### 07-19-2003

### IWDM Study Library

# Mid-Atlantic Address

### By Imam W. Deen Mohammed

0:00:01 Imam W. Deen Mohammed: Bismillah irrahman nirraheem. Al-hamdulillahi wa salat wa salaam wa ala rasulihi Kareem salla Allahi was-salaam wa-baad. We praise G'd, and we pray the prayer and the peace be upon his messenger, most generous messenger, Muhammed. We greet him with the salutation "sallallahu alaihi wasallam" the prayers and the "peace be upon him", and what follows of their traditional salute, or salutation. Ayuhal muslimoona As salaam alaikum rahmatullahi wa barakatuh. Dear believers, Muslims, peace be upon you, and the mercy and blessings of G'd. Let me have a few words before giving the substance here, just to set the stage for this. This, I believe, will be the last address that I'll be making to the Muslim community, separating the genders, males and females. Unless sometime in the future, distant future maybe, I mean like two, three years from now maybe, there'll be a need to do it again. But this will be the last in a series of addresses that I have been giving to you separately. It is definitely for the members of the ASM, the American Society of Muslims.

0:02:13 IWDM: As you know, we changed the name from Muslim American Society to American Society of Muslims. And that was because that we didn't have that name registered, and another group did. And that group is in trouble now in the eyes of the public. They're not getting such a good picture or not getting such a good report or image. They're getting a bad name. So Allah blessed us to not have that name. And at the time when we were discussing the problem with them, I was thinking that they, in fact, they do have very beautiful members, good brothers among them. But it only takes, as old folks used to say, it only takes one bad apple to spoil the basket, and I don't know, they must have more than one bad apple. But anyway, I think Allah that the press is not confusing us with them.

0:03:18 IWDM: What I've seen so far, is keeping us clear, and not making any mention of us at all. And this is for Muslims who identify with our history in America; those who experienced or lived part of their history, or all of their history; part of it with the Honorable Elijah Muhammed, or under his leadership, and the rest of it since I became the leader. And that was in 1975, February convention time, Nation of Islam convention, February 1975. It's for you... I'm not saying that others can't benefit. I believe even a non-Muslim, Christian, or anybody, could sit here and benefit greatly from hearing what I am going to say, they could benefit a lot. But it's not for them. It's not for you if you identify as a Muslim with the rest of the Muslims of the world, but you don't strongly identify with our history in America; it's not for you.

0:05:09 IWDM: You're welcome to be here if you're a Muslim, and you belong to this association of ours, the American Society of Muslims; you're welcome to be here, but it's not for you. It's for those who strongly identify with our history in America, beginning with Mr. Fard, called our savior back then. And, by the way, the Honorable Elijah Muhammed, when he put me out of the Nation of Islam for not accepting him as a G'd, Mr. Fard that is, he said, "Son, how can you reject our savior, when you know your father, the bad life that I was living, a drunk in the streets, shamed, during the depression, couldn't even come home to my

family, ashamed to face my wife and my children, and how he came and changed all that, and now you are benefiting from that." That's what he told me, and he was correct in everything he said. My reply to him was this, I said, "Daddy, I know he's your savior, and I respect that." He said, "He's your savior too."

[Laughter]

0:06:45 IWDM: I didn't say anything to that, but I just used a bit of child psychology. I said, "Well, Daddy," I said, "I know he's your savior," I said, "and I can more easily accept you as my savior because I know you, you know him." And it worked, because I'm still here. If it didn't work, I wouldn't be here.

[Laughter]

0:07:21 IWDM: Yeah, my father and I said, that and he looked at me like he never looked at me before. Looked like he was seeing something he'd never seen before in me. And he couldn't admit it, but I touched the sore spot, the tender spot when I said that to him. He later admitted to me, "Son, a lot of what our savior taught us, we were misunderstanding it." He said, "that Yakub's history is talking about now, not something that happened in the past." That's what he told me. Yeah. I wasn't the only one he shared that with, he shared that with some of his ministers too. I heard him share it with them at another time. He told them, "Brothers, a lot of this we don't understand it, that's taking about now." So history like that is very valuable. This is a very valuable and precious history. Wise people, very wise people in scripture, wise in the study of human society, how societies evolve, how they grow into bigger and better communities or societies, they would be fascinated to hear this what I'm giving you, and just the hints that I'm giving you, there's a hint of what happened to our lives. They would be so fascinated to listen to it.

