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# IWDM Study Library

# Brothers Meeting

### By Imam W. Deen Muhammad

Imam W.Deen Muhammad: Allahu Akbar, thank you. Praise be to Allah, thank you for your welcome. Happy to be here with you again, in the City of Brooklyn, hosted by my brother and my friend, our brother and our friend, Imam Azeez. I thought I'd go way back and come forward. Going back to the time when I was a young minister in the Nation of Islam. I don't think I have gotten the residency, yet. I became the minister, I was appointed to be the minister of Philadelphia, Temple number 12, in the middle or late 1958.

I'm going back, I think a little bit earlier than that, when I was a young minister and I was addressing the Fruit. My brother Elijah, called him Elijah junior back then, Elijah II, he would want me to come out and speak to the Fruit, and the lieutenants there, too, the officers, they wanted me to come out and do it. Mr. Raymond Sharrieff, supreme captain, who my brother was assistant. He, too, wanted me to come out.

One time I gave a talk to the Fruits of Islam, looking back at myself and how I spoke in the Nation of Islam. Look here-- I think it was more interesting to me as it is to anybody else. I'm looking at that I said, "Wow?" I said, "That's how I came and that's how I did presented myself," I go, "Wow." It wasn't wisdom; it was just spirit, for I know I wasn't that wise. I know I wasn't that wise. I wanted to give-- contribute to the sense of personal worth of people.

I wanted to do that ever since I became aware or conscious of communicating to more than one person or to somebody, or to a group, an audience.

Somebody outside of my friends; My friends that I associate with all the time, outside of my family members, that audience. Ever since I can recall, I wanted to speak to a person's personal sense of personal value. What do you think you're worth? There was no discovery of mine. It was how the honorable Elijah Muhammad's teachings were affecting my life, even as a little child, it's amazing. That's how his teaching was affecting me.

That affected me to be interested in helping people to value themselves as a person, or as an individual more. So I appeal to that in the FOI, and I gave this talk. I talked, I guess, for an hour, an hour and a half. It might have been two hours, but it's going to be very fast for you all and -- I just left the sisters--. Oh, he has such a beautiful, attentive audience. Beautiful spirits, very attentive, very intelligent looking audience. Look just like you all, counterpart.

Praise be to Allah, yes, you folks make me feel real good. The older I get, the more I just want to sit down and enjoy what I'm looking at. And you got that spirit, I preached to you all like I used to have. I did like to look at you, you all look beautiful people. I can now see from where I sit, I can sit on top of the world and tell anyone that the most beautiful people, oh, there they are, right in this audience. Praise be to Allah, yes, we are special people.

Allah's shaping us, yes, he is, he is shaping us. He is breathing into us of his spirit. His word carries spirit. You can speak without -- Every word is breath going out, boy, man, people. Every word it--, every word sends some breath out. So when G-d says he breathe into his man the breath of life, that breath was in the form of his word, and word carries spirit. The word carries spirit, there is no word without a spirit, even a bad word got a bad spirit.

Yes, it imparts to you a bad spirit because it is a bad word. And all out there the Qur’an, a good word is like a good tree, it's branches reaches up to the heavens. Praise be to Allah, wonderful. I want to start with what I was trying to do back there in the old days as a young minister, and that is speak to our sense of personal worth. But not just as individuals, more importantly as African-Americans.

Now, if I would let these alien spirits have their way that surrounds me sometimes, they’ll take me into a ritual bag, and I'll forget my life and my history, and that means I forgot yours, too. I'd rather be dead, I would. I'd rather be dead, than live a life other than the life that Allah has evolved me in.

If we can't recall how we were introduced to the Qur’an and to Islam, we have lost it all. We've lost our whole life. I'm speaking to those who came in under The Honorable Elijah Muhammad's teaching, and change your whole life. Change the way you live. Put down a lot of things that you thought you never could put down, that were bad for you. And you came this way with me, and the people wonder how could you do it? Say, how did those people did it? How did they put down that's powerful message of the black man and accept this little quiet guy, dead pan .

We couldn't do it by ourselves; it was Allah working in us, the G-d working in us. Now, if we leave this and forget how we progress from where we were before Honorable Elijah Muhammad, then[sic] how we progress with a new sense of importance, what's important and what's not, and then how we changed and came back to the fear of G-d; under the son of the Honorable Elijah Muhammad. You know for a while, get the world, or get the dollar, get the money, it took us away from the spiritual life.

