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# IWDM Study Library

# George Washington Carver

### By Imam W. Deen Mohammed

Moderator: [Arabic language]. It'll be much stronger when the man come up. Have patience. This is just your humble brother, coming up to open up with a Al-Fatihah. [Arabic language].

Audience: [Arabic language].

Moderator: With the name, Allah, the merciful benefactor, the merciful redeemer. Praise be to Allah, the Lord of all the worlds. Most gracious, most merciful. Master of the Day of Judgment. Thee do we worship, and thou aid we seek. Show us the straight way. The way of those on whom G-d bestowed the grace, those whose portion is not wrath and those who go not astray. [Arabic language].

Audience: [Arabic language].

Moderator: Ramadan Mubarak.

Audience: [Arabic language].

Moderator: [Arabic language]. This is a special month for Muslims. But really, all people. In this month, we are blessed by Allah, it is a month of unlimited blessing. We have a blessing in the Quran, that Allah has given us the Quran. Revealed to our prophet Muhammad in the month of Ramadan. But today in Newark we have another special blessing that G-d has given us, has blessed us with, have inspired man, a teacher, a leader, our leader and teacher, Warith Deen Mohammed. Takbir.

Audience: Allahu Akbar.

Moderator: We are happy to have him with us here in Newark again. Also in this month, it is a month of caring, caring for each other. We come out in the public in our most sacred month, to fast, to share religion with people, with our families and friends, relatives. Because we are not selfish and we want others to benefit from what Allah blessed us with.

It is the month of sharing and caring. To share with the future developments, of building a masjid, one of the greatest contribution that we can make as a Muslim. In fact it is reported that, our prophet said, if we build a masjid on earth for G-d, G-d will build one for us in the paradise. Now, we should really think about that. I am 52 years old, I don't know how much longer G-d will have us around here. But we want to spend all our time, all our energy in building the masjid on taqwa in Newark, New Jersey.

I believe we can do it and we have the right, leader, an inspiration who have inspired us and pointed us in the right direction. Moving now with strong faith and determination and we have the support and the cooperation of the Muslims who have come out today. We work at it, this time next Ramadan, we can have a new masjid in Newark, New Jersey, built from the ground up on taqwa.

The Muslim American society membership, Masjid Muhammad Newark led by Imam Warith Deen Mohammed. I think that is a beautiful thing, what do you say? I think that's something that we should work hard for. We should make tremendous sacrifice to bring this about. That's the most important thing, it is not important that we be fancy. That is not important.

To show off, to be fancy but make no serious contribution to the real commitment, what we say we stand for and what we are all about. To build a masjid is essentially important. With the masjid, comes the school, education. Future for our children and community, medical facilities, nurse's office, doctor's office, dentist's office, these things we need in order to maintain our healthy community.

We are doing the right thing and you did not come out to hear me, I say we have the man here. The sound will echo because Imam have the pin on. My voice is strong, I like giving a strong voice, so if we didn't have no sound, you still would be able to hear it. Strong. With those few comments, we thank you and we would like to bring before you Imam W. D. Mohammed, the Muslim American spokesman. Takbir.

Audience: Allahu Akbar.

Moderator: Takbir.

Audience: Allahu Akbar.

Moderator: Takbir.

Audience: Allahu Akbar.

Imam W. D. Mohammed: Peace, As Salaam Alaikum

Audience: Wa-Alaikum-Salaam.

Imam W. D. Mohammed: We thank G-d, we say Al-hamdulillahi rabbil 'alamin. The praise and the thanks is to G-d, our Lord, the cherisher, the keeper of all the worlds. We witness that he is one who created the heavens and the earth and human beings and all things. We witness that Muhammad, the Prophet, and the messenger of G-d, is the last of the prophets and the seal of the prophets, upon him be the prayers and peace, upon his companions, his descendants, his companions and the righteous all. And upon us, be peace. Amin. Again, blessed Ramadan, to you all who are fasting and to you all who are not fasting, Ramadan Mubarak.

Audience: [Arabic language]

Imam: Thank you. My neglect. Now it's better.