0:09:08 IWDM: I read a report recently--his is all necessary to get you to appreciate more of what I'm going to give you here today. I read in the Wall Street Journal, now, if Malcolm was here, and we mentioned Wall Street Journal, New York Times, he would tell you those papers... No, New York times, sorry. That's where I read this article. Wall Street Journal, New York Times is America's most reliable papers. Well, I don't know about reliable, but most respected papers. I'll put it that way; most respected news papers. For some of these small towns, I think their papers are more reliable. [chuckle] I've been to some small towns and they're pretty straight. When they report, they're pretty straight and they keep the paper pretty decent. Not to say that these great newspapers like New York Times and Wall Street Journal are not that, I'm not implying that at all, but I have a lot of respect for the Wall Street Journal and the New York Times.

0:10:17 IWDM: But anyway, the article was really on the documentary that showed recently on television, "Inheritors of Faith". And if I recall correctly, it came in five parts, and most of it was not on us. But the last part was on us. Isn't that something that closed it out on us? And they didn't call me Wallace D. Mohammed, they called me Warith Deen Mohammed, inheritor of the faith. So here they presented our leader, our Imam, Warith Deen Muhammed. They presented him in the fifth part, the last part of the series, and presented him with the title name. That's the title name, inheritors of the faith, and it showed that this person, his name is that, inheritor of the faith. The wise in scripture, and the wise in the nature of society, the growth and nature of society, they will know right away what that series or documentary was saying. That documentary was saying, for the benefit of you who don't know and maybe you will never know, that documentary was saying, Muslims are brought over to America, and enslaved along with others who were not Muslim.

0:12:07 IWDM: And now these people have trusted G'd, and faith have brought them to be reconnected again with the religion that they lost because of the separation from their country, and their people, and their culture, et cetera. And it is this man that has inherited the faith. That's exactly what they're saying. That's exactly what that documentary is saying, that this man has inherited the faith. Now let me tell you, speaking to my faithful supporters who don't distrust me, who are not suspicious of me at all, who have their ears open to hear me, not to get something to use against me, I'm speaking to you, this is for you. That documentary is also saying that this man is the one that G'd is with more than any other of the African-American leaders, more than any others in the whole history of this people in America, G'd is with this man, he has inherited the faith of his ancestors. And he's not just a leader for Muslims, but a leader for people. That's what they're saying.

0:13:48 IWDM: Allahu Akbar.

0:13:50 IWDM: The young lady worked hard. She's African-American young lady, looked like she was just maybe second year of college maybe. She could have been older. She could have been older. You get older, then everybody look like a baby to you after a while; you get so old. So she could have been older, but she looked like she, maybe second year of college or maybe just finishing

college. She worked hard, she did hours and hours of interviewing me, and not on one occasion, several occasions, she came back and back and she said, "Well, I have to come back again. I have to come back. Can you just spare me some more time?" "Yes, I can." Because I saw her interest, and I know I value our history, and I know that as often as we get a chance to have it documented, or to have it put in books, or put in print, so that it will outlive us and those to come behind us will have it to read and benefit from it, then I want to take advantage of that time, that chance, that opportunity, I don't want to miss such an opportunity. So I make myself available, and to me, that's a good way of spending my time.

0:15:09 IWDM: I'm not wasting my time, I'm spending my time. That's a real good way of spending my time. It's valuable to us now and in the future. And it's a shame to say this because... Well, then it is not a shame-- you know that the Honorable Elijah Muhammed did not attract the educated people. He attracted the uneducated, but good people, sincere people, innocent people, people that had been confused in this world and this world will confuse you, and just couldn't believe in this world anymore. And the Honorable Elijah Muhammed presented something from another world, a different world, different with that that they had been told by the white authority, they grabbed it and they believed it was from G'd, and that's why they stayed with it. They were sincere, and they stayed with it. But getting back to the point, most of his following were not educated. I remember when we felt real proud to know that there was someone that had some college education join the Nation of Islam. That was after I had already graduated from high school when I learned that.