In the Nation of Islam before the 60s, even in the early 60s, the followers of honorable Elijah Muhammad had a strong spiritual life. They were how-- they didn't have the Holy Qur’an, they wouldn't even worship up the right G-d. The right G-d knew who they were trying to worship. He isn't down here on our levels. He's way up there. He says it in the Holy Qur’an, high is he above what they imagine him to be, of what they describe. High is he, above what they describe.

So, he's so high above what they described, he can ignore their blindness, their mistakes, the failure in their perception to see him correctly, and say, hey, they say it's Farad. Farad can’t answer them, they calling me, and he came. Every time a sincere one us of called, and he came. Are you just talking, are you just snowing [sic] on the place? But, Imam, no, I'm for real. Look, I went home one night, and I was praying.

My mother, oh, you don't want her to punish you. I was praying that somebody-- first, I was praying that my brother was home and he hardly ever home before me. Like you all know who that was. I go in the back like I normally do, and it's too late because at twelve o'clock you're not supposed to get in. Nobody’s supposed -- they'll get punished, too, if they open the door for you after twelve o'clock. So I go through the back, and I'm getting my little pebbles, and I'm throwing up there on the window. "Ain't nobody is coming to the window," I said. It is cold out there.

 I go around and ring that door bell because I'm scared, like I hope mama won't come down and open this door. She came down but I was praying to the G-d, only G-d that I knew like my father taught us to pray. I was praying G-d and my father, my mother and everything. I was praying to G-d the way they saw--. I wasn't seeing any picture, but I was praying with the mind of one of his followers. There's somebody who said, "Who is G-d?" I said, "G-d is -- In the person of W.D Fard." That's what I would have told you at that time.

So my mother came to the door and she looked at me, and she said, "Get upstairs, and go to bed, you nasty mannish rascal you." Buddy I said, "Thank you, Allah." She didn't hear me, but that's what I'm saying is that all the way up to those steps. Thank you, thank you, oh, thank you, Allah. She didn't know when to turn you loose. She didn't, and when you run, you asked for more of it. You prolong it. You don't want to run from her. She said, "I'm going to whip you till you get in a new spirit." She meant that.

I look back at that, I said, "I know G-d answered me when I called on him." At serious times, I know he answered me. I was calling on him with that mind that my father gave me. As I grew older and wiser, I said, "No, just estimates have they made of G-d." I said, "We don't have any just estimates of G-d." G-d isn’t petty like we are. If your son, in my mind, I said, "Just stick to yourself and you'll child." If your son left you or somebody took him away and raised him without any knowledge of you, he didn't know you're his father.

And he called out for help from a father, would you help him? Yes, same for G-d. It's his creature, he made him, and his creatures calling on him, but he didn't know him. He doesn't even know his name or how to call on him that G-d will answer. G-d is high above what we describe. Praise be to Allah. I'm going back to that speech I made. The speech in summary, I'm just going to summarize it. I'll give you just-- the speech that's very valuable and precious, and precious things are made from common things, ordinary things, upon which great pressure was exerted or came.

Now--, and I gave them -- I really love science, so I gave this to the brothers, the Fruits. Don't let me forget it. I want to come back to them, to the name "fruit", "f" for fruit. Just the "f" I gave the brothers that lecture, and I used coal because I had learned in my study, the general science, that the theory in the field in that field of science, says coal that we-burn, we used to burn, when I was a boy we used to burn coal, to heat the furnace, or in front of the heat, the hot water, heat the water.

We had hot water. The re-heaters called "radiators". We had radiators and they heated up the house. You had to put coal in the furnace. The furnace heats water, and the water supplies the radiators with hot water to let our house -- home was heated. Anyway, I remember what they said, they said that the coal, over millions of years, the coal got more and more pressure on it. The deeper the coal was pressed into the earth by the -- we shed our skin, skin is often replaced, but if you don't attend the earth, the earth collects layers.

It collects layers. What's on the surface now, maybe a million years from now, will be buried maybe 100 feet or more under the surface. Stuff was blowing, debris and trees dropping their leaves or just things just shifting from place to place and covering it. So eventually, it's covered. In time, so much great pressure is put on it, that it creates heat and pressure. Pressure creates heat. Enough pressure creates heat. This is science. I wish more of you all appreciated science.

Islam is a religion that brings water and oil to mix so thoroughly, it's almost like a chemical change. I'm talking about the water and oil of science, and the water of faith. The water of faith and the oil of science, bring them to mix so thoroughly, it's almost like a chemical change. The liquid is there, you can't tell the oil from the water, you can't tell the water from the oil. That's what I mean.

So appreciating science, I gathered that from science, I would include these things, this science, this information from science in my talks, I loved it. I love science. But anyway, I told them, I said, "We didn't start here." I said, "We started on the plantation. We started as a slave of this country." I said, "They owned us-- rights, owned us, we were their properties." I said, "They treated us with no respect for our human mind, manhood."

I said, "They kept us as their slaves with denying us the freedom to have our own future, our own life, a life of our own." I said, "The treatment of us before our woman." I said, "You know I'm ashamed of -- they shamed us before our women." I said, "But, don't feel bad." I said, "Look, they don't know what they were doing, brothers." I said, "They were refining something. They were creating pressures that were working to refine something."

I said, "It didn't take millions of years, like it takes the pressure upon coal to make it a diamond." That's what coal -- they say diamonds come from coals. Diamonds were once coal, and the pressure on the coal formed the diamond. That's what science says. I said, "They didn't know that they were creating a refining process. They didn't know that these black coals; common pieces of coals, was going to be diamonds one day." Praise be to Allah.

Then I gave him the saying of a great philosopher, Maulana Maududi--. No, it wasn't him, I'm sorry. Predecessor; the one before him. It was Iqbal who said this. Iqbal wrote a lot on the self, the value of the self. He said, "If I be water," he said, "Where am I when dropped into an ocean?" He disappeared it is nothing but water. He said, "But if I be a diamond," and he just stopped right there. To drop a diamond in the water, stays a diamond. Nothing has changed. It stays a diamond.

That has other meaning, but I said, "Under pressure, we are being made more valuable and more precious, and I believe it, I know it." It's true for all people that are unjustly kept back or held down. True for all people, but sometimes the situation is so peculiar and so strange and so offensive to G-d, indecency, that G-d himself gets involved. G-d himself gets involved, and he works with the people that are being mistreated, works in their life in a mysterious ways, and in plain, open simple ways. Whether he works with them in their life, and they turn out to be a great people. They turn out to be a sign for their oppressors, and a sign for a world that comes into a change.The world has to change. It can't stay that way. The world has to change. The new world, the changed world, or the new world order it has that people as assigned to it, to make them know that G-d was present, even when they were doing their bad things and thought they were in control.

G-d was present and he was in control of the situation. He formed or created another people out of the people that you rejected and put down, created another people as a sign of marvel, and a sign for you to look at, take strength in your faith, Now, isn't this a G-d? High above what we imagined him to be. Isn't this a powerful mighty G-d?

Those sinners, those evildoers, they are doing a thing that's terrible, but G-d is working something at the same time that's going to bring those that you put down to the top, but it's also going to heal you of your poison, of your diseases. Isn't that a G-d? Isn't that a wonderful G-d? See, he's high above what we imagined him to be. As humans on this level, or he supposed to beat the shit out of them, He supposed to burn their asses, crisp, crisp, crisp, crisp over and over again. But he's high above what we imagine him to be.

He say, I have a tough fruit that I lost, and I have a people that the brute G-d and shows no mercy. I have a plan to take the captive from him, free them and put them on top in civilization and make them a healing source for him, going to be a source for his healing. They're going to take the poison out of him, trim him up, and make him a handsome looking human being.

Ebony had in one of his issues, The Browning of America, and that just was Mr. Johnson and his staff was saying, they were saying that our spirit, the spirit of the people that they've put down, our spirit has now sensitized and humanized them, and they have come into now a new spirit as white folks.

Because of our healing power, just our presence among them, the healing power, is the way we should look at this. We should stop looking at the works of man and ignoring the works of G-d. Look at the works of G-d, and then you appreciate also the works of man with a new insight. This chair can't hold me well I want to jump off them. I'm ready to levitate.

That's where I was when I was a little young fellow, young minister, young boy. I wish my brother, Elijah, he says, "Well, I always knew you going to have something." He said when you was a young little boy, said you would be out there looking at birds, looking at the trees, and you just be out there for hours just looking at things. I was thinking on those things, and that was my pleasure. It was comfort and pleasure to me to just look at the things G-d made and wonder why they're made like that, why are they like that, and look at the beauty there.

I saw it, saw all of that. We should never leave what Allah wanted us to be with and that with the true creation of G-d. Salvation is staying with the true creation of G-d, not just creation of man, but the creation of the external world, too, the world like we look at, world made by G-d, stay with that.

When Muhammad was feeling lonesome and downhearted over the sad condition of the world, and especially his people that's in Arabia, he went off up into the mountain, that later got the name--, the cause of him, born seeking G-d, or seeking help, mountain of the light Jabil-Nur, mountain of the light.

G-d said to him, "Read first words of Revelation," "In the name of your Lord who created, created." G-d has given Muhammad some idea of the Lord, the Lord created, that's knowledge of G-d. I know him now as a creator. G-d obviously wanted Muhammad to know him firstly as the creator before knowing him by any other name, creator. They have a saying, you know the artist by his work, you know the author by his work, but you know any man by his work, but then they're saying you know an artist by his work."

You may never see the artist, but if you see his great paintings, his great works, you know him. Because the artist is more importantly the one that did that magnificent work, then he is the man that's got two or three children, two boys and one girl or something, and live on such and such street, and weighed 235 pounds and wear prefer this style of clothing, and was brown skinned with curly hair. What does that tell you about the man?

Nothing, there are many men with that description, but few men with the skills and the art of Michelangelo, or some artists, right? Picasso, more closer to us, more reason. G-d-- the prophets say-- they call them the seers, that's who they call it prophets, say, "We know you by your handiwork." Now, they didn't mean hand like our hand, they meant by the art that I see in the stars, and in the rivers that flow, and in the trees, and in the beautiful animals that's running about, the birds flying in the air, the mountains raising high. This is an art.

The snowflake that fall with its design, that's the handiwork of G-d, that's what they meant when they said the handiwork, your handiwork. They knew G-d, the great artist, by observing his art, his work. Muhammad was turned on firstly to see G-d in the attribute of the creator, the creator. If you want to read this creation, you have to see him in the attribute, in that attribute. How do you want to read his creation if you don't see him in that attribute? You won't be reading his creation, you just be reading creation.

His creation got a message from him to you. If you just read in a tree, separated from the message that the full text of creation, you reading a tree out of context. When you're reading that tree you're trying to get the message of G-d. You read it out of context, so you missed the whole message. Now, if I'm not correct, then you gonna have to convince me because the truth is on my side.

A man preaching religion and preaching faith in G-d like that is the man that changes the backward, ignorant people, and turned them all to science, and with less than a hundred years, they rose from being unnoticed in the world of that time, to being noticed and respected and sought for their knowledge.

He, himself, was an illiterate one, especially in scripted means, but he had no degree from any school. He wasn't a student of any of the places that he go and gets education, no just revelation, the Qur’an, The Word of G-d. He was able to take dead people and turn them on, they become intellectually alive, and have them become the leaders in the world. In education. They became the leaders in education. Brothers, you all should understand this. Revelation is just what it says. Revealing and you can't reveal without giving knowledge that wasn't there before revelation. Reveal means disclosing. Bringing out what was not apparent, not seen or not known. That's what revealing is. You don't reveal something that everybody knows. This is a plastic bottle. Is that revelation? We all know that's a plastic bottle.

G-d made man. He made this man, this physical flesh and everything? Yes. And He made animal, other creatures. We know that. He made heaven, the stars, the rivers, earth. We all know that. That’s nothing new. Is that revealing something? Most people knew that. Only backward savages and even some of them have their own ideas of how the world began. They didn't say Allah by that name, they didn't speak Arabic. What they say is something responsible for it.

They might have more than one G-d doing it, but they said somebody did. They know they couldn't do it. So that's common knowledge. When you read the surface of religion especially Genesis, the Genesis whether that's coming from the Bible or from the Qur'an, when you just read the surface and you don't read the hints and the references, et cetera, you ain't getting that more common knowledge. That ain't no revelation. The revelation is what is being spoken through those concrete things.

The concrete things are like hieroglyphics. The sun means something in the language of hieroglyphics. The moon means something in the language of hieroglyphics. A blade of grass means something in the language of hieroglyphics. That's the ancient lost language of the ancient Egyptians all those physical things. When they wrote, that's what they put. They put objects of creation. You have to know what those objects meant to understand what they were communicating.

Their conversation at the table had objects of creation. Now, if you read their language, you don't see anything but a sun. You don't see anything but the moon. You don't see anything but a canoe. You can't read their language. You got to know what the canoe is saying as a word or as a picture with a message. Now, those who decipher hieroglyphics, they reveal hieroglyphics to their students or to their associates. They reveal them because they're bringing out what you couldn't see, all right?

Okay. So when G-d says he created man, you think He's talking about this flesh and blood? No. G-d is talking about He created an intellect, an intellect that was going to come to him. Find him with the power of his heart, spirit and mind, mainly the mind. Until the mind comes on, you don't have human life. No. No human life until the mind comes on. That's why a very long time ago I said, man means mind, isn’t that what I told you?" Got no mind, got no man. Praise be to Allah.

The religious world of Islam, you see how bad it is, very, very pitiful, very sad picture. Why? Because they forgot the language, their teachers got so busy going for the world and trying to hold the world. Get more of it. They forgot the language. Yes. Without the language, they can't speak. They can't communicate. They can't write. They can't read. In competition with the mass following of the Church, they have no advantage at all. No advantage?

I hear you come to us with a book, I'd say the Qur'an, and you read it but you don't know the language. It has a different spirit. Its spirit is not the spirit of love. Its spirit is not the spirit of faith. Its spirit is the spirit of knowledge. Its spirit is the spirit of truth. When the spirit of truth is come, it will guide you into all truth, lead you to all truth. Its spirit is a spirit of truth. Logic. True logic.

You see? Now you have this book but you don't even know how to identify it. You are reading it like it's nothing but a book of faith. But it's a book of guidance. It's a book of logic. It's a book of knowledge. It's a book of science. It's a book of truth. You're reading it from your perception. You see it as a book of faith only. Now, when I read a scripture, I'm a preacher, I read my text I took from the Bible, but it's appealing to human life. It has in it the spirit of love.

It gets more attention. It stirs more interest. It creates a more enthusiastic audience, its masses of singing and dancing. The masses of the new leaders of Islam that can't perceive the nature of the Qur'an, they’re hanging like bats upside down, preaching like bats hanging from their tail, pitiful. Look at the trouble. Do you think the white man or the West can do this to the Islamic world by themselves? Do you know they don't have the power to mess Islam world up like its messed up?

They don't have that kind of power. Not even Satan has that kind of power to mess the Islamic world up like they have messed up. That's an inside job. I just got to talk to the sisters. I told them the most precious interest they have is the sanctuary of life. The sanctuary of life is at home where we bring our newborn baby, and put that newborn baby in their hands. That's their most important responsibility, that's their more important interest. But now I'm talking to the fruit of Islam. I need some help in the men's quarters.

Let the sisters take care of the home. Let us get out here in this public and let us get a new spirit for giving truth, not just to the to the masjid, masjid is too small. Give truth to the public. Praise be to Allah.

The trouble with our relationship with the sisters is the main cause of our problems with our sisters and their problem with us. We aren’t on our job. We have become dull, almost lifeless. Disappointments and too many things happening that we are not in control of have taken our attention and our focus away.

We are like people going out in the car at night and don't have any headlights on. The headlights are working, but we are not even aware that we ought to be driving with headlights and we're just flying, running into trees, killing people, knocking down things, destroying the car, having to repair it, getting it done over and over again. We're in bad shape.

We're going to have to follow our Imam, Warrith –U- Deen Muhammad, WD Muhammad. We think, "Oh, but he's done everything, he can do for us. His job was to bring us to the Qur'an and Muhammad, prayers and peace on our prophet." Okay, my job was to bring you to the Qur'an and Muhammad the Prophet. Prayers and peace is upon him I like that, but you can't convince me of that because you had the Qur'an and you knew the world of Islam said Muhammad was the last prophet.

You knew all that, but you still were not where you had to go. Don't say, "I gave you the Qur'an." The Honorable Elijah Muhammad gave you the Qur'an. Mr., Farad gave it to the Honorable Elijah Muhammad, he gave it to us, the Qur'an. He didn't tell you one is supposed to have a Qur'an. If you didn't have one, you could have. Most of the ministers of The Honorable Elijah Muhammad they had Qur'an. All of them had to have a Qur'an. If you're a minister of the Honorable Elijah Muhammad, you have to have a Qur'an. You're a minister and don't have the Qur'an?

You take five years in F "Yes, he did his job, brother. He gave us the Qur'an and Muhammad. G-d gave us the Qur'an and sunah of the Prophet." Is that all I did for you? All my struggle, all my studies, to teach you how to come out of the maze of Mr. Fard’s language, so you could go to the Qur'an with respect for the Qur'an and Islam and sharing with you my insight that G-d blessed me with, for my labor.

You don't get something for nothing, hours and hours and days and days and years and years of labor. You play all that cheap and tell me that you won't need me anymore. I gave you the Qur'an and Muhammad the Prophet. Be ashamed of yourself. The old world of Islam gave you a picture of a man and some hadith and they gave you the Qur'an, but no insight. Your Imam gave you, but you know not when he preached, he's preaching from his insight that G-d blessed him with from the Qur'an and Muhammad's life.

I'm giving you life and you're telling me that I didn't do any more for you than the Arab world or the Islamic world or the Pakistanis did for you. They gave you a Qur'an. I'll take you to the store right now so you can get all the Qur'an you want. They've been for sale and many of them I'm giving to you as a gift. "Brother, you're a new Muslim? Alhamdulillah, take your Qur'an." "Here, take some incense some oil you a new Muslim? I'd get so many rewards for this," and he's right.

He gets so many rewards for this by the day. "No. No money. No. Put it back. Put your money back in pocket. Here, take some of these, miswack. Now you need your shoes, some sandals. Put your sandals. Now you look better? Oh, Alhamdulillah. Beautiful." Tell the brothers I'm here if they want any garments. Take it brother. Go. Take it. Go brother. Go. It's still working on you now. Take it brother. Go. Go. Go. Please brother, take it. Go. You owe me nothing, go.

They're going to lose big those who've got their designs on this community going to lose big because they're not messing with me, they are messing with history and G-d is behind that history. Praise be to Allah.

I think you should understand isn't G-d talking about the creation of the heavens and the earth, but G-d is talking about what G-d wants you to see and know, is the creation of the man. When G-d says he created the heaven and the earth, he created the sun and the moon and everything, all that narration, all that talk and discussion, has as its most important point, the creation of man.

That's why, the man that pleased him completely, the perfect man, they called Muhammad, I love his name. Both of them mean perfect and complete. The names mean perfect and complete.

This is the evolution of the man that he's making. See the making of the human family in its many numbers, is to evolve the perfect type. Adam was a perfect type, but limited in experience. He hadn't realized the fullness of his potential or his fruit. He hadn't bought all of it yet. Then he created others behind him, one after another. Then he created the last one, "Oh, wait a minute brother Imam, G-d created Adam, but not all these you're talking about?" Yes, he created e veryone of them.

G-d Allah created Muhammad last, created Muhammad lastly and he is the last and the seal of the prophets. Therefore he is a completion, G-d's completion on that model type. Now you know Prophet Muhammad he spoke of a building being built. Prayers and peace be upon him. He said, "The building only lacked one stone to be completed," and he said, "And I am that stone."

You don't know where he's coming from maybe. The Qur'an and the Prophet is a continuation of the revelation and wisdom that G-d blessed individuals and people with before his time, before the time of Muhammad, okay? I can give you that in so many words, so many evidences as they say. I have so many evidences to support that. Then what reports will they accept after this one?

The whole Qur'an is not only a new revelation, it's not only a new guidance, but it's also a report. A report is reporting on something that happened before. And then it says in this book, “The books in their corrected forms." What books? The books that came to the people before from G-d. I hear G-d has given them again in their corrected form after they lost their purity and became mis-incorrect, right?

You're like somebody picking up a text book, stay with me, I'm with you for good, and I mean it both ways. Yes, it's like you picking up a text book on trigonometry and you read the summary or the conclusion in the text book. The author writes a summary on it, on trigonometry and you're going to take the summary now and not refer to the text and think you've got the book. In order to understand the summary, you got to go read the text. Because the summary is just a reference to the text.

That's all it is, it's a reference to the text that sums up or puts right in your eyes, right away, the important thing so you can see right away the important thing. Yes, the Qur'an, that's what it is. The Qur'an is a summarization. The Qur'an is the completion. The Qur'an is a correction. The Qur'an is a discussion, a hadith, and what hadith will you set back after this? Do you all know the Qur'an is also called hadith?

A lot of you don't know that. Read Qur'an, you hear the hadith of the Prophet. Do you know that G-d also revealed that the Qur'an itself is a hadith? What is a hadith? A report. This is what G-d inspired me at this time to say to these brothers. This is what G-d has inspired me at this particular time to say to you brothers. I heard a lot of talk about you and your small circle. I want you to get in your big circle, the circle of the world of religion.

Don't be afraid to go to these people that have given up on G-d, given up on respect for religion. Don't be afraid to go to them and say, "Look, my brother, you have been disappointed in this world because the wrong people introduced G-d and religion to you. Will you follow me and come and hear something that I know will give you a new mind and G-d does not want you non-productive. That's going to give you a productive mind.

Now you're telling me ain't nobody going to listen to me and hear me and follow me if I give that kind of talk out there in the public? I know I can get people to come behind me, I used to go out in the park with my Qur'an and I used to sit down in the park on the grass, nice day, and I just read and chat. I knew somebody was going to come and say, "What is that?" And when they came, I start speaking from the mind of the son of Elijah and I saw the dead coming to life.

Yes, I did that long time ago, years ago but this mind I've got now, and you may be surprised it might attract the top people in the religious world. Yes, you might be surprised. Now, getting back to the state of the world, the religious world, the Islamic world in particular, it's in bad shape, bad shape. And believe me; I know that the western world is not responsible for all the mess-up that I'm looking at. I know that they have forgotten to read, they've forgotten how to read the Qur'an, the life of Muhammad, and they’ve forgotten how to read.

You know you can read a piece of material, you can see a movie that's a story in progression, the movie that's giving us something that has a beginning, a middle and a ending. And if you sit and watch that movie and don't give the attention to try to find what is this movie about? You'll see that whole movie and go from that movie and won't be able to tell people anything about that movie. "Oh yes man, I saw it but I don't know man, I can't make any sense of it."

The same thing applies for a book especially the Qur'an. To make sense of it, you have to know and most importantly, what most importantly is it talking about? What is its main importance? What is its main focus? What is its main interest? And I repeat, is getting a man to become aware of the value of him as an intellect created by G-d. G-d created our intellect. Intellect, you know what intellect means? Intellect means your mind that has the power to reason, to understand, to want to know, to choose between sense and nonsense, etcetera. That's your intellect.

Your intellect is also that body of life that engages everything, everything that it comes in contact with. The intellect will look at the sky and engage at the sky. It will look at anything, look at a leaf and engage a leaf, that's the intellect. That body of life in you that will engage everything including yourself, it'll engage your hand, study your hand. Yes, He made that for the world. Allah the Most High. He made the human intellect for the world, for the material world, everything in it including yourself and your material make-up.

He made the intellect for the world and He made the world for the intellect. The world is going to become a new world; it's going to show things that it possessed, that were not yet revealed. Isn't that beautiful and wonderful? G-d is revealing the intellect He created to his consciousness and then when it become conscious, it's conscious of its value in this world he made, it then engages the world, like a man engages a beautiful woman and is going to plow her to reproduce. Then the world itself starts to produce things that were not even known that the world had produced.

The bird thought it was the wonder of the air, now here comes the 747. The eagle thought it could fly high, now there go the Saturn Rocket, shooting out even beyond the gravity of the earth, land on another object in the sky, a object that did nothing but mystify the generations in the olden days. It was a object they thought was a living being, they called them angels, lights, angels. They didn't even know they were solid masses akin to the earth and their essential nature and elements, et cetera.

They didn't know that, but in time, G-d brought their intellect to know these things and then the world becomes a more productive world. The world becomes a new world with new things, new creation, and new wonders. The birds are out flown by man. Fish outswam by man. They think they can go deep; man makes the submarines go and test the bottom of the ocean. The intellect, brothers, that's what G-d wants you to see and who had the intellect before? Shaytan. Satan or Shaytan but he became arrogant, arrogant in his intellect and were cast down. So don't fear the intellect, fear to disobey G-d. Praise is to Allah.

My interest has been before and now to turn you all on to the common possession that G-d gave all human beings and that's the intellect, the intelligent mind, to turn you on to it so you can benefit from the creation and rise up to the place that G-d wants you in. Now, don't you know if you didn’t deserve the top places in civilization in Africa, after the world using us and abusing us like it did, those who hold faith keep the faith in G-d, you are deserving of it today, you deserve the highest places in any civilization. Thank you.

I'll be back. You're going to have 30 minutes at least for questions, maybe more.

[00:31:42] [END