him and caused him to slip from that heavenly state that he was put into. So he lost his heaven, he lost his peace and he began on the journey to quest for peace. And our scripture says, then he met with a sign or a word from his Lord and he repented his ways and he got back on the track of success, of peace, back on the road to peace. This is Adam. We have no idea of man as a sinner by birth or created to be sinful. There's no idea. We don't accept that idea in Islam. We don't believe in original sin. We only believe in original innocence. We don't believe in original sin. We believe that life is originally innocent and it becomes sinful because of its failure to manage or cope with the powers, the influences, the temptations, et cetera, in this massive world that G-d created. And G-d made it this way, and he says to man that certainly, your creation is not a bigger matter than the creation of the heavens and earth.

21:13 IWDM: That's to tell man that you can't meet the challenge of the universe, of the material world with your limited human resources. You need the help that only your G-d can give. When he gets that help then he can manage and cope with the forces in the creation, and he can deal with Satan and he can tell Satan with confidence in himself because of his position by his G-d, he can tell Satan, "Your war against me is weak." Surely the strategies of Satan are weak. This is what G-d says to us. Surely the strategies of Satan are weak but we will never know that until G-d opens our eyes. Praise be to Allah.

22:22 IWDM: What is missing in the spiritual man now? In order for the spiritual man to be qualified or equipped to meet the test, the challenge from the world, what he must have? He must have completeness. He must have completeness, completeness for his being, completeness for his being. And G-d tells us of Abraham and Abraham completed his pledge or his requirement before G-d. He's man who's required to come up before G-d with so much achievement for himself. And we are told that Abraham completed that. He completed it. So Abraham then is seen as the complete man. Adam was missing something. The second father has Adam and also what Adam was missing. He himself is Adam. He's Adam in completion, but he's called Abraham or Ibrahim in our scripture, not Adam. How do we know he is Adam? Both our scripture and [unintelligible comment] and the Bible says the genealogy is traced back to Adam and as one son is the son of Adam, all are the sons of Adam. So that means that Abraham, though he was our father too like Adam, he's also the son of Adam. So, Adam out of one father and became another father who became our father. But he's also the son of Adam. He is Adam also in his human nature. But he is Adam in completion, therefore he's called "Ibrahim" which means father, or leader for all people.

24:33 IWDM: Completeness. Now, let's think about the groups, the struggling groups, the suffering groups of humanity, not just about the Black man and his plight or the African-American people and our plight, but let us think about all groups that have been in bad situation, unable to establish themselves, unable to compete with other groups, dominated completely by other groups, having to be subservient, subservient or dependent on other groups, having to do menial tasks for other groups. Not only

us, there're other groups, like us. In fact, the powerful Jewish people, according to their scriptures, they were once in a situation like that themselves, where they were overpowered by another group and they were a colony like people under the mighty Egyptian, the mighty ancient Egyptians. And it was G-d who inspired one among them, they named it a prophet, Moses as they say, Musa, as we say in Quranic language. Musa, Moses was made a liberator for them and he led them out that servitude, or out of that bondage to the ancient Egyptian Pharaoh.

26:01 IWDM: So let us think about these groups a little bit here. And we want to see a kind of---come out with some rational explanation, logical explanation for the inability of some groups to achieve a satisfying condition for themselves or for their group. African-American people still turn to Farrakhan, Minister Farrakhan, and Minister Louis Farrakhan, turn to him and are hypnotized, fascinated, mesmerized, and captivated by his voice, by his voice, by what he has to say. That tells us that African-American people are still not in a condition that they're satisfied with because if they were, they wouldn't turn to his voice. His voice invites you to take up a real, real burdensome life. So that tells me that if you're willing to take up that burdensome life, that he is calling you to, you must have something that is even more burdensome than what he is calling you to. And that's the burden on the soul, for peace in the soul. How come? How come so many groups haven't fulfilled this need for peace in the soul? It’s because they haven't come into this condition that Abraham came into, Abraham came into the condition to want the completeness of his human makeup.

PART 2

00:00 Imam W. Deen Mohammed: He wanted to complete, G-d puts it just that way. He wanted to complete his human constitution. Some of us, we have not been fortunate enough to have parents or civilization, or educational institutions to focus in on our human constitution, and lead us to a view of our human constitution that is complete. The school will emphasize learning for a career supported by learning or knowledge that you achieve. So the school is mainly addressing your brain and your intelligence. The church, most of them and the mosque and the synagogues, all of them, they will focus so heavily on or so intensely on you as a spiritual creature, that they will fail to give you a complete view of your self. Islam is the religion of every human being ever made. G-d intended that. G-d put Islam in our body when he made the human body. He put Islam in the human body so that one day it will dawn; arise up in the human life as the sun rises up in the east. And it will light the human life and bring the human family to G-d and to peace.

02:01 IWDM: That's what G-d did. And you may call it your beautiful Christianity, or your beautiful Catholicism, whatever you call

it. Another one will call it his beautiful Judaism or his beautiful Islam, but it's the beautiful nature and intent in that nature that G-d created for every human being. And in our religion it is Islam. In our religion it is Muslim, meaning one who has accepted Islam. Muslim is one who has accepted Islam. One who has in his own makeup, a desire in his nature even though he can't translate it, he can't identify it and give the proper language to it. It's in his nature, a hunger, a hunger to have peace.

02:56 IWDM: Allahu Akbar.

03:03 IWDM: The human being it's another thing He's giving to us by scriptures, by Prophets of ancient times, modern times and Prophets from the east and the west and the north and the south. These Prophets have so brought us the picture of our self as a cosmic being, cosmic being. What does cosmic tells us? The word cosmic tells us a universal being a world, a total world including the skies and the earth, a total world being. Now let us try to understand this as we go on and make some progress for this topic or this subject. Peace and how Islam promotes the peace for nations or between nations. This cosmic being exists because of the special nature that G-d gave him. G-d created him different from stones, and rocks, and inanimate things. Different from plants, different from animals except from his own species, He created him different. And where is this difference? How do we put our finger on that difference? He has an intelligence that enables him to step out of his own condition and look back at his own condition, and judge his own condition, and choose another condition, and leave that old condition behind him if he wants to.

05:00 IWDM: A roach can't do that. If you watched a roach how they live today, pharaoh saw them in the same way. When pharaoh saw a roach in his palace, he saw the same roach you're looking at. He saw the roach doing the same thing that roach is doing today. That roach haven't changed. That roach didn't get up on two feet and start walking around and barking like a dog or talking like a human being, that roach is still like he was before. But the human being was once barking like a dog and howling like a wolf and chipping like a monkey. But a condition in him that G-d made for his intelligence and his freedom of mind, caused him to look back and say, "Hey, I don't think I was made to stay in this condition. I think I was created for a bigger, a bigger condition; a bigger image, a bigger role, a bigger reality in this world." For he looks, he steps outside of himself and he looks at himself.

06:00 IWDM: He begins to size himself up and judge himself, "Says, I have something special that they don't have. Why am I sounding like a wolf?" So he says, "I need to develop me a language". So he let the wolf teach him something, but his mind is free. The wolf's mind is not as free as his. So his mind is free. He let the trees and the plants and everything, and the wind, and everything that's moving teach him something. He comes up with a language. He forms a language. He gives the tree a name. He gives the different kinds of trees name. He gives the animal a name, and the different animals he gives them name. His mind is free so he's able to look at them and he's able to get some message from their form. Say, "That message suggests to me this". And he gives a name to that thing or that message that came from that thing.

06:56 IWDM: He gives them a name to the message that comes from that dog. "This particular dog, I'm going to give it a name." So we call this particular dog a pointer, and he'd call another dog a bulldog. Huh? And another one a fox terrier. And he started giving them names. He starts giving them different names and he does the same thing with the plants. He does the same thing with the movements in the heavens. He starts giving things names. And then he starts speaking. He becomes articulate. He now has a language. He has speech and intelligence that G-d created him for. This is man. So now he has moved out of his old state, he has left his old state of imitating inferior things and he has started to pursue his own excellence, his own innate, inborn creative excellence. He's pursuing it now without even knowing it sometimes.

07:58 IWDM: In fact, I think most of the time he's not knowing what he's doing. G-d is moving him. G-d is moving him onto his destiny. So he begins to make progress and after a while he concurs that we are completely separated from the world of animals. We are a special creation and he declares his special creation, that we are created for nobility, we are created for great honor; we are created to be responsible for the things all around us. We are created to be responsible for the animals; we are to make a better society and a better situation, a better environment. So he then becomes the master on Earth, the master. He becomes the one to tame the wild, to restrict the movements of those things that don't know how to restrict their own movement.

08:50 IWDM: So he makes the world tame and he calls it a world that he makes for G-d. This is man. Man. Isn't it wonderful how man has progressed, how man has evolved; Pressured by peace in his soul, the desire to be at peace in his soul. His soul was created by G-d in heaven, in heaven. Heaven suggests peace? And how does that picture of peace come to us? It comes to us through the picture of order. Order. There's order in the heavens. This is what G-d revealed to the great Prophets, the great thinkers. There is order in the heavens. These things are not disorderly up there. They are orderly up there. They have discipline that they obey. We call those disciplines universal laws. They have to obey those disciplines. And because they obey the disciplines they are not evading each other, they are not crossing over into each other's territories, they're not violating each other's privacy, and they are not interfering with each other's domains.

10:09 IWDM: Here is the galaxy we call the Milky Way, a great galaxy of stars that even our imagination can't even take us to the limits of it. And this Milky Way now is just one of the many families that are that big, a galaxy. It's just one of the many galaxies. And this galaxy is not colliding with another galaxy. They're not colliding with each other. And the family of stars in our galaxy, they are not colliding with each other. Or you say, "But we do have collisions sometimes". Yes, just like we have collisions in our human society; small things causing trouble. Yes, small things causing trouble. So you get a little small piece from the heavens, drop down here, and it'll cause some trouble for a while but the big things continue on in their disciplines.

11:00 IWDM: Now, the science talk about the possibility of a collision with huge blocks of material in the heavens that may one day knock the Earth out of its orbit or cause such trouble that will be the end of our earth, [chuckle] where we are not expecting that. I don't think anything is going to come down here but something small enough for the Earth to bear and tolerate. And that's the same way our society is. We don't have many things too big. We thought Hitler was big, but look how small he was in the end. He was so small that he went and hid under the bed to keep from being caught and murdered. Yes, so they look big but big for awhile but if we just keep watching them we'll see that they're not so big. The troublemakers are always small. The peacemakers are big, brother.

[Applause]

11:53 IWDM: Yes. Let us continue here. Praise be to Allah. Now, so we are establishing here that G-d created us for completion. G-d created us for human fulfillment, completion, human fulfillment. And we are also trying to establish here, that people who don't seem to make it, or don't seem to find a good condition in their life, they are people who are not fortunate enough to have the Abraham condition in them. They're not fortunate enough to have the appetite for completeness. Now how come we don't have the appetite for completion; for completeness or for completion? It's because we have been kind of caught up into a fascination that won't allow us to separate from that hypnotic pull, or that fascination. What is that fascination? It is our fascination with the Western world and its life. We are so fascinated, we are so attracted by the Western world and its life, that we can't free our soul from the pull of that attraction, to put our soul in a solitude, in a place of rest, so that it can come to its original awareness, and come to it's original state, and then question its present condition, to come out of bad condition, into better condition, out of incomplete human wholeness, into complete human wholeness.

13:47 IWDM: As long as we allow the influences of Western culture, the influence of Western entertainment, and we're responsible for most of that, our black artists, as long as we are caught up by that, and held by those attractions, we will never be in a human condition, in a spiritual condition. We will never have our souls free enough to really communicate with self clearly. We need to communicate with our own self, not black people outside of you, your black self inside you. You need the freedom from other attractions to have a clear, private, quiet conversation with your own soul, deep down in the depth of your own soul, and listen to your own soul, and ask your soul, "What do you want? What do you want?" I'm a product of this world, you're a product of G-d, "Tell me my soul, what do you want?"

[Applause]

15:00 IWDM: And your soul will speak back to you, and speak to you clearly. And your soul will tell you in one word, "I want you to be truthful. I want you to be truth-full." What is truthful? It is a kind of a hint, or a suggestion, saying to you, Really truthfulness brings you to be full of truth; truthful. It comes full of truth. Fill yourself up with truth and not lies. Fill yourself up with innocence and not guilt. That's what your soul wants. And if you do that, you can follow this invitation from G-d to accept that your original nature is Muslim. Your original self is Muslim, meaning that you're created to want peace in your soul, and anything short of your completion, the completeness of yourself, will not give you peace in your soul.

16:27 IWDM: Now we say, "We are black people, we are from Africa?" But how complete is that? If the great thinkers have said to us, inspired by the creator of everything, if they have said to us that the destiny of man, in order from him to have peace, is for him to expand his mind and his spirit, and go out from himself, and incorporate or include the whole universe in himself, as extensions of his own being. Listen, this is philosophical, but it's understandable, even for a person that's not educated. We are of one matter; we are created of the earth. This composite, cosmic being or creature is driven by the very fact of His creation or His nature and identity in G-d's scheme. He is driven to reach out and relate himself, find his relationship with everything externally... external, with everything external, not just people, but with all things external. You are a creature of this universe. This Earth couldn't have made you by itself. Can the Earth grow food by itself?

18:00 IWDM: It needs the sunlight a big ball of fire, or molten matter or material far away from our family of planets. Life on this planet needs energy from that planet. From that star, pardon me in order for us to have life on this Earth. So if I'm... If the planets are fed by the sun and other things living are fed by the sun, then I eat these things fed by the sun, and I'm also in the sun myself. If I don't get in it, I'll become deficient in certain nutrients, and I'll have been taken to the hospital. So I'm related to the sun, am I not? I have a relationship to the sun. The sun is in me. I have something in me from the sun. I have something in me from the earth. A lot in me from the earth, but I also have something in me from the sun. The moon is up there too. The moon must be affecting me some way in my psychology or something. So I am affected by all of these bodies outside of me, and my mind has been created to go from my little small place here and travel to the moon. My mind can travel to the sun. My mind can travel even beyond what I see with my physical eyes. My mind can go into the dark, into the darkness and try to reach beyond my physical eye grasp for a thing that exists beyond the grasp of my physical eyesight. My mind can do that.

19:41 IWDM: So science has come up with pictures for us of things that they can't even put on television, things that can't be put on computers. They could only draw you a symbolic picture of it. They can give you something that they think resembles what they're talking about. Now what am I talking about here? I'm talking about the birth of new worlds, and I'm talking about the molecular makeup of all material things. This Earth, this floor I'm standing on, the microphone I'm speaking through, and everything else, the podium here, everything, the clothes I'm wearing, myself too, everything is molecular in structure according to science. And believe me; it must be correct because they have produced atomic weapons upon this belief. [Chuckle] This belief has guided them to atomic energy and atomic warfare weapons. So we're not talking about something that they haven't tested and gotten some proof of, but they can't show it to your eyes.

20:53 IWDM: No way, they can't show it to your eyes. So though it is science, and it's the basis of science, it's a basic in science. They still call it theory. It's the molecular theory. Now theory is just as weak as faith or belief. Theory, it's no stronger than faith or belief, so what they're saying when they say theory, they're saying "This is our faith. Based upon some logic, we have faith that this is the case. This is the situation." So they call it the molecular theory, and they suggest even the motion and movements for these parts in matter. They completely describe the inner working of matter, or material thing; the energy constitution of those things. What a wonderful world. What a wonderful creature G-d made with such a great, great complex mind or intelligence. Yes, for the man has been given this rational mind and this freedom, and he can travel outside of his own narrow confines or small confines, and he can touch the world outside of him with his brain, with his thoughts, with his intelligence, with his reasoning, with his logic. He can go out there and he can mate with those things, and he can come back home with information, with resources, mental resources, scientific resources in terms of the discoveries he make with his intelligence. Come back and he utilizes them for a better world or a better place at home. This is man.

22:33 IWDM: So when the ancient and the medieval people thinkers, when they were conceiving man as a universal or cosmic man, that's exactly what they were predicting. That was a kind of prophecy from those thinkers. Those thinkers were prophesying the day when man, mind would travel out. He would be a cosmonaut in his mind, in his mental makeup. He would be a cosmonaut. He would be an astronaut, in his mental mind or in his mental makeup and he will travel outside and he will come back home. And he will say to his community or to his citizenry "We are not only members of the community of Earth; we are members in the community of stars." And that's where science is trying to direct us now. Direct us to see that we may be a force to accept that we are just members in the family of stars, or in the bodies of the universe; that there may be other intelligent communities out there. Maybe not looking exactly like us, but intelligent communities, and we may have to reason with them, acknowledge their existence, and have some cooperation so we can continue to exist or survive. Isn't that what they're suggesting? They are not playing?

24:01 IWDM: Peace, that's what we're talking about. Just bear with me, we've got enough time here. We've got enough time, don’t worry. Now, man's life wants completion. The African-American people and other groups like us, carrying this great burden on us; thinking ourselves to be cheated out of our life and future. We have not come into the state of Abraham to want for ourselves completeness, completeness. It's not enough for you to want for your body, your physical flesh, to have its fullness, or its satisfaction. To have enough food on the table from the grocery stores, to have enough sex, to have enough opportunity to go out and run or dance, exercise your body, all of these body needs, our physical needs; it's not enough just to satisfy those. If that's where your concentration is, you'll never be able to help your people come to a peaceful state in their souls.

25:25 IWDM: Then you have others; they're focusing like I said in the institutions of learning. They're focusing just on the mind as an organism that wants to eat knowledge, and utilize knowledge, and benefit from knowledge. So they're just focusing in on that feature of the human being, or that organism feature, organism feature of the human being. And they're missing the other, they're missing the spiritual, they're missing other needs in the human being. So, we have a fragmented human world don't we; a human world of fragmented persons, fragmented persons? You can't get your pleasures because you are fragmented persons. You have to come to the state that will allow you to want to see all your pieces come back together. Then you can bring all your pieces back together, you can bring your irrational life into your own hands, your social life into your own hands, your spiritual life into your own hands, your political life into your own hands.

26:44 IWDM: Don't you know every human being is created to be, by G-d, is created to be a political creature, a political creature? Political means what? Political means belonging to a group with leadership over it and rules over it. That's what political means; belonging to a group with a leadership over it and with rules over it. Politics is just not for the Congress, or the two houses, and for the President, and for our local leaders, our local government officials. The word politics is used in all organized groups or institutions; the politics of our school, the politics of the mosque, the politics of our company. So this is a word that if you study it, it applies to any organized group with a system of laws or rules, and some authority that that body has to answer to or obey.

PART 3

00:01 Imam W. Deen Mohammed: That's government. So, politics is a word for government. It's a term that goes with government. And we need to have government in our own personal life. Our religion, Al-Islam wants us to have government in our personal life; it wants us to see that we are creatures created to obey a superior authority. And that authority has revealed the disciplines for us. And we have to accept and obey those disciplines if we have to survive as a human being and have that peace in our souls. Actually, this concept, the political concept is the last and most advanced of all the concepts for G-d's man creature that He made. All the other form urges us to come in to that form. We become industrial creatures, grouping together just to work and benefit from our labor. We have labor groups called labor unions and they have their own politics, don't they? They have their own government; they have their own order, their own rules, their own government, their own politics, and labor organizations. They've been in existence a long time. It's kind of dying out now since Reagan. But they used to be very powerful; so, powerful that they would make the president tremble. Their leader could make the president tremble. Yes. But now they are not so powerful.

01:46 IWDM: So man is supposed to go from stage by stage as G-d says to us in the Quran, "And He has created you to go stage by stage, from difficulty to difficulty, from trial to trial until you reach your destiny or the goal for you so that you could have satisfaction in your soul or peace in your soul." That's how G-d has created us. For everything that G-d has made us in our own selves and what you're made outside, all works to bring us to completion, to completion. And we need to expand our mind, free our intelligence, free our thinking so that we can truthfully inspect or examine every question everything within and externally so that we will come up with a more complete view of our own individual personal reality. You cannot see yourself without a mirror or without someone else looking at you. So you need something outside of yourself to see yourself. I can only see so much of myself. My eyes can't go all around there. I can't look in my own eyes. And everything that you are able to touch with your senses, your five senses, or your six senses or whatever, how many you may have. Everything that you can touch with your senses it has some influence on the shaping of you.

03:29 IWDM: So G-d has created you, as G-d says in His Holy Book "In the wombs of your mothers; in the wombs of your mothers." Now, we think of just the flesh and blood female counterpart as our mother, but every environment in which you find yourself, it is your mother until you deliver or are delivered from it and put into another mother. Then you can say "That was my mother." Yes, Africa was my mother wherever I was over there centuries ago. Africa was my mother. The plantations were my mother. Yes, the plantation was my mother when I was there. The South was my mother. Now, the North became my mother. And for those who are Christians, the church was your mother. And they call the church mother. The church was your mother and for those who left church and became Muslim, the temple became your mother. And for those who came out of the temple and they came into the mosque, the mosque became your mother. The mosque community is your mother, and the mosque community for Muslim is the whole community of Muslims on this earth. So, now the mother for us is the international Muslim world. The international Muslim world is now our mother. We are being shaped in that womb. Yes. We're being shaped in that womb. No matter how much we cherish or pride our self in being a distinct group in the international community of Muslims.

05:24 IWDM: We can't help but be affected by what's happening in the international Muslim world. We can't help but being tested, influenced by what they are thinking, what they are doing, their past life and what they want for the future. Once, we know that we are affected by because we are saying at least a name and in commitment we are the same. In name and in religious commitment, we are the same. So, we have to be affected... You can even hate the Muslims overseas and they still are going to affect how you're shaped in the womb. You can reject them and they still will affect how you're shaped in the womb.

06:01 IWDM: Because your rejection of them is still them, and that's the influence that's working in you. Yes. And, you know, that the most extreme African-Americans who reject White people, they don't know their rejection is so strong that their extreme interaction and encounter with Whites, make them more susceptible to be shaped by Whites than we, who are not interested in that kind of thing to that extreme. Yes. So, they're held in a kind of a gravitational lockup. And the gravitational lockup is creating an environmental cell. Yeah, an environmental cell. So and that cell is feeding that organism with negativity, and the cell is not under the rule of the mind completely. So, the cell would digest what it want to digest and will pass out, excrete what it wants to excrete, and sometimes a person who said, "I hate White folk" is more like White folks than the person who say, "I don't have no problem with them." More like White folks than the African-American who saying, "I don't have any problem with them." That's the wrong womb to be in. That's the worst womb to be in, a womb that you reject.

07:43 IWDM: But you still choose to be in it; hung up on a love-hate relationship with the former slave master. That's what it is. It's got to be a love-hate relationship when they come on to ride in those big cars like the White man and want to do the things that the White man do and want to have the riches that the White man has, or have. When they want to all those things and want to wear his clothes and sport off his clothes that tell me that that's a love-hate relationship. And even some of them go pick up his Bible. Yeah, they pick up the White man's Bible. When I say the White man's Bible, they pick up the White man's interpretation of the Bible. They pick up the White man's reading of the Bible. They read it and preach it like he preaches. Then say "I hate him." That's a love-hate relationship. And you're being formed in that womb. That womb is shaping you. G-d says He forms you in the wombs of your mother, through three veils of darkness; three veils of darkness.

09:01 IWDM: Now, if we can have light instead of the darkness, if we can have the three units or conditions of light, rather than the three conditions of darkness, we'll be free; because man only needs to have three conditions in himself. And those three conditions will urge him onto completion. What are those three conditions? It is reconciliation with the material world that he's made of and reconciliation with the social nature that G-d created for him. G-d has not made man a social group separate from any other man.

G-d has made man a social group with all other men. So, he has to recognize that he is a member in this human family or in the social group of all people; that he's a member, a relative of white, brown, yellow, red, black, everybody. He belongs to that complete family. If he can accept and have peace in his heart and soul, not be fighting it, that these are equally my members in this family of society of man. And if he can accept that G-d created the material reality in him and all around him to be his friend not his enemy, to yield benefits to him, not to hurt him, to contribute to his elevation, to his evolution, to his elevation, to his excellence, not to his degradation.

10:41 IWDM: If he can have that kind of relation with the material reality and that kind of relation with the social family that he belongs to, and then if he will accept the originality in his own soul, my soul says, "I'm not G-d." I don't care what my mind says, my human soul says, "I'm not G-d. And my human soul makes me tremble when I take on too much authority." So if he responds to the spirituality that G-d created for him and become spiritual in his own nature that G-d gave him, he will have the three conditions that are necessary for him to come into the human completion; human completion. Allahu Akbar. Then his social nature will give him the basis and the condition all around him for his rational mind to just grow, and grow, and grow with no stoppage. Yes. Man has been created to grow in the right social environment, and if your mind is impeded, if your senses are dull, if your senses are retarded, it is because, if you are not really a harmed creature by birth, it is because you have not come into a good social condition.

12:01 IWDM: Once you come into a good social condition your mind will work wonders for you. Your intelligence will work wonders for you. You have to come into the right social condition. The human being can't even learn to speak like a human being unless he's given a social condition with other human beings. Your moral nature will come alive in you. Your moral nature will stop to grow bigger, and bigger in you. Why? It is because of you being established in the right social nature, or in the right social state. Morality of the racists is bad. All of us know that. Look how bad the White man was of America when he was having his racist idea, ruling in this society, when he was tolerating White supremacy. He was allowing White supremacy to have his own course and his own laws, and exercised authority on those that were not belonging to their special class or their special racial group.

13:07 IWDM: Look how morally corrupt this world was. And believe me, if the African-American people or any other people, if they let their aspirations come and settle in a narrow confine of an exclusiveness for them and exclusion for other people, excluding other people, pretty soon they will lose their moral life. Their moral life will become devilish and demonic in time. Yes. So it is the good social life and situation that G-d created us for, it is that situation that we need in order for our moral life to take root and grow and for our rational life, human intelligence to take root and grow. Those are the conditions. When you have those conditions, right away you accept the idea of the one G-d.

14:05 IWDM: Man has created these different g-ds because he wanted to separate himself from the family of man. That was his main reason for creating these different g-ds. Or he has some desire to establish dominance for himself, to the detriment of others. A material dominance, a political dominance, a military dominance, or some kind of dominance so he can see these notions of himself being some kind of special creature not belonging really to the others; and make his particular group think that they were created by another G-d are special, and these others are not created like us. It's this selfishness, this selfish intent, this selfish desire on the family of man that causes man to envision or come up with other g-ds. His ignorance in his savage days was also based upon the same thing.

15:07 IWDM: He wanted to compete with other tribes so he said, "My G-d is stronger than yours. My G-d made me. My G-d revealed to me. My G-d communicates to my shaman or to my witch doctor or to my whomever it is my priest. My G-d and he is more powerful than your G-d." So he went out believing that he had a special G-d; so all these false g-ds are really the making of man's selfish and harmful desires or aspirations that are poisonous to the whole world. He eats the poison but if he gives it to the whole world, the whole world will be sick and maybe die. Yes.

15:58 IWDM: But once man is reconciled with himself and accepts that he's a human person belonging to the social family of man, all people. And he is not looking at the creation of G-d as his enemy, but the creation of G-d as his helpmate then he's in a good situation, and he comes to recognize the real G-d, the only G-d that G-d is one. We have a concept in Islam called "Tawhid", and it means oneness, literally simply read it just means oneness. But for the thinkers or the scholars in this religion, it means the view of things that enable us to understand all other realities upon the belief that all things came from one G-d, or one Creator. So all things though separated and different from the other, all things also have a common bond and a common origin and a common relationship, that we're all related, all things are related though things are different and not related. They are all related.

17:28 IWDM: And this unity is the permanence. The unity is the permanence. The diversity is like wheels on the automobile. It is like wings on the bird. It is like engine in a car. The diversity is something to move these things, to make something happen. The diversity is created to make things happen, to make things move, to have something happen, to have the world grow. But the unity is the condition for the survival of all those diversity, are those distinctions. The unity is the condition. If they lose their unity, they lose their existence. If we separate ourselves, alienate ourselves from other people eventually we're going to lose our reality, our own reality, our true reality. We lose it. And we won't be able to compete; we won't be able to survive in a world that's progressing. We'll be lost, and lost. We'll be alienated and lost forever in time. Yes, this is the law of the universe. G-d made these laws; the laws of the universe.

18:44 IWDM: Also, we should understand that if man alienates himself from material reality he also will become extinct. A person who see the material world as negative, as something that annihilates his own reality, he annihilates his own reality by accepting that belief. Pretty soon he is separate from the human family, separate from human workings of society, and he's living as a hermit or living as the other world creature, and his existence is though non-existing in the human world. And he will pass on his idea of reality to others and the more they obey him, the more they get close to his idea, the more they accept and adopt his ways, the more they alienate themselves too from the real world and they lose too. They're lost from the scheme of things that G-d made.

19:48 IWDM: I'm a Muslim and I have a religion that I can indulge in as much as I want to. It doesn't take me away from the reality that I am. It only brings me closer and closer to the reality that I am. If I pray five times a day I stay in the reality that G-d made me. If I follow the Sunnah prayers of the prophet, I stay in the reality that G-d made for me. And if I remember the teachings of Islam that I should not indulge so much in spiritual interest that I neglect the social and material needs then I'm all right. So I find myself in a religion that I can pursue to its fullness. I can keep striving to be perfect in Islam, and it won't alienate me from my reality. It only brings me more and more into my reality. But if I try to be a perfect some other, I don't want to name any of them, but if I try to be as perfect as they guide me to be, I will not be in the world of my own reality long.

20:57 IWDM: Now we have divisions in even the Muslim community. And you hear those people talking about the person died, returned to Allah, they're drifting away, they're drifting out of our solar system of Muslim reality. Yeah. What do you mean you return to Allah? That's not a Muslim expression. That's not a Muslim expression, "You return to Allah." Allah does not say, "You return to Allah." Allah says,---Listen closely---Allah says, "Surely... “We say... When we die or something bad happen to us over here we say, "Surely we are Allah's. We belong to Him and to Allah we return." That's quite different from the belief in some other religions that mean you came from G-d's being, you came from G-d's reality or from His being, from Himself and you have to return to Himself. No. G-d says, "Surely you belong to Allah as His property." It says, so, "Surely you must return." So you are not returning to Allah to be in Allah's being, you're returning to Allah because you're His property.

22:18 IWDM: The world may claim you and you may claim yourself and say, "I don't belong to Allah" but Allah says, "You're going to die one day, baby and you're going to be right there where I put you in the first place and you won't have any mind in your own to talk back to Me. You will be back in My hand". That's what it means. It means no more than that. Allah tells us in His Holy Book, I'm saying these things because the journalist still writes this stuff sometimes and some of you, and I have corrected you many times and you haven't accepted me fully yet so I'm telling you again. I believe in you. I don't know if you believe in me or not. I believe in you. I believe I continue to talk to you; you will straighten up your mind. Now, look, Allah says that one day He's going to cause the heaven, all the stars, the sun and everything, that He's going to cause them to be rolled up like a scroll and you will find nothing out there existing anymore except the reality of G-d.

23:15 IWDM: Why? Because those are His properties, that's all He's saying. We shouldn't think that G-d is going to cause the sun and the moon and the stars rolling up and everything and disappear in heaven.

G-d is saying that you have ascribed g-ds that are not G-d. You have given credit---pardon me to these g-ds that are not really G-d. They didn't make the sun, they didn't make the stars, and they didn't make all these things. All of these things are going to be seen one day as belonging to me just like a scroll is in the hands of a man, a scroll that he can read. So actually what G-d is saying is that the acknowledgement that G-d did all these and all of these belong to G-d is going to come to man and when that comes to man it will be as though a scroll came into G-d's hand; saying that G-d holds the deeds for all this, not you.

24:07 IWDM: That's the scroll; the deed. Meaning man will one day see G-d holding the deed, to all the things that He has made. Therefore, the credit for all those things will be only to G-d will be given only to G-d; the credit for the existence of those things. Now you know all of the false g-ds, man has given false g-ds the credit for the different worlds out there and etcetera. So you think all that stuff is going to be rolled up in G-d's being? G-d says His being is so independent of everything that He made, that nothing can come into His being; that is what G-d says. So how are you're going to get in there?

24:47 IWDM: When G-d says that His reality is such that it will not allow anything to come into His reality. Nothing can come into Him. Nothing can penetrate Him. Nothing can come into His field of existence. Nothing. That is what G-d says. When you say Qul Huwa-Allahu Ahad and when you say Qul Huwa-Allah-us-Samad, Qul Huwa-Allahu Ahad then you say Allah-us-Samad. When you say Samad, that's what you're saying. You're saying that Allah by his own reality, forces everything, to stay out of His being. Nothing can penetrate His being. Now if anything can penetrate his being, it can influence his being. It can change the constitution of His being. See, these stupid ideas we have. "I came from G-d and the G-d I'm going back". What are you going to do? You can't even manage your life in your home. You got a little apartment. You can't even manage your life in your apartment. How are you going to manage life inside G-d's being?

26:01 IWDM: You can't go in the White House and do a good job and stay there. Now just look at me, how many you all come into my being; and have your independent life inside my being? Maybe some of you all, you want come into my being and take over my being. I wouldn't want that. But maybe you could, maybe you become so stronger, much stronger than me and so much wiser than me, maybe if you came into my being, you would take over my being. But I think most of you all wouldn't want to come into my being. "Oh, the Imam is so great. Oh he's so great. I want to just die, and go into his being. And become alive and wake-up into his being. I can't deal with you out here, how would I deal with you inside?

[Laughter]

27:11 IWDM: Whew! I'd really be in trouble if all you all you got inside of me; G-d almighty. So all we need to do is free our thinking from the things that have a grip on our thinking. And then we can think naturally and sensibly again. And see how ridiculous the things are that we talk about. This idea comes from the Catholic Church; during the times, when it was lost, really, from the Gospel of Jesus Christ. And it was ruling as a dictator and denying people, the right to their life, the pursuit of happiness that G-d created them for. That was the church. It was doing...

PART 4

00:00 Imam W. Deen Mohammed: In this power of church that the church had this idea that man descends from G-d and returns to G-d and become one with G-d again. So you Muslims are really preaching the Catholic idea of the Trinity. You're giving support to the Catholic idea of the Trinity when you are saying, "From Allah we came, and to Allah we return." Understand the truth of that statement. You came from Allah as his property. He created you. You weren't existent inside Allah. He created you. I like the saying when they bury you, "From dust, you came. To dust, you return." Now, that's true; If you understand scripture. I'm dwelling on this because there are a lot of people still caught; they are hurt in this thing. If you understand scripture, scripture says, "If you are dead in this life, once you die physically, you have no life to come." So what is your return to Allah, then? If in this life, if I don't get myself right with G-d, and then I die physically, I have no more chance. That's the end of it. I can't go to G-d. What's stopping me from going to G-d? My behavior; my thinking and my behavior if I think right in this life and obey G-d...

PART 5

00:00 Imam W. Deen Mohammed: In this life, give the obedience to G-d in this life, then G-d says, "I will have the next." So, in what way am I returning to G-d then? I'm returning to G-d with my obedience. That's what a G-d means, "Return your obedience to me." Now, if you don't return your obedience to me, you die, still you return to me, willingly or unwillingly. You return to my scheme of things. You return to my order that I created. You're no more arguing with me or disagreeing with me, you're there dead in the earth, you're feeding the worms and etcetera, and you’re gone. You're under my laws completely. Your law is dead. Your ability to follow your law and impose your law is dead, it's gone. Right? Your will is gone. You can't impose your will. All the courts on earth can't keep your desire here. Somebody come from the courts and just changed your whole will. So, you don't have any control in the future. That's what G-d is saying. You have no power over the future. You are going to die one of these days. And you don't have a say-so in the matter. You won't be acting independently anymore. You will be under my rule completely. So, please, don't say these things in the paper and nowhere else.

01:44 IWDM: Now, getting back to our topic, subject. Adam the first father and Adam was a mental creature; a creature with a human mind, a curiosity, a mental or intellectual curiosity that was a special creation of G-d, Man. He created, made a creature with a mental makeup and a mental curiosity or intellectual curiosity wanting to know things. But the man was not complete because he didn't have the will in his spirit that G-d wanted. G-d had not given Adam his own will, in Adam's spirit or in Adam's spiritual makeup. But in time, he was going to give that to the man. The man had to meet the challenge of the material world, and even the Satan himself, the deviator, he had to meet the challenge of that and prove himself worthy of G-d's special favor. And he did it. The serpent deceived him, but he didn't deceive Adam out of his original nature or innocence, but he just deceived him out of his thinking, his mind. He deceived Adam's thinking, he deceived Adam's mind. But he didn't change Adam's nature.

03:24 IWDM: So, Adam, because of himself, still having the innocent human nature that G-d created for him when he saw the Light of Truth, when he finally met the guidance and he saw the Light of Truth, he changed and he disagreed with Satan, he broke from Satan and he followed the straightway. He got back in the straightway. This is the Muslim story or the Muslim's report of the history or beginning of man, Adam. Now, Adam is very important for us because, without that condition, we can't have human life. No human being can have real human life if they don't have a mental or mind of a human being. You have to have a human mind in order to have human life. And I agree with science, when you're mind is dead, you're dead. If you're in the critical or in the hospital on the critical list, or whatever, when they don't get any more brain responses, they say that person is dead, though your flesh be still alive, they say, "You are dead." They pronounce you dead. Now, the father Abraham, how do we understand his leadership over us or his position as father. Why do we call him Father? And Muhammad the Prophet called both of them Father.

05:03 IWDM: We have it in the record of Muhammad, his sayings, peace be upon him and in Prophets that he called Adam his Father and he called Abraham, Prophet Abraham, his Father. So, now, these are our Fathers, we Muslims, we know that these are our Fathers. To understand Abraham as Father, we have to only understand what Allah says about Abraham in the Quran. Abraham's... G-d says of Abraham, he says, "Surely, I am making you an Imam for all people." That's what he said. "Surely I am making you an Imam for all people." The word 'Imam' come originally come from the word 'Umm' Umm, mother.

06:02 IWDM: But the word Imam means first in the head. Now, why is this tied with Umm, or mother? Because really mother is man's first leader; your first leader is a woman, not a man. And your last leader should also be a feminine entity and not a masculine entity. The feminine entity is the home life, the home life. You should lastly be led by the home life. But then home life should not just be your little private home, it should be the home of mankind. You should be led by an idea to follow what the idea of home for mankind dictates to you. In order for us to have a home for mankind then we should have appreciation for all people. We should accept all people. We should have respect for all people. We should have an interest in the future, in the present state, in future good of all people. So this is what we need for the home, for the home life the leader that has that in his heart and makeup, he is the best leader for all of us.

07:19 IWDM: And that's what the world is evolving to. G-d created the world to evolve to that beautiful state where our leaders will be chosen based upon how they view and accept, and want to treat all mankind. We're coming into a one world society now. And that's what's being demanded of leaders. Our president can't go far unless he has that sensitivity, unless he has that kind of respect in his heart for all nations, all races, all people. He can't go very far. The international world won't allow him to. They'll put such pressures on him and on his nation that our electors, our voters, they'll vote him out of office, they'll take him out of office. We're in a beautiful time. We're in a wonderful time. Yes, the time for real global peace.

08:17 IWDM: Now this human intelligence, this mental makeup, this brain, this thinking brain, is so important that all concerns, all concerns in my total makeup, they find clarity in my mental makeup. They find clarity in my mental makeup. You heard the expression, "My foolish heart." Why is a heart foolish? A heart is foolish because it won't send its concerns to the brain. Yeah, that's what makes a foolish heart. It won't send its concern to the brain.

09:07 IWDM: Now, the human body is a perfect democracy if it operates like G-d wants it to operate. It's a perfect democracy. The brain is not a despotic leader. The brain in the state that G-d made it is a democratic leader. It will accept signals, messages, advice from every part of the body. And it will treat all of these messages coming from the heart, the lung, the stomach, the foot or whatever, treats them all with the same respect if it's in the state that G-d created the brain in. It will create them all; treat them all with the same respect. And it will form its decision based upon the information given to it by the members in his body. Isn't that a great democratic organization? Great democratic organization it will send its signals to every member sending it's signals to the mind. The mind accepts them. The mind looks at them, respects them all. And the mind will make its decision based upon the information it receives, not prejudiced against any conveyor of a message, not prejudiced against any of them, no matter how small. The eye itches. If the finger doesn't know to do this automatically, the mind will say, "Hell. Scratch, you are late."

[Laughter]

10:42 IWDM: Yes, so here's a perfect order. But look, you ain't going to never get any decisions made in your leg or in your arm or in your buttocks, or in your groins. Most of us want all of our decisions to be made in the groins.

[Laughter]

11:08 IWDM: "I'm going to refer this to my groins. What do you say, groins?" [Laughter] Yeah. So don't underestimate the brain. The brain is your truest identity. Your rational function is your truest life function. Your other functions are not as true to your identity as your rational mind. Now I know people have the heart; but what about the human heart? The human heart would be a beast heart if it didn't have a human brain. And the proof of that when we lose that human brain, we have beasts walking the earth. Is that not a fact? That's why Islam does not show a heart as the beginning of the world. A brain is the beginning of the world for man.

12:01 IWDM: G-d created a brain, he created an intellect. Adam, an intellect, and that intellect became the father of all people. Then G-d blessed one man in time with the appetite to want to become whole as G-d created him to be. And he began to question everything in the universe. And with him, we came into what is called Rational Faith, not just blind faith or spiritual faith, rational faith. It's spiritual, but it's also rationally based. So, G-d blessed us with a leader to lead us into a rational based spirituality. A rational based spirituality. And he became our second father. He enabled us to establish our spiritual content. The first man enabled us to establish our flesh and our material world. But the challenge of man's incompletion, incompleteness, pardon me, that challenge made man fall short of what he needed in himself to manage social and material growth. The world got so bad as a result of that, G-d had to send Prophets after Prophets to deal with these problems of industry, these problems of money, the problems of fighting each other over possessions, the problem of racism and everything else. G-d had to send Prophets to deal with that, and eventually, we are established in the order of Abraham; the complete man.

13:51 IWDM: Now, Muhammad, the Prophet Muhammad, he was the one that G-d revealed the destiny to. If you study scripture, the scripture promises Abraham the destiny, promised the destiny to Abraham and his seed. His seed does not mean flesh family. All of us belong to the flesh family of man, period. His seed means those who follow after his order and his order was rational faith, rational faith; the man of rational faith. He respects reason. He has to have his mind and his spiritual aspirations living together side by side at peace, in peace. A picture of this condition in Abraham is given with the saying in the Quran that Abraham asked G-d, he said, "G-d, tell me how will the dead be raised?" He said, "Not that my faith is not firm, but so that my soul will be at rest. Tell me how will the dead be raised?" Here is a man thinking and the belief that dead people dying going to come back was a problem for his thinking. So, he wanted his thinking to be at peace, to be relieved, so his soul could be at peace with this idea. And G-d gave him a parable, and the parable satisfied his reasoning and he was at peace in his soul. This is Abraham, the prophet Abraham.

15:30 IWDM: So, that's the kind of leader that will become leader for all people. He becomes the leader of the world. Like the first man was a father or the leader for all people, here another man will come, a leader for all people. The first man, he began or started out with just his natural possessions, his G-d-given natural properties, he started out just depending on those. Whatever abilities G-d created for him, whatever reality G-d made for him, he was dependent upon that. The second man, he's given rational insight into things, so he comes up with learning, education, and etcetera. He comes up with this and his learning is in conflict, in conflict with his spiritual understanding. G-d blesses him to reconcile his spiritual understanding with his rational mind and he becomes the leader to lead us forever on this earth. Abraham.

16:28 IWDM: You might say, "Oh no, that's Muhammad. Muhammad says 'Our order is the order of Abraham'." That's what Muhammad says.

So, we're not following a different order. We're still following the order of Abraham. "Our order is the order of Abraham," that's what Muhammad says to us, peace be upon the Prophets. But Muhammad, as I said just a few moments ago, Muhammad is the one who gave us. I would give a different talk if there were a lot of non-Muslims here. I see almost 100% Muslims in this audience, so I'm speaking to your needs, I hope. Yes. I said earlier that Muhammad came to show us the destiny, that G-d blessed him to see the destiny. If you study scripture, Abraham was shown the land. He said, "I'm going to give all of this to you." But, those who came behind Abraham, they were in search of that land. Now if that land was a physical land like Palestine, or Jordan, or the Middle East, why'd they have to go looking for it? Moses went out and searched for it, right? Moses went out and searched for it looking for the Promised Land. Moses passed and all those Prophets of that particular cycle passed, and then comes Jesus Christ, peace be upon him. And the followers of Jesus Christ, they were still looking for the Promised Land.

18:13 IWDM: And many of them, they migrated from Europe and came to the New World, to this continent (America) believing that this was the Promised Land. They call this the 'Manifest Destiny', Christian, religious terminology for the Christian leadership. The 'Manifest Destiny', that's what they call this. So they saw this as the Promised Land. And while they're here right now, they are still seeking, searching for the Promised Land. Not for a place, for a condition. They believe that they are in a good situation now, but they're still not satisfied with the conditions for human life, so they think that the destiny is still ahead of them. I'm talking about the inspired learned people in the Christian leadership. They think that the destiny is still ahead of them. And I would say to you that destiny is always ahead of us. G-d wants us to perfect the human society according to His will. And as long as we have any misery and injustice in our society, we are short of coming completely fully into the Promised Land.

19:38 IWDM: So we know about the study of scripture, that with Adam's creation, the creation of Adam, the generations that followed in the generation of Adam, they were able to establish strong, big, huge, and powerful communities and industries, and industries. Consciously and unconsciously, human life is pressed, but not pressed anymore by anything else than necessity to have peace in its soul. The hunger for peace in our soul presses us more than anything else.

20:12 IWDM: Human life is extremely complex, extremely complex. Don't think human life is simple. Those computers, are they simple? The makers of the computers, the designers of the computers, the creators of the computers, they tell you that those computers are nothing in comparison to the brain that G-d made for human beings. No computer can be made to nowhere equal or be compared with the computer G-d made, the human intelligence because actually, the computer that you're seeing out there, that's baffling you, that computer was made by the human brain. The man just studied the human brain, and he tried to produce something like the human brain to digest information and treat it and to handle information. So he actually tried to make an appliance or a tool or something to operate like the human mind. Don't underestimate your own creation. G-d did a marvelous thing and there's nothing greater that he did in creation than when he created the human-being.

21:32 IWDM: Now, in my conclusion, scripture warns us of crowding, and the condition for crowding is the city, the desire to go and join city life. City life is attractive because there are more opportunities in city life. Where more people gather there is more opportunities. So man since ancient time has been attracted to the city. The city became such an important scene and factor in the life of society that at one time, the Greeks, the most advanced at that time, in ancient times, in city building, or society, the management of society, they had something called the 'city-states, city-states'. It meant that the city determined the governmental boundaries; the city determined the governmental boundaries. That's what it meant, city-state. That's what the term says.

22:37 IWDM: Now, we actually are living in city-states now, but we don't use the term. The cities are determining the character of life for the whole country. Yes. The rural life is weak, defenseless, pushed back out of existence, out of the scene. The city life is the dominant life. When they elect a president, where does the power come from? The big cities; all matters, industries centered in the big cities, the power is in the cities. Now, we find ourselves in the city, and we're nothing but country boys. Country boys, and here we are in the cities. Really, I thank G-d for bringing us from the rural areas of the south and putting us in Detroit, Michigan, New York City, Los Angeles, New Orleans, these places, I thank G-d. Why do I thank G-d? Because that's where the biggest challenge is and if you go to the rural areas and study most of the inhabitants in the rural areas, you'll find that they are socially and industrially inferior to you.

24:05 IWDM: So where the big cities was given as a dread by the Prophets, that we should dread the day when a city life is going to take over and materialism is going to poison the spirituality of man. This is what they warned us of. They warned us of these things. Even Muhammed the prophet warned us of this while he was yet preparing us at the same time to survive it and become the leaders, become the leaders of the city. Muhammad was not a rural prophet, Muhammad was a city prophet and he was persecuted by the city of his own birth, of his birth. And he was invited by the followers to come to Medina and that became the city of the prophet.

24:51 IWDM: So we actually have a city prophet who established a society or a government inside a city, Medina. And the city, I repeat, is the last trial situation for human society. That you are going to be lastly tested by city life, it's growing, it's growing, it's going to become so big and burdensome. It's going to bring down the human being, bring him down to a beast, to be nothing but a beast. And isn't that what we got walking all out there in the street, a bunch of beasts, walking and roaming the streets; beasts? Thank G-d it's getting a little better now. It isn’t as bad as it was five or 10 years ago. But we still got a tendency in the society to behave like beasts rather than like human beings. Going crazy with no brain, ruling in their bodies, going on impulse, following impulse, making decisions instinctively rather than rationally, rather than with rational power, with thought, careful thought; out there driving cars like they're guided missiles. See an object and head for it. Yeah, something wrong, something terribly wrong.

26:32 IWDM: Overcrowding. Science studied overcrowding and they found. They disclosed to us, to the public, to everybody, to science first, and then to us that overcrowding can actually take a creature out of his own natural form and behavior, can make an animal that was peaceful become a vicious demon. We were warned of the city life and this is the challenge we must meet. Now, this city life, and I'm in my conclusion. This city life now demands that the international world become more human, more one family, more economically just, the city life. Demands from the cities on the international world are now dictating global decisions for the international community; dictating that nations cooperate if they expect to have longevity.

PART 6

00:00 Imam W. Deen Mohammed: Cooperate...for global peace or global peacemaking. The world is trying to make peace now. What's happening in the Middle East there is only a sign. How in the world we can make sense of what's happening between the Jews and the Arabs, except to see it as a sign? It doesn't make any sense, it's ridiculous. Here are two people, neighboring each other, come from the same prophetic history, call each other cousins, both of them acknowledge each other as cousins. The Arabs acknowledge that the Jews are their cousins; the Jews acknowledge that Arabs are their cousins. And there they are, look like they are established for nothing, but to fight each other.

01:05 IWDM: We're seeing change now for the better. They got a new president in Israel now too; I hope you're aware of that. Muslims should keep us with these things; they're your brothers over there. All of them are your brothers in the family of man and in the family of Abraham, but the others are your close brothers in Islam. You should be concerned about them. They have a new leader over there. His first name is Benjamin; I hope he is the son of the right hand.

[Laughter]

01:34 IWDM: That's what his name means. I hope he is the son of the right hand and I hope it's really the right hand. Who knows, maybe with this new leader over there, things will get better. It could get worse, but I don't think so. It can't get much worse. Things may get better. And it can get worse, but I don't think it can get much worse.

02:00 IWDM: But peace, that's what the world is asking for, peace. Our tax dollars, a lot of it is going to what? To these troubled spots. If we didn't have these troubled spots, if we had peace for these troubled spots, we would have more money in America to have better schools, better teachers, better equipment in our schools, and better quality education for our citizens. Maybe we'd even have better medical care, better medical benefits over here. We need it. It's a shame that a country so powerful materially and in many other respects can't give all of its citizens the security and rest that we need in our soul, that if we get sick, we don't have to die because we can't get enough money to pay the bill. That's a shame. That's a shame on any modern civilization; shame on any country as powerful as this country that we have to worry that we can't pay our hospital bill if we get sick. That's a shame.

03:02 IWDM: Some things should be guaranteed by your society; (such as) you being put away when you're dead. You shouldn't worry about that. What do you need a life insurance for? To pay for you being put away; we are human beings. Every human being should be obligated to put another human being to rest in the ground decently. If my Christian neighbor died and I knew it, don't you know I would help that Christian neighbor? I'd give my money, whatever I needed to give to help my Christian neighbor have a good burial for the member of their family. This is human sensitivity. This is human nature. It is not human nature for us to tell people, "Oh, you better worry about how you're going to be put away."

03:45 IWDM: I am not making enough now. I'm making the minimum wage and you're telling me to buy some insurance so I'll be put away good. Say, "Well, you know, in your family... With all the insurance, you're loaning me to... “Well, why can't I just make a loan to you and you take care of my family's future? Not if I die, don't base it upon that. Why do you have to wait until I die? I guess I'm a little stupid or something, but I refuse to buy life insurance. I say, I'm going to depend on my people that love me to put me away properly. I'm not going to pay anybody to guarantee I'm going to be put away in a $1,200 casket or a $12,000 casket or a $5 casket. I am not going to pay anybody anything. When I die, forget about it. You want me to stink up your neighborhood, leave me there then, doggone it.

[Laughter]

04:46 IWDM: So, you know now, these institutions, they know they're wrong, so now they got plans for your children's education and everything all worked in there, you know? But I still don't like the idea that they're waiting on me to die. And you know, if you're able to buy a high enough policy, you're going to corrupt somebody in your family. Yeah. You don't believe it? Just watch television. Just watch television. Every now and then you hear of some relative found guilty of killing another or plotting the death of another to get the insurance benefits, the death insurance benefit. So this thing is also a corrupter of our society.

05:31 IWDM: And Muslims are not supposed to tempt anybody. You know that saying among the Muslims and they got the saying from the religion, that even if you carry a cooking pot from one house to another, you shouldn't carry it without concern for those that will smell the food. So, make sure the lid is on there as good as possible, cover it, don't have the fumes going all out tempting people because somebody might be hungry, and G-d may send him over there to snatch that pot out of your hand. Yeah. Yeah. So, we should be concerned about... You know, the devil is... One of the names or attributes of the devil is the "tempter," That's one of his names, that's his attribute, "The tempter." So, when they set up these financial institutions that are feeding, living on our fears, fear of dying, et cetera, they're setting up a temptation, a tempter.

06:37 IWDM: So, what are we going to do then? I believe in insurance, nothing wrong with insurance, but not based upon me dying. No, I don't believe in that kind of insurance, when I die. They've been sending so many... Requesting me and keep... I forget them, I throw them away, and they still send them, asking me to buy extra insurance because I fly so often. They want me to buy extra air insurance, flight insurance. I don't buy it. After I buy so much, somebody may say, "Hey."

[Laughter]

07:23 IWDM: "This guy is worth much more dead than alive." Not that I fear death, I don't. My insurance is faith in Allah. That's my insurance, and it's been working very well for me all of my life.

[Pause]

07:54 IWDM: Now in my conclusion, how does Islam promote the peace? I have tried to deal with this subject all along. That's what I've been doing, dealing with the subject. How does Islam promote peace between nations? If we have the right conditions for our own self and the right condition for our relationship with others, the right condition and attitude toward the objective world that G-d made, then we will have a good condition to see peace in our lives and to see peace on this earth for all people.

08:35 IWDM: The things that threaten peace more than anything else is material greed and racism; material greed and racism. These two things are threatening world peace, national peace, and personal peace in our own individual life, more than any other influences... greed, material greed and Racism. This idea that, "My race is superior to yours." That, "Your race is supposed to be not favored. My race is supposed to be favored. Your race is not supposed to have these opportunities that are open. Your race is supposed to have so much opportunities and that's all. I'm supposed to be favored when it comes to opportunities because of my race."

09:35 IWDM: These ideas... These two ideas are hurting peace, peace in the soul, peace for families, peace for neighborhoods and cities, peace for nations, hurt by that more than anything else. I would think, myself, that really, this subtle racism that exists in international community is hurting economic justice more than anything else because those who feel themselves racially superior, they think that others are supposed to be their servants. They're supposed to get lower wages. They're supposed to not to be rich. They aren’t supposed to have the opportunity to become wealthy.

10:22 IWDM: They're not qualified to be responsible for wealth and the fate of people's lives because when you're wealthy, you're also in a position to influence the fate of people's lives, how their lives are going to turn out, where they will go from here. You see? So, these people who believe themselves to be the chosen or to be special, or to be superior to the others, they don't want your race to have it. Right now, it's not just African-Americans or the descendants of Africans, we're the number one because our skin is the blackest, but all of those who have color in their skin, they suffer the same thing in some measure, in some degree.

11:09 IWDM: And the big shame on all of us colored people is that we don't see that we are not enemies of each other, the enemy is the racism itself, but we get advantages from racism. You remember when blacks used to put the bleaching creams on their face wanted to look whiter? And the white man would sell it to you without shame, and you'd buy it without shame, "You have any of that Nadinola Bleaching cream? Give me two jars." Yeah, they're buying Nadinola bleaching cream to make their skin look less black.

12:00 IWDM: Now, and right in our own race, we had trouble with the high yellow. And the high yellow had a lot of trouble and still gets trouble from us, because the blacks were prejudiced against the high yellow, and the high yellow thought themselves to be special and superior. "Oh, she's pretty." "Look how straight her hair is." "Isn't she pretty? She almost looks like a white girl."

[Laughter]

12:41 IWDM: You know you heard these things. Now here we are hating racism, but supporting it with our attitudes and with our perception of things. We are supporting racism. We're perceiving that person to be better than us because they are light-skinned and like a white person, or straight-haired like a white person.

13:07 IWDM: In the international community, you have the same thing. Imagine us not Negro race or colored people race or black race or African American race, imagine us being just colored race. And the members in our race are the Mexicans, the Egyptians, the Indians over in Asia or the Far East, the Pakistanis, all of these people; all of these people, Malaysians, all of these people are in our colored family. Now when we come together, we got the Negro problem. Yes we have, yeah. Those a little lighter than us, they're looking down on us like we are black people and they white people. We're black inferiors and they're white superiors. And when they come, they just like the Negroes. I hope this go out to them. They just like Negroes used to be and they're like some of us still are. They're just like Negroes. When they're among the white man, they take off those crowns, they take all those symbols of superiority off, and they aren’t anything but a jeffin' nigga.

[Laughter]

14:35 IWDM: "Oh yes sir, Mr. So and so, yes Mr. So and so." I know some of those Far Eastern ones, skin so black it make the light look like it's going out. No really. They're so black, I mean black, raven black, black as a raven's feathers. And you get a lot of them in the room, looked like the light dimmed.

[Laughter]

15:04 IWDM: I'm not joking. I've been among them, I'm not joking. Looked like the light was dimmed or something. And I come in there with my skin and they look at me and right away... They think they're white and I'm black. Yeah, they think they're white and I'm black 'cause they're hair is straight, they were never called Africans, they were never called Negroes, so they think they're white and I'm black. And they putting the light out, dimming the light, and I'm turning it on.

[Laughter]

15:39 IWDM: Racism has hurt the whole... The mental make-up of the whole world's been hurt. White people too, they are crazy as hell. Really, I'm not joking, I'm not joking. Two got in the elevator with us once. No, they were on the elevator first, pardon me, but the elevator wouldn't close before we could get on, and they were greatly disappointed that we made it there before the elevator door closed. So we got on the elevator with them and here's what they said. Me and the secretary, it would be at that time, was with me, they said, "It suddenly seems to be dark in here."

[Laughter]

16:28 IWDM: So people that think like that and have the dumbness of mind, the numbness of mind, to express that to people, we could have smacked them into blood spots. Yeah, we could have. It would be as tough. And I used to fight, I used to be boxer, I know how to hit somebody. We could have made blood splashes of them in that... Weren't nobody in there but us, and they stupid enough to bring up white supremacy on a elevator alone with two black boys. They were tough, we tough. I'm talking about 20 years ago man, I could punch you until the sun go down. I am not joking man. It looked like the more I punch, the more energy I got to punch. So they were stupid, they were very stupid. [Chuckle]

[Background conversation]

17:39 IWDM: I've been reading scripture that the first shall be last and the last shall be first. And G-d says that originally he made you one community. That's the first, and that first shall be last. The last idea that man will accept is that man is one community. And it's time for that now. It's time for man to accept, if we are to survive on this earth, and have peace between nations, a global peace, so we can have economic justice and opportunity for every family that G-d has put on this earth in the family of man, we're going to have to accept that man is one family, man is one community. Allah says, [foreign language] the people were once one community, the first shall be last, and the last shall be first. How the last shall be first? The global community will become the number one interest and concern for man. This is the most important thing now, it's the number one issue, the number one priority, is to work for the peaceful condition of the human family on earth, meaning that we have to accept that we belong to one world, one global community, and one global society.

19:01 IWDM: Islam prepares us for peace with its name, it is called the religion of peace. It prepares us for global peace, peace between nations with its greeting. Its greeting is peace. As-Salamu Alaikum, peace be on you. Peace be to you. It prepares us for peace, it calls its believers [19:22] \_\_\_\_ Muslim mean he is one who have accepted to live at peace with G-d's will for man on this earth. To live in peace with G-d's will for man on this earth. To be respectful of all those things that G-d has intended or established by his will. So, this is the religion of peace. Islam promotes global peace, peace for everybody. Islam says that you were once one community, all people existing together, and the prophet in his farewell address he said, "There is no superiority of a white over black or a black or white or an Arab over a non-Arab or a non-Arab over an Arab." What was he saying? No superiority can be based upon belief in your racial greatness or your racial superiority over another race, and no superiority could be based upon the belief that your nation is better than another nation.

20:23 IWDM: Says the only criteria are obedience to G-d. Those who obey follow in G-d's will or follow after G-d's will, they are the ones who are superior. Isn't that wonderful? Superiority based upon obedience to G-d. Not obedience to G-d in my limited estimation or in my limited view or perception, obedience to G-d according to the prophetic classic revelation that man is one family, the world is one system of bodies that life is one system of life, and the destiny of man is one destiny under G-d. And G-d says, through his prophet Muhammad, by way of inspiration, that nothing separates the smallest person among us, or the smallest person in the human family, nothing separates that person from G-d, from reaching G-d with a complaint, from putting his complaint before G-d. Said nothing separates that person from G-d, not even a small curtain. Not even a small partition like a small curtain. Nothing stands between that person and G-d. It has always been that way, if man, no matter how helpless he is in the world, if he will turn to G-d and he's sincere, G-d responds to him.

22:03 IWDM: Whether male or female, G-d will respond. And because of G-d having an open office, an open office, to the high and low on this earth, we have justice and we'll get more justice and pretty soon, Islam will be established in America in full, full array; full array. I'm not a prophet but I can predict this based upon just rational speculation. One day soon, we are going to be having businesses supplying our needs, we are going to be looking at Muslims for services in our neighborhood. Oh, yes. We are going to be looking to the Muslim community for the future of our neighborhoods. We're going to be the developers, the planners; we're going to be the landlords. Yes. Soon, much sooner than you think. Yes. We're going to have the vision and the future in our hands, and we're going to be given the decisions for progress in our community life. And when I say that, I don't mean in the masjid community, I mean in your neighborhood community.

23:39 IWDM: Yes. Allah has shown me that this is very, very close. Not by way of dream, not by way of vision, but by way of practical reality. I see things that are happening for us in a very practical way in the real financial world. That's telling me that we are just that close to having material establishment, and G-d is going to give us this material establishment to dignify us more, so we can be of more help to this religion and to the Muslims of this community and to the people of our society. Yes, G-d is going to give us this. Very, very close. Some of you have sent me... You heard about the investment plan and opportunity, and you've sent me your contributions. I'm not going to do anything with them; I'm going to return them to you. I'm so busy, I'm running here and there, and going here and there, but as soon as I get a chance, I'm going to mail you back your contributions.

24:56 IWDM: When I made the statement in Chicago during the holiday week, weekend, I didn't make that statement to ask you to send money contributions to me; I'd rather find you... I'd rather... If you really want to invest, I'd rather meet you personally. I have to meet you personally. I have to know something about you. I have to let you know a lot about me, what we're doing, and what my role in this is, and how we're going to make this a success. I want to explain that to you before you give me your money. If you can't see me in person, you can call me. Call the office and talk to me, but we want to help you. If you're poor, we want to help you. If you haven’t got any money, we don't want you to help... We don't want you to give us $5 to invest, that's not enough. If you haven’t got but $5 and you want to help, we want to help you. We'll help you. We'll bring something back and make it possible for you to get a job or get some benefit from it by doing some work or something, or by selling you what you were getting cheaper than you were getting and a better (quality) than what you're getting. So, we want to help you.

26:16 IWDM: The minimum investment is $2,000. Minimum is $2,000. And I don't want to give you this idea now, that's not the purpose for this, but the minimum is $2,000. We've already made two or three purchases and we have benefited and it looks very good. But the opportunity that is in front of us now, every day, more opportunities are coming. An excellent situation with Malaysia. I do believe we're going to have an equally excellent situation with Pakistan. I believe we can have the same with Morocco. Saudi Arabia is not really a producer of goods for the international world market, but there is a good, very good situation even in Saudi Arabia for some things that we need and can use. But I have two world centers now that I'm looking at, trade centers. The trade center in New York, which is a mother of the others, and the trade center in Chicago. And it's possible that they may have me as a middle man, a kind of broker to not to only get the goods, franchises into the countries where I have good image and good reputation. I may help them get the franchises into those countries. They're over there. They're going all over, franchises. In fact, the world is just one big common market. Goods are going from all countries.

PART 7

00:00 Imam W. Deen Mohammed: All over the world to other countries, and it's possible that I'll even be a person that will bring people to help them with what they call the 'infrastructure'. That is to do construction for them in their cities; road constructions, buildings, whatever, infrastructure. I didn't ask for them. They asked... They're asking for me. They say, "We think you're the one that can serve in this role." And they offered to me. So if they offer it and the financial benefits look good, I'm going to take it. Yes, I'll take it, and I'll see what I can do, I'll see can I negotiate with some of those countries to get the American franchises and help from America for their infrastructure there in those countries. And if I benefit, we will benefit.

[Background conversation]

01:11 IWDM: So there are a lot of good things open to us. I was telling Brother Imam that it's embarrassing for me as a African American, especially as Muslim African American, to know that my wife have to go to another race and buy very personal items. Do you think, do you think these other races will come to our black men and have their women come to our black men, our African-American men and buy very personal items from them? No. They don't feel comfortable doing that.

01:56 IWDM: See, every small group has privacy. The smaller group... The smaller the group, the greater the privacy... the need for privacy; your family's a very small group, so you have more need for privacy than our neighborhood. But even the neighborhood wants a certain amount of privacy. It's natural the... Race it, is the group belonging to the big human... The big group, the human group, but your race needs a certain amount of privacy. Because we know each other, we are more intimate with each other than we are to people distant from us. [Chuckle] Excuse me. This is just natural. That don't mean we don't accept the others to have intimacy with them. Certainly, that's permitted to have intimacy with them, but it just is not natural brothers and sisters.

02:51 IWDM: I got it, I got it, believe me I got it. I got some tissue here, but I don't want to make that sound. The microphone picks it up and sounds terrible. It sounds worse to you than it sounds to me. And we're about at the conclusion anyway, we finishing up. Yeah.

03:05 IWDM: So, it just doesn't feel right and look right for my wife to go to a Pakistani, even if he be a Muslim, and buy some sanitary napkins. That's a very... That's a private thing. So, she should be able to go to people as close as possible to her, to buy those sanitary napkins. You think they're sending them to you to buy sanitary napkins? You'll never see a Pakistani sister come to you to buy some sanitary napkin, unless she got a problem. They buy those things from people that they're more familiar with. So familiarity plays a great part in this. They're more familiar with these people so they feel more comfortable going to those people that they're more familiar with to get those very private, intimate items.

04:22 IWDM: Now, I hope some of you have lady stockings, lady pantyhose, sanitary napkins, these kind of things, lingerie. Let's start with these things that are very private and very sensitive. Let us provide these things to our people, our community, and our women so we'll have more dignity and more peace in our souls, brothers. Won't you feel better if we can do this? I know you will. I'm a man, I have the male nature. I know I will feel much better if I hear that our women don't have to go outside of us to get those sensitive, very sensitive items. Some of us ashamed to go ask the the store man for them, right; It's something in your male makeup. The wife says, "Can you go get me some sanitary napkins?"

[Laughter]

05:12 IWDM: You go there and you call them everything but what they are supposed to be called.

[Laughter]

05:21 IWDM: Now there's an exception to every rule. You got some of us that go get them and open the box and take them out and carry the sanitary napkins in our arm and put the box on our head for a cap.

[Laughter]

05:34 IWDM: We aren’t talking about little freakos.

[Laughter]

05:38 IWDM: The normal man, he's sensitive. He's sensitive. He doesn't want... Yeah. So look, Allah has given us a nature. We should respect that nature. Allah has made us this way, so we have to unite upon our unity, upon our commonness, our commonality, but we also have to also respect our privacy, our G-d-given privacy. Your family is private, your neighborhood is private, your race is private, as long as you live like we live. Once we integrated with everybody else and we all mixed up with everybody else, then you won't that. You'll become familiar with each other so much that you won't have that racial privacy. But as long as we are separate as a race from the other races, we have a racial privacy. You don't have to dwell upon this. When you go among white people and you change your voice, it tells me that you recognize that you have a racial privacy. "Oh, I better not talk like myself. They'll think I'm dumb. Oh, yes, sir, Mr. So-and-so. That's quite well. That's quite well." And get back home, "That's alright, nigger."

[Laughter]

07:14 IWDM: We do recognize that, we have a familiarity. We have a familiarity with each other, and we feel more comfortable being more relaxed with each other than we do relaxing with other people. I see African-Americans get on the plane with me and they even sit down the seat different when they're sitting on there with white folks. They don't even sit down on the seat like they normally sit down on the seat. It's changing, but it's still like that; these youngsters, they changing everything. They have no mind at all; they will to sit on you.

[Laughter]

07:56 IWDM: Praise be to Allah. I hope I have helped bring to you at least a pretty good understanding that Islam is a religion of peace, and it is designed to promote global peace. Peace between man and man, peace between family and family, nation and nation, peace for the whole human community. This is the aim or the object of Islam, for peace. G-d says of that end state that you will be blessed to enter the abode of peace, the abode of peace. And the term for 'abode' or that house is used also in Arabic language or among Arabic people for a government house. It's 'dar', the name is dar. Dar es Salaam, Dar es Salaam, the abode of peace, Dar es Salaam, the house of peace. This dar comes from the word 'dur', means to revolve, and government rule you know, it revolves. The same leader is not always the same leader.

09:25 IWDM: So in my understanding, G-d is saying that sometime in the life of the human family, we're going to have governments that will be established upon peace to promote and secure peace, and we will be satisfied in those governments enjoying a life of peace in those governments. That's my understanding. That's how I understand that reference in the Quran that it's there to urge us on, to work for, to believe in and work for governments that will want peace that will establish themselves upon the principle of peace, and will provide a situation for all of their citizens to have peace in their lives.

10:16 IWDM: How can we have peace in our lives if we have racial hatred between us, if we have criminal gangs terrorizing our communities; have dope pushers corrupting the society? So all of these evils have to be addressed; and I tell you, the worst one is economic injustice. Where it won't allow certain groups of people, because of their class, because of their business status or income status, or because of the color of their skin, they won't allow them the equal opportunity to engage in business and have the freedom to grow as businessmen and as businesswomen. They will block you, they will organize against you, they will even cut their own throats to see you die.

11:21 IWDM: Yes, we have people; we have greedy people like this in the material world that will hurt themselves just to see you die. I don't mean cut their throats literally, cut their throats financially. They'll cut their own throats financially and suffer for a long time to put you out of the business, put you out of money. They'll sell their goods at a loss so that nobody will buy from

you, and they know that they'll be able to recover because they got more help than you got, and you won't be able to recover. We've experienced some of these things.

11:55 IWDM: I didn't mean to take too long, but I was prepared to take a long time. I wasn't going to rush it. So, thank you very much. We hope you have benefited from what I had to say and I hope that you go out of here believing even stronger than you did when you came in here that religion is the answer for the world. Religion is the answer for the world. Because all of these great religions, if you understand them, they have as their object a society of justice where people can have peace on this earth. They don't all perceive it the same, they don't all perceive it equally, and some of them don't perceive it all. But, it is in the major scriptures, all of the major scriptures, this promise that a just world must come where a people will not be denied the opportunity to realize their fullness of their human excellence with equal opportunity and justice for all. This is the promise of G-d, not the promise of the US Constitution. This is the promise of G-d and they just happen to write into the US Constitution. G-d promised us justice for all, and equal opportunity to gain and progress, and to amass wealth.

13:18 IWDM: Don't think that Muslims are some kind of Communists. We are not Communists. And we're not Capitalists, not in that sense. Those are two extremes. Capitalism just means emphasis on profit, making profit. Communism means the emphasis is on controlling the wealth. We're neither. We believe in the free flow of wealth; free opportunity to make whatever? You become as wealthy as you want. There's no sin in a man becoming a Trillionaire, million, billion, trillion. Got a bigger figure than that? There is no sin in him becoming that. Zillionaire. There's no sin in him becoming that. That's the only sin is in him mistreating people or doing injustice. I want to make as much I can make. And you should want to make as much as you can make. And we should want to help the good people and not help the bad people.

14:18 IWDM: The more good people that are assisted and helped to gain wealth, the better it's going to be for the whole society. But the more we assist bad people in the gaining of wealth, the worse it's going to be for the whole society. So all of us can help; no matter what our situation is or how weak our situation is, all of us can help. Let us help the right and be against the wrong. That's all Allah asks us. Say we be promoters of that that is right and good for people and be against that that is bad or harmful to people, this is what G-d asks of us. And if we do that, we will be successful because G-d will be on our side. And believe me; I know G-d is on my side, I know that. I know that beyond any shadow of doubt I know G-d is on my side. And everything that I do, I have no doubt that I'm going to be successful, no doubt that I'm going to be successful and if G-d change my direction, I change it willingly I don't even suffer a bit, I don't feel bad at all. I'll change my direction as G-d wants to change my direction.

15:28 IWDM: I'll give up everything if G-d want me to give up everything, I'll give up everything, and still be happy. Yes, I'll still be happy. There's nothing fascinating me more than obedience to G-d. Yes. So, I can... I can't be punished by the devil any more. I can only be punished by my Lord. The devil can't punish me. And the devil punish you by making you want wealth and making you fear poverty and he makes you go out and get a lot of greed a lot of things, out of greed, for greed's sake. You get all these things, you corrupt your life and you punish the life of other people, so the devil punishes us through our appetites.

16:06 IWDM: Yeah, he punishes us through our appetites. But G-d says the devil frightens you with the fear of poverty. Yes, fear of poverty, yes. So, let's not be like that. Some of us not only fear poverty but we want all of us, all the others to be in poverty with us. So, we will feel most insecure in our own poverty. "Oh, I hope the Imam won't be successful in that business. I want him to be poor just like me. So I can feel more comfortable in my own poverty." If I get rich, I'm going to pull you out of that poverty even if you're a bad Muslim. Even if you're a bad Muslim, I'm going to bring you a situation that will help you get out of poverty.

Thank you very much. As-Salaam-Alaikum.