Audience: [unintelligible 00:09:07]

Imam: Allahu Akbar. They dressed me up really nice today and I just forgot to put the mic on. [laughs] We have a subject and I think Islam, more than any other religion that I know of, has brought this message home, that is, to the attention of people. And the message is that correct knowledge is the best help for individuals and societies or nations, correct knowledge.

Without correct knowledge, the world and individuals in it cannot have the life that their spirit that G-d gave them and their soul that G-d created, - wants. We don't know exactly what it is we want in any specific terms. Most of us, we say all I want is just to make it. That's what I hear a lot and others will say all I want is just to have a good life. That's true for most of us that's all we want, we just want to have a good life and a good life means a life without unnecessary problems and misery and confusion. It has been correct knowledge that has contributed the most to individuals and nations having a good life, a good life.

A life that they feel good about. When we look at history we see the movement of man and society from ignorance to education and enlightenment. From savagery to what is called refine conduct, intelligent civilized behavior. From immorality to a sense of moral responsibility and an ethical society. That's the movement of life for man on this earth and nothing has been working for that more than religion. Not our religion Muslim religion as we now have it, we know it but for Jews, for Christians, for Buddhists, for many and Buddhists they don't even have a concept of G-d like we do, Jews, Christians and Muslims they don't have it, they don't say G-d but they have that same movement in their life that we religious people, religious learned people, "Oh, he's calling himself learned." Yes, I am. I've been studying for 47 years, if I don't know anything now, boy oh boy, I don't know what to say about myself and the work that I've been doing. Yes, learned people in religion, we see even the Buddhist spirituality as religion. We see the Buddhist aspirations, as religion. We see the Buddhist hope for a future for themselves and mankind as G-d inspired. Whether they recognize it as G-d inspired or not. That's how we see it and because we follow the prophets.

We follow the prophets who have received scripture from G-d, revelation and scriptures from G-d. We identify their life as a religious life and as a life inspired by almighty G-d. Their definition of life and activities of their special spiritual life has not included a deity or G-d. We make a mistake sometimes and we think that Buddha is their G-d. Buddha is not their G-d, Buddha is their teacher, their spiritual guide, their teacher and he is Brahman of the higher order of progress or elevated spiritual creatures and the order of Brahman is open to any who will train and devote himself to the way, they call the way until he reaches that development called the Brahman.

It's not G-d as we understand it but I have sat with high leaders in Buddhism and I have seen their eyes contact-- made eye to eye contact with them. They couldn't look at me that way and not have G-d in their life. We don't know what's happening everywhere. There're things happening that we don't understand all the time but one thing that keeps me comfortable inside and secured is that I know the Lord who made everything, the creator of the heavens and earth that we call Allah, then they call G-d in English, the creator is always in charge and He helps all people who have good intentions.

You have good intentions, he's your G-d and he's also your protector if you have good intentions, that's all you have to have. I've guessed that for that reason our prophet Muhammad had said, in Islam matters are decided by intention, by intention. In other words, if you do good but your intention was to help a wrong, your good is reason to be a wrong even your good will be registered in heaven as a wrong. [laughter] Because you weren't doing good for goodness sake, you were doing good to put yourself in position to do evil or doing good to cover an evil or whatever. It wasn't for goodness sake, so it won't be registered as a good in heaven, no. You have no place up there, it'll be downstairs for you,[laughter] in the boiler room.

This is Ramadan, this is the blessed month for Muslims but understand what is happening now in this time period. Christmas is occurring in the same month, in our fast month. The Christian's holy day, Christmas. A day that we should respect and a day that we should share at least their goodness and their spirit of rejoicing and purity, we should share that with them. I'm telling you this not because you don't do that, but too many of us are afraid to do things because we think our religion forbids it. Your religion only forbids that you break the law of Islam.

You're not breaking the law of Islam if you be kind to a Christian neighbor and say happy holidays, a blessed Christmas to you. A blessed Christmas to you, that's not breaking your religion, that's doing what Muhammad the prophet would like for us to do and what he did. He treated Christians with respect, he ordered his followers to protect their churches against people who didn't have any respect for holy things. If they weren't there to protect their own churches, he ordered his followers to protect their churches. He said and if you fighting in war, see that you damage not any of their holy relics and don't break a cross.

That's what Muhammad the prophet said. Let us be followers of the man we claim to be our leader. The man that G-d says in the holy book Quran is a mercy to all the worlds, didn't say he’s a mercy to just some of the world, he's a mercy to all the worlds. Muhammad himself is a mercy to all the worlds. Mercy means kindness, mercy means compassion, mercy means caring for someone who's suffering or hurting or in a bad situation, that's mercy and going to the aid, that's mercy.

If G-d has given mercy to the whole world, in Muhammed the prophet and every verse, or chapter of our holy book except one begins with the word mercy, mercy, twice. Merciful benefactor, merciful redeemer, as some of the translators put it; The beneficent, the merciful. Another translation says, translating the same words of mercy, two words having their root as mercy. The main meaning of these two words is mercy, Al-Rahman mercy, in the root, in the meaning, Al-'Rahim', mercy in the meaning.

They translated the compassionate the merciful, the merciful the compassionate. But these people are translating into English out of the original Quranic Arabic and many of them are not translators qualified to identify correct meanings in scripture. They're only qualified to translate from one language to another, so their translations will be sometimes good, sometimes poor, sometimes excellent, but never bad.

I have many Qurans translated out of Arabic into English and I have them all in my library, most of them have been given to me as gifts. I have all of them. There a couple I have seen though, they were so bad I couldn't have them in my house. Not only in my library, I couldn't have them in my house, I had to get rid of it, it was so bad. We must understand that the enemies of the religion will also translate for us. If you read something that seems far away from what you know to be correct, it’s best that you get rid of it. Let me put on my glasses so I can follow the notes.

You Imams, do you make notes? Do you study like I do and make notes? I study for hours. Yes, that's what you have to do, and then you get better and better and you feel better and better. Now, before going into my address and to the points of my address, I want to kind of prepare myself and us, the audience for what I am going to giving or expressing. There are more papers here, I thought I had them all out, but I didn’t. I'm going to try to make you forget you are hungry. I'm going to try hard. We are fasting. I failed to mention that Hanukkah, the Jewish holiday of life also in this month and at the same time occurring at the same time and at the end of the Millennium G-d is in charge of everything at all times.

Audience: Takbir. Allahu Akbar.

Imam: So many signs, as scripture says, there are so many signs but the people who are heedless, they don't pay attention to things. They go on not recognizing anything. I'm not going to be identifying scriptures, you who recognize something I'm saying, you recognize to be in your scripture, some scripture, fine. But you don't have to get the full benefit that I intend to offer with this address. I have designed it for persons belonging to any religion or not even belonging to a religion but have good intentions. Anybody with good intentions this is for you. I have prepared this for you and I pray G-d help me deliver it in the best way.

Among the religions of the world, there is a belief that man was created in darkness like the baby is first in the womb of the mother in darkness and that the deliverance of man's mind and man here means woman and also people. Here man is the plural body, the deliverance of man's mind is like the deliverance of the baby as at the delivery time from his mother. The baby comes from an enclosure where there is no light and is delivered into a world of light where there's movement, freedom for movement and light for guidance.

They believe that man, though we are born conscious, ability to think and see in this world. We see light, we see darkness, we know the night from the day and we recognize things and we have a perception of these things that is we call this a mic, we call something as an apple, we call another thing a dog or whatever. We have names for things. But, the reality of all of this as support for the human mind and its life is only given to a few, that's the belief.

Only a few and they will be the ones who will become light. They will be illumined, their minds will be educated and in the way or in the guidance or in the path, however, the religion will refer to it and they will become the treasure keepers of the precious tools for making life or building life as the creator intended that, that life be built.

This is for all the great religions. The Quran and the Bible and the people, Muslims and the people of the Bible, Jews and Christians are closer together in religion than all the others. We are closer to each other in what we believe and in our aspirations, in our destination or destiny, we are closer to Jews and Christians than we are to the others. Nevertheless, in one important aspect, or respect. Aspect and respect, we are also very close to some of those others that are not even identified in the Quran as people of the book, as people of the scripture.

In my view the Quran, Allah's revelation to Muhammed and to the whole world it says, it’s in the Quran, of the prophet that there are those that are mentioned in the book, in the Quran, in this book and others not mentioned. The Quran does not claim to name or list all the prophets of G-d. I wouldn't say that there are any justification or any basis in the Quran for us saying that Confucius, Buddha and some of the others not mentioned in the Quran are prophets.

I couldn't do that, I couldn't say that but, I couldn't say that there's evidence in the Quran that they are not prophets, I can't say that either. There's no evidence in the Quran that they're not prophets. All we know is that most of the prophets that came to mankind are not mentioned by name in scripture. Most of them are not mentioned by name in Scripture.

Now, man's hope planted in his soul when G-d made his soul. Is for a world that will be good, that will accommodate human existence and human life so that human beings can have peace and not fear each other, so that they can have a life free of suffering, misery, corruption, shame and unnecessary death. Unnecessary death that's the common hope that you'll find among all the great religions.

A picture of that time that will please mankind is described as a time of renewal of life and learning. Light will begin to be emanated from or flow from a pure righteous holy body. B-O-D-Y, body. This light will spread from that body over a ruling order that will belong to that body, a ruling order. The light will spread on from there to permeate the society all around it and eventually the whole world. The whole world will be light.

Now, this is described in these terms in Bible, there shall be a new heaven and a new earth. The whole earth would be filled with light and I believe the same is said of the Quran in the Quran because we know that G-d is the light. He is the purest of all light,

G-d is the light that's one of his names in scriptures of other people and also in our holy book, that's one of his names, Al- Nooru, The Light. Al-Nooru samawati wal ard. The Light of the heavens and the earth.

We know that we're told that there will come a time when all of this reality as we see it and know it will be done away with. What is with G-d will remain and what is with you will perish and go away and it says that G-d will roll up the heavens as though it was nothing but a scroll, a piece of paper. Roll up the heavens, as though it was nothing but a scroll as though it was a piece of paper. There would be a new earth. These religions are saying the same thing.

Now, here's something else in preparing for the points in my talk. Most of us don't register these things as we should. I mean, students and teachers of religion, the earth is now about six billion people populating the whole earth. Six billion, that's a lot. Especially when we understand that not so long ago there was only one billion. You don't have to go far back in history to find only one billion people on earth.

The more people the quicker the numbers multiply. Like germs and I don't mean bad germs, good germs multiply the same way. Like good germs or like bad germs too, good and bad germs as I have to say it, because people are good and bad. Like good and bad germs they multiply fast. One germ will split and make two, the two split and make four, the four split and make eight, the 16 split and make 32 see how it increases.

The 32 split and makes 64 so once you get a big number, the increase is quicker, much quicker and much more, much quicker, meaning much more in a short period of time. Six billion - but here, look at this revelation, more than five billion of these people are religious. More than five billion are religious. So when scripture tells us that G-d created us and that He put into all of us something of his spirit. That means He made us religious from the very beginning. He puts something of himself into our spirit. Religion means to turn back to G-d.

Having a need in your life and in your spirit to turn back to your maker, your creator. To find who did this for me, who made me what I am, what is my purpose, I need the one who did this to guide me, that searching is religious life. The religious life of the prophets who shared their experiences and their discoveries with us and gave us from G-d the religion. The Buddhists will say from the Brahman, we say from G-d. The religious.

Over five billion are religious. Now, of these many religious people look at who's responsible for rendering the most service, good service to human society, savage, religious, civilized, savage, religious, atheist, I don't care what they are, they have all gotten the benefit from those who have advanced morality, spirituality, morals and ethics, importance of education for the public not just for the few but for the general public. When you look at who have made these great contributions it has been the religious societies that call themselves Christians, Jews, and Muslims.

Confucius was wonderful and his people progressive, thinkers and good but they had no plan to share what they possess and cherish with the whole world. No obligation in Buddhism to take this to everybody else. There's an obligation in Judaism to if not do it directly to make it accessible to the others. In Christianity there's an obligation. I'm speaking of what is written. I can't speak from anything but what is written. In Christianity, there's an obligation to take it directly, and in Islam, there's an obligation take it directly.

Since there was no obligation in Judaism to take it directly but to make it accessible the process was slow very slow. They didn't reach men in the world, much of the world with their precious benefits that G-d gave to them through their prophets. Christianity, well-meaning, good intentions, saintly people but lost their teacher, lost their holy inspired teacher. The prophet and messenger, Jesus Christ, the Christ Jesus. They lost him and they sought to find his way after his death. They came to the point of agreement but not by unanimous agreement. There were those that disagreed with them.

The discovery process went on, or I should say debate. The discovery and debating, arguing point, deciding what is right, what is correct, went on for centuries for about 300 years. They finally came to a conclusion. I'm not condemning this. Don't think that. I'm not condemning anything, I'm merely reporting. They finally came to a conclusion. If I was one of them, I probably will come to the same conclusion that they came to.

They knew best what went along with their knowledge of their teachers. They knew best what went along with their knowledge of their spirit that they got from their teachers. They selected and also the logic. They selected only that was not in conflict with what they perceived their petitions to be as a teacher and what they perceived the spirit to have been that they received from their teachers. They wanted to be in accordance with their teacher in letter and also in spirit. Many times, you have to choose spirit over letter. Because letter will not-- You're not educated enough to get letter.

Most people followed by spirit. They're not educated. G-d didn't obligate us to be Muslims after we are educated. [laughs] We have to be Muslims before we educated. We are Muslims in spirit. Spirit tells us not to follow this letter, follow that letter. Don't follow that guidance of that word, those words, follow those words, these words. Spirit is the surest protection for us when knowledge is confused. Knowledge was confused with them so they followed their spirit. They were men, holy men, of good intention. They followed their spirit, but they missed a lot. They missed a lot.

Today, in fact, not only today but since the coming of Muhammad the prophet with the revelation of Quran, not only Christians, but Jews also, have been using Quranic passages, Quranic information to assist them in discovering a new, correct meaning and correct direction for them in their religion. What does this tell us? There's only one G-d. The G-d that spoke to Muhammad is the G-d that spoke to Moses. The G-d that spoke to Muhammad is the G-d that spoke to Christ Jesus. Only one G-d. Shouldn't those who got something before look at what G-d said most recently?

[laughter]

Especially if they're a little bit uneasy with some of the sayings that they have, that they say came from G-d. [laughs] And don’t think we are left out. You got so many commentaries on the Quran and some of them may have a comment there that makes you uneasy. [laughs] You got so many things on the prophet. Peace be upon him. Some of those things make you feel very uneasy so don't think we’re left out. The problem comes along and Muhammad told us how we will be kept safe and how we will be assisted.

He said, "Darkness is going to come upon his people." That's what he said. He said, "In religion shall come back in his newness as it was given in the beginning. It shall come back on the backs of the poor." Be the poor who will bear it like that black man bore the cross of Jesus when they were taking him to the execution. He was a black man, an African that had compassion on him according to their story. You know that's not ours, it's theirs.

According to their story it was an African person, a person of African descent, who pitied for Jesus, who pitied Jesus and he took that heavy cross off of Jesus' back and he put it on his own back. It's a sign, a great sign, that those people who claim G-d is responsible for their civilization and for their aim in life that they're working for our hope in life, they're the ones who have benefited mankind the most. Jews, Christians, Muslims. Muhammad the prophet said, "The best of you are the ones who benefit mankind.

Your life and your works is a help to all people." He said, "You are the best." [Arabic language] The best of you are the ones who benefit the people, The whole of the people." He was speaking really from the Quran where G-d says, "[Arabic language] your community, [Arabic language]". He says, "The best of communities."

Then he gives the reason why it's the best. [Arabic language] Evolved or raised up for the good of all people. Education is so important in Islam. You know the history of the captives, the stolen property of G-d. People that he gave life to on this earth for them to go in the way that he put out for them or showed them captured by other people who didn't believe in that and deprived of the life that G-d created them for by their oppressors.

We read it and we think that it means certain race, certain order of people or certain society of people. It does but it means everybody. Everybody, every people on this earth. They have been oppressed and kept from the path and the life that G-d wants them to have by oppressors. Every people, no people have been spared. The whole people that G-d created for freedom and for the great destiny or great destination, they have been blocked from having that by oppressors that don't want that. They just want the temporary things. They want the immediate rewards. They want the world and don't care about the future with G-d.

Don't just think of Blacks and Jews anymore. Think of all people. If you would preach this religion, having all people viewed the same by you, you will see responses in those people and the man far away from your race will respond just like the best in your own race. Yes, the man far away from your ideas, your culture and your belief, if you communicate clearly to him, he'll respond just like the person in your culture and in your beliefs. Yes, the G-d of one is the G-d of all, and all of us have been blocked.

Education, the main influence behind progress. For Muslims, our society, the society of Muslims on this earth, began with revelation to Muhammad and then education extracted from revelation. Education was extracted from revelation. The vision for education was found in revelation and then in a matter of just a few decades, a society that knew no appreciation for the intellect and intellectual pursuits had put on the map the best colleges and universities of that time.

This is what is called the renaissance, the renaissance period where the Muslims invited good Christians, intellectuals, the Jewish intellectuals to work with them in Spain under the government and the order of Islam, Muslims and from Africa. [laughs] There were Moors from Africa. As a result of their peaceful government, government of democracy and inclusion, not turning away a person because they didn't believe like we believe, but was good believers in G-d and has something to offer mankind. Including them, doing that, look what happened.

They've sparked what is called, the interest in the intellect again, the human intellect, the mind, all over the known world and brought about research ignited the appetite in the mind, in the intellectual mind for scholarly research. They began researching history, researching knowledge. They improved upon the knowledge, improved upon the philosophies, improved upon the sciences and helped the west to come into what is called the enlightenment. With the enlightenment, we had branching off from the old church, the new group called Protestants, the Protestants. The German scholar caused that separation.

The Protestants went into the world, they set up schools, colleges, universities to educate their people and also the public. We think that public education was something that was imposed upon the Christians or the church. No, public education was in the hands of the church and the church was just too small to finance the education of all citizens. The government found the need to take charge of public education. As a result, we got our right to go to school, protection and everything from our government, from the government of the Unites States.

Don't separate what shouldn't be separated. It was an interest in G-d and an interest in the Bible that brought Martin Luther to his position. As a consequence, the adherence, the believers with the conviction that Christianity is my religion, Christ is my savior, Christ Jesus is our teacher. With that conviction, they went on to establish schools so they would educate the public, their public. Let's not separate, I repeat, that that shouldn't be separated.

Public education came from religion, it was inspired by religion. Just as our vision, Muslim vision for education, was extracted from the Quran and the life, example and teachings of Muhammad the prophet. The Christian gift of public education to the world was extracted from their scripture by Martin Luther, the German, and passed on to them. Their scholar eventually decided that a right to knowledge is a right of every human person, public education.

It wasn't atheist who supported legislation that made education a right of every boy and girl in America. [laughs] It was a Christian, a G-d-fearing public that supported that legislation. Understand these things, it is time for us to beat back Satan and his scheme to take away from us the importance of revelation, G-d, religion and the sacred life. We have to beat him back, it's time to beat him back now because he has advanced too far. He has taken our minds off of important things, he had made us to forget to whom we owe all of these benefits. We have electric light, we owe it to G-d.

G-d is the one that turned on the human mind with his words and told the human mind that, "Whatever is in the sky, I made it for you, to utilize it, make use of it. Whatever is in the earth, I made it for you to take it and utilize it, make good use of it." It was G-d that did that. G-d said to man’s mind, "Look up into the heavens." For things that he could bring back down here and your brain here and use. It was G-d that sent him into the seas, to discover what's in the seas that could be brought back home to society for use. G-d sent him into the earth digging for treasures to see if he could discover something of use.

It was G-d who said, "Up there, I have placed utility for you, useful things for you. Down here, I've deposited useful things for you. And He said even in yourself, I have deposited useful things for you." That's why science is a science also of the human person. Human anatomy, human psychology, human biology, the blood, everything. Eyes, not a part of human being that a science is not build upon. Hair, everything, respiration, breathing, everything. Who turned them on to that? You can't find any knowledge prior to the revelation, telling man that in the heavens I have deposited useful things for your minds, for you to utilize.

Muhammad the prophet said the whole of creation is a field of researchers for researchers' study. That's what Muhammad the prophet taught. He was just echoing what was put in the scriptures before or what had been revealed to him in the Quran from his Lord, from our G-d, our Lord. How can you appreciate the life and come to the life if we let Satan separate things that shouldn't be separated?

All of these benefits, you separate these benefits and they tell you, "These are for men, and the world in his natural order is from G-d, but all the rest is from man." Not only did G-d create man with a brain and with hands and tools to get the benefit, but after creating him with a rational mind, a mind that can become scientific and get the benefit, he didn't leave him there. Then he revealed his word to him and directed him to his fields of study and research. G-d did that. So don't tell me electric light is from man. Electric light is from G-d. Man was a tool, man was the instrument, man was the servant of G-d. G-d ordered it. Man was his servant.

G-d was assisting his servant just like the master assists his slave, servant. G-d was assisting his servant. He didn't have to build it, do it on his own. This mic, oh, man made that mic. Sure he did, but G-d directed him to it. G-d directed him to the inquiry. G-d directed him to the utility and gave him a brain to be successful. To be successful in his works. G-d did it. They got computers now that replaced factory workers. You go in a big factory that used to be filled with workers and now you'd think it's empty because they only got maybe five people workers. A computer is doing everything‚. Big, huge computers.

Small computers but big, huge machinery, pardon me. Small computers, big huge machinery. Compare these little computers that we see, they are huge computers, but even much larger machines doing great work that would take 2,000 men to do. When you look at the computer, look at it doing all this work, you don’t praise the computer, "That's a really-- They really invented it. Whoever made that computer sure invented something there. That's a great computer." But you will know that the computer didn't create himself. When you look at man's work, his great works, look at him as the computer and then look for who designed his computer. That's G-d.

G-d designed his computer. Every time I come to this school, I can't help but remember there is a great mind that this school is named for, George Washington Carver. Many of our own intellectuals have not appreciated George Washington Carver as he should be appreciated. You had to go among Whites, foreigners, who are in agriculture to see how important this man was. It was this man who taught them, we know him only for peanuts. That's what the enemy wants us to think.

The White supremacy wants us to think that George Washington Carver, he is a man who's gotten a lot of products from the peanuts. That was a minor work of George Washington Carver. His great works was teaching them how to rotate crops so that cotton wouldn't eat up all the value of the soil and they would be able to get a greater harvest of many things by rotating their crops. Not only did he give America help when he did that, he gave the whole world of agriculture help when he did that.

Now, in Islam, the heart is the first door. If you want to get to the life, that good life that we all want, the heart is the first door. Go first to your heart. If your heart will open the way, then you'll find yourself in the room of your mind, but the heart is the door. You'll find yourself in the room of your mind. Because your heart was the door you entered, that room will keep expanding on and expending. It'll expand until it becomes bigger than the universe.

They say Muhammad the prophet was a man with the broad chest. Meaning that he had a big cavity to give plenty room for lungs to breathe, expand, and for heart to expand and retract, pumping blood. G-d says in our holy scripture of him, "We revealed it upon your heart. We revealed it upon your heart." G-d also says, "We have expanded for you your breast." Meaning, G-d and his angels serving Him expanded fpr Muhammad his breasts to accommodate the--

[01:07:08] [END OF AUDIO]