0:16:31 IWDM: I can't recall exactly who the first one was, but I believe the first one, that I know of to have a doctorate degree in the following of the Honorable Elijah Muhammed was Dr. Lonnie Shabazz from Washington DC. Yes. Maybe Dr. Salaam, who was a dentist, maybe they came in around the same time, I don't know, but I think Lonnie Shabazz was before him, came in earlier. Yes. And the head of the school, when I was a high school student, was Brother James Shabazz. And Brother James Shabazz was only a high school student; he never had any college education. So the head of our school had no college education, just a high school graduate himself, but a very excellent teacher, very devoted, excellent teacher. And I used to think about that and I say, "Well, Master Fard, he show you some masterful psychology on us." Calling us the University of Islam, and we didn't even have a college teacher with any college education, form of education on a college level, teaching the high school.

0:18:00 IWDM: I used to think about that and I said, "He was some kind of man." He really could stretch it and get results. Until I did some reading on the history of the founding of African-American colleges. And most of them had no college man over those institutions. They were not college graduates themselves, but they started colleges, and did a great work. So that seems to go for practically everything that Fard did that seemed like he was doing it first.

0:18:36 IWDM: He wasn't doing it first. He just found in history. He studied; the man was very wise. He studied what had already occurred in our people. And he just took it out and he used it in such a powerful way to empower us, make us feel strong and valuable and powerful. He did a masterful job, there's no doubt about it. Even calling the white man a devil, we think, "Oh Master Fard, he told us the white man was the devil." No, it was a slave that associated the white people with devils, named Julia, long before Master Fard ever came. She's told--it's written in a book, that she said, "You all look like G'd in the face." Now, what did she mean by that? They gave her the picture of Jesus Christ and said that was G'd. And she was saying, "You all look like him in your face, but you're the devil in your hearts." That's what she said about them, "You're the devils in your heart."

0:19:44 IWDM: But, she's not the only one. When you listen to what Frederick Douglass said, listen to what Frederick Douglas said, he said, "You all claim Jesus, you claim to be Christians and claim Jesus Christ, but your behavior is such that would shame a nation of savages." That's what Frederick Douglass said. See, so Mr. Fard wasn't the first one to attack the credits of white folks. No. Others had attacked those credits. And I can go on more. The big preacher, Father Divine, when he said, Father Divine, wasn't he saying he was G'd? Father Divine. Divine is G'd. Anything divine is godly, isn't it? [chuckle]

0:20:35 IWDM: You can use it very loosely, and it won't mean G'd, you know? But if you use it seriously, it's supposed to mean G'd. And he was using it very seriously. And he told his following that if you want to see Jesus, look at me. That's what he told his followers. And this was before Mr. Fard introduced his teachings. So when you study exactly... See, when you... Without even being trained, my own intelligence, the Honorable Elijah Muhammed and Clara Muhammed, the leaders of the Nation of Islam that were associated with me and my family, who became so close to us they were like uncles or aunts to us, very close to us, that environment that I was in, including my own family; my sisters, older sisters and brothers and other relatives in the family, they gave me a kind of circumstance or an environment that made me a very special guy. Yes.

0:21:46 IWDM: See, you are the product of your environment; you are the product of your environment. I don't care who it is you're talking about. Imam here, to my left, Imam, Yusuf Salim before he came to the Nation of Islam, if we want to know what produced

him, we have to study his environment; his parents, the house that he was raised up in, where he lived. But not only that, everything close to him; his close friends, the involvements that he had that was close to his life, when you study all that, then you'll understand what produced Yusuf Salim, the man that was not Yusuf Salim but Joseph something. Don't try to tell me, that is okay.

[Laughter]

0:22:32 IWDM: Joseph, something, before he joined the Nation of Islam. If you want to know what accounts for the man that he is now, you have to know that, and in addition, you have to know what has impacted his life since he became a member of the Nation of

Islam, and now with us. If you can do that, you can write his blueprint. You can draw a blueprint to reproduce him again, you have a pattern on him. Well, without me going to a higher institution to learn this, this is just naturally in my mind. And because of the circumstances I was put in, to make me think a certain way. So, I was able to go back and do research. I studied that time that Mr. Fard came in, and I studied what he taught. And I made the connection for what he taught, and what was happening in his time.

0:23:40 IWDM: And that caused me to really see him. I think nobody in this community, then and now, know Mr. W.D. Fard or Mr. Fard Muhammed like I know him. Nobody... No, sir, no, sir, you don't know him. But G'd has revealed him to me. I know him. G'd has guided me to what will make me know him, and G'd has also made me understand things that he said and did that helped me to know

him. I know him. I know him very, very well. And he did a masterful job, and we don't want to play down the importance of his work. But we want to preserve and respect the importance of his work. And they accuse me of being the one that did away with everything, but if you read what these learned people are saying, quoting me and talking about me, and giving it to the public, the general public, like in the New York Times and in other publications, there's a magazine coming out soon, there's a magazine produced, I'm told, mainly for bookstores, it might be in Borders, which is easily as... You can get it from there easy, it's very... But it's not out yet. It's called "I and the World". I, just like I myself, "I and the World".

0:25:26 IWDM: And this writer is sharing with the readers, the public, the important things that have happened in my life to shape me and make me the person I am. If you do a worthy work and you remain sincere, you don't have to worry about it, being preserved. G'd will preserve it. Allah, most high, will have it preserved. And I knew that as long as we just stayed within the walls of the temple or the mosque, or Masjid and did our work just among ourselves, we wouldn't be protecting it for the future, because the history of our people tells us that we keep things too privately, and our children go out and they leave us with nobody to inherit it. Leaders sometimes go back or go in the streets, just give it up. Nobody valuing it enough to preserve it for generations to come. So I feel that the best way to protect us from that, being in a situation like that in the future, was for me to take my ministry out of the Nation of Islam, and that's what I did.

0:27:12 IWDM: I established my own ministry out of the Nation of Islam. And right now I'm established outside of ASM, though, I'm a spiritual leader for ASM. My ministry is separate from ASM, WDM Ministry, or the Mosque Cares office, which is a legal name now for the Mosque Cares office. It's separate. It's on its own. It's a separate legal entity. So G'd is saving our good works, and preserving it for generations to come. But at the same time, I've been working with you all too, pressuring you all to take it serious and to not trust your history to writers that are not you, not one of you. You haven't done anything yet, but I think you'll do something before I'm gone. I hope [chuckle] that I'll be able to read it. I may be so old and blind, I can't even read

it. I may have to say, "Read it to me, brother." [Chuckle] I don't expect to live that long, though. I don't think I'd get that decrepit. I think I'll just stop eating and die. No, I like life. I don't like to hang around.

0:28:48 IWDM: It's wonderful to see your faces, and you're beautiful, good people, that will give your all for G'd's sake. I know you will, and that's why G'd has chosen you. Yup. I heard that the... In fact, I heard it from my father, but I heard it from others too, that Mr. Fard was once commenting on my father, and he didn't call him Elijah, he called him Kareem. Although, he gave him the name, pardon me, Elijah Muhammed later. But when he first gave him... The first name he gave my father was Elijah Kareem. And my father learned that he had given Kalot Muhammed, that's my father's brother; he's passed; both of them have gone now, maybe... May G'd give them paradise. That he learned that his brother had been given the name Kareem, Kalot Kareem I mean Kalot Muhammed, and he was given the name Elijah Kareem.

0:30:01 IWDM: So he came to Mr. Fard and he told him that. So, Mr. Fard, against his own desire, accepted to give my father also the name Muhammed. He loved the name Kareem for my father. Kareem means... Muhammed is the greatest name for a human being. I don't know of any name greater, 'cause the best model for human life is Muhammed, you know is the greatest name for a human being, I don't know of any name greater because the best model for human life is Muhammed the prophet. His name... It's because it's his name, you know? But, he liked the name Kareem for my father, because my father was a very generous man, and I know that to be so. My father would give money to brothers and sisters working with him, but he also gave money to those that he didn't even know, if he knew that they needed to be helped. And he would also give to Christians, which I had some knowledge of it, but it wasn't until they started questioning me about the monies, the funds in the Nation of Islam, and my father passed. This is lawyers questioning, and trying to settle the problem with the Internal Revenue Department. The federal government was charging us with commingling funds, mixing business and not-for-profit, or religious monies together. And we were doing that. They were doing that. We were doing that, I guess. So, anyway...

0:31:50 IWDM: This attorney said, "Your father didn't just give to Muslims," he said, "he gave to Christians." Saying all the Christians he gave to were not his relatives. See, these outsiders, when they come in, they'll find things out that you don't even know. Yes. When they go and do their search, legal search, they find things out that we didn't even know. So when he said it, I don't know what he thought it was going to do to me. I don't know if he thought it was going to make me feel bad or something. It made me feel good. I was happy to know that my father did that, because that's the kind of heart I have. I'll give to anybody. I give... Don't give to a person because they're my relative or because they believe like I believe. I give to the person because I think they need help and I should give them help. That's the reason, main reason that I give help to somebody. So I was happy to know that my father did that, cared about non-Muslim and cared about Christians who were not even his relatives, too. That made me like him even more. Yes, so these things we need to be aware of, and we need to value this history of ours, and we need to appreciate the good fortune that has manifest in this history.

0:33:15 IWDM: Good fortune, as is brought out by the Inheritors of the Faith, that documentary, the good fortune, that here is a people that were told that they once were Muslims when they were in their own land, and then they were brought to this land, and there's a lot of support for that. Africa didn't just become a Muslim land. When we were brought into slavery, Islam had already spread into Africa. It was very popular in Africa; Islam was very popular in Africa; Egypt, strong Islamic country. Sudan had become a strong Islamic country. And the Niger area strongly Islamic, and many other places. So Africa had already become a very strong population of people who identified themselves as Muslims with Islam, with the religion of Islam. So, it is not surprising that many of the slaves were the children of Muslim parents.

0:34:38 IWDM: Now, the hope of these people to have their own religion has been answered. And now in America, the children of those parents are back with their religion. Now, I know some of you, perhaps, didn't come from Islam, but I believe most of you did. I believe it's your own nature, your gene memory. See, we forget, but the soul does not forget. And you inherit your soul from your parents, and those parents inherit the soul from the parents before. The soul does not forget. Your mind forgets, but the soul does not forget. And when the soul finds what it wants, it's pleased. And I've heard many of you say, explaining how you accept, why you've accepted Islam. You have said that you felt so good; it made you feel so good. For the first time, you just felt so good inside. That's what I heard you saying, you see? So that's your witness. That's your witness. That's the soul in you bearing witness that I have come to home again. I lost home, but now I'm at home again. And you didn't understand everything. Who did?

0:36:01 IWDM: And don't think those parents understood everything. If they did, religion wouldn't be in such a bad shape over in Africa right now. So they want the wisest people on earth. They didn't know everything. They were not understanding everything. So don't think you're supposed to understand everything. But your heart and soul is right. And when your heart and soul is right, then G'd will give you that that brings peace and rest, and happiness to your heart and soul. And that's what G'd have done. For us, Allah most high has connected us back with the Qur'an, and with his religion that he revealed to Muhammed, their last book to the world, and the Qur'an, is Al Islam or Islam, we have become connected with it again, and our soul knows that it's back home. Yes, I know mine's is and I know it's true for most of you. Your soul knows that it's at home, and you don't want to go anywhere else. And I hope you will be pleased with this arrangement that we have made, where I'm addressing all of you together right now.

0:37:40 IWDM: Now, let me come to the meat of my presentation to you jointly, males and females. I have been pressing upon you to see yourselves in a more important picture, and in a more important light. I know, I don't believe in guess... No, I'm not guessing; I'm not believing without knowledge, or without know. I know that no matter what persons or what events affected our lives to make us captives on these shores, on this continent, slaves, and to bring us from that condition to where we are today, not just

Muslims, but also Christians, like the honorable, decent, sincere Christians leaders we have in the church for the Christian African-Americans, like Colin Powell, and many others in government we have; like Oprah Winfrey in television, and so many more in the public eye, males and females, I know that no matter what events took place, and no matter who were the leaders; Dr. Martin Luther King, Mr. Fard, and the Honorable Elijah Muhammed, and many others, I don't care who were the leaders, or what the events were; slavery, Jim Crow, integration, you just name it, those things did not, of themselves, determine our lives, and how we were to turn out, how the finished product would look, how we will be, when all this bad time is over.

0:40:24 IWDM: None of those things determined that. The will of G'd determined that. Allah, the G'd, the creator of everything, determined that. This was not just some accidental thing that happened. It has a plan. And we see the divine hand or control of G'd on it. Yes, control of G'd is on it. I know that. I know that well as I know anything in my life, I know that.

0:41:05 IWDM: All right? I know it so much so, that as I told my brother recently, I said, "Brother... “I didn't say brother, I called him by his name, but I don't want you to know his name. I said, "I've never been afraid of anything, not human, or un-human, not anything, more than I am afraid of G'd,". That's what I told him. I said, "If I thought right now, that Allah wanted me to go against the President, I'd be going against the President. I'm not afraid." I didn't think he understood exactly what I was saying, so I added this, I said, "If the government of the United States was clear in my mind, something that G'd, Allah, want me to go against," I say I'd be going against the government of the United States.

0:42:16 IWDM: And that's the honest to goodness truth. I do what I know G'd wants me to do. And I fear nothing behind that. Not that I don't think I... I know I can be killed. I can get worse than death, something... Sometimes living is worse than death. It can make you live so miserably until you wish you were dead. But, I know myself. And if I know that G'd wants something of me, that's what I'm going to do. I don't care what the consequences are. I don't care what the consequences are. I don't care what the consequences are. So I know I didn't make myself. I didn't make myself like this. G'd made me like this. Yes, Allah, made me like this. And I'm not the only one that Allah has worked with to make them the persons they are. There are many more, and a lot of them are not Muslim. They're African-American Christians. But Allah, the G'd... Only one G'd... There are no G'd but the one G'd. La ilaha illallah. No G'd but the one G'd.

0:43:33 IWDM: Now...

0:43:42 IWDM: When you read in the Bible the history of the children of Israel, the Jews, you read how their life starts in

captivity.

0:44:02 IWDM: Really, well, they say that life starts with Abraham. And Abraham was before, Moses, before Moses, Abraham. But if you study Abraham himself, Abraham was a son of a ruler of his society or his people, his nation. And Abraham disagreed with his father. Even when he was a boy, he didn't believe in the idols. And Abraham was, what you might call, banished. He was put out of his father's society or government. And he had to go find a place to start his life. That's Abraham. So if that's... If Abraham is the beginning of the Jew, then their start is what I said it was. Their start is the start of a people in captivity, or people rejected, or people without a home, people without a land.

0:45:43 IWDM: Though, the story of the Jew is the story of a people who began as wanderers...

0:45:57 IWDM: And as people who are not established, but searching, seeking, trying to find a way to establish their life.

0:46:18 IWDM: Now, when you look at our reality, because there's just history from people who wrote their own story, who told their own story. We can't support what the Jews have for their history with what is actually in history. It's not in history. It's not in history. It's only in their story of themselves, alright?

0:46:58 IWDM: Now when you look at us, history says our people sold us into slavery. History says slave traders went over there and bought us. History says slave traders went over there and raided helpless villages and stole people, and brought them aboard the ships. So history tells us how we came to America; a history, not written by us, written by others. And since we've been on this continent, history tells us of our sorrowful, painful life in slavery, and how the abuses continued after the emancipation; lynching by the Klan people, segregation, et cetera.

0:48:04 IWDM: And history brings us up to the present time, where we have one acceptance with the help of non-African-Americans, from different faiths, mostly good Christians, beginning with the Quakers and a few others, and the Jews, and with other whites that were not Jews, just Christians, good Christians. With their support, where, we have come to be included now in the society, or in the citizenry of this country, and accorded the protection of the law, just like all other members of the society. Now that's a recent achievement for us. But I said, the good turn of events, the good things that have happened, when we look back at it and see the good things that have happened; we can't understand that, we can't explain that with our scholarly minds, with our history-oriented minds. We can't explain that by looking at these events, and the way that they formed and happened, without also looking to see if maybe a higher reality had something to do with this, G'd, because the design takes us back to scripture, the design on our life.

0:49:53 IWDM: What happened to form our life in the pattern that it's in, and what happened to change that pattern, change that pattern to make it better for us over the years? When we study that, and look at how it evolved, or how it developed, we have to go to scripture, because scripture gives us the most light on the darkness, or on the dark areas of our history, or our life as a people in this country. Scripture give us the most light. And, maybe when the Jews were writing... Understand this: Maybe when the Jews were writing their story, they thought they were writing their story.

0:50:51 IWDM: But who knows? G'd may have said, "With your hand, I will have you write the story of a people that's going to be brought to America, and going to demand my intervention."

0:51:10 IWDM: Yes, because the Qur'an says, "And they fabricate," meaning they do it with their own hand, and they put false stuff in there. They write false stuff. Say they fabricate it with their own hands, and say, "This is from G'd." That's what Allah says, that's in Qur'an. So, isn't that something? Wouldn't that be something to really treasure, if we could really believe? That when these people were writing their own plan for their own life, and how their own life would be put down, and how G'd would be with them, and stay with them and bring them up again. They were actually writing the story of a future people.

Audience: Takbeer

0:52:15 IWDM: Now... Allahu Akbar. Now, something fabricated, and called sacred, and from G'd, was interfered with by G'd to produce a people that when you apply it, or address their life, it's not a fabrication at all. It's the truth. It's a true story.

[Laughter]

0:53:11 IWDM: Well, believe me, believe me, I would not use G'd's name in vain, okay? Very serious, I'm very serious. Yes. So that's what I believe G'd did. I believe G'd did... G'd said, "They think they're writing their story, they think they're writing something to get the world to pity them, and to make themselves special in the eyes of the world, but I know the future that they don't know, and there will be people that will be put in these circumstances, and I will be their friend and their deliverer."

0:54:02 IWDM: Yes, that's exactly what I believe happened. Now, you'll be surprised how many Jews, I mean learned Jews, that would tell you it's not necessarily so. The things that you're liable to read in the Bible is not necessarily so. And in the Qur'an G'd missioned Muhammed to challenge it but only after the Gospel had challenged it. But Jesus in the Gospel according to the Bible Peace be on him. He said that, "If Abraham was your father, then you would love me." Now here... He's supposed to be a Jew himself now, and he's challenging his own people. And he's saying, "If Abraham was your father, you would love me." So he's saying that, Jesus Christ in the Gospel, New Testament, is telling the Jew that you have no legitimate claim to Abraham as your father. That's what he's saying, plain as day. And then here comes the Qur'an and Muhammed is inspired to say "Abraham was not a Jew. He was not a idol worshiper and he was not a Jew. Bring your proof if you got it, that he is a Jew".

0:55:39 IWDM: Now, if they could have answered it, they would have answered it long time ago. And they won't be foolish enough to tell Muhammed, the Prophet, to read the Bible. Say, "well, it's in the Bible". Because they know he knew too much that he would pull off too many covers behind that if they had brought the Bible. You know what, [Laughter], because they would be asking to be exposed even more. So they didn't come at him, they left him alone. This world is stranger than fiction. And that's what they say; the truth is stranger than fiction. Believe me; this world is stranger than fiction. You will go crazy trying to make sense of this world. Don't even try. Don't try. Yeah, don't try. In the Qur'an, Allah says this world is but Ghurur, meaning that what you're looking at is not the truth, that's not the real thing. Ghurur means what you're looking at is not the real thing. It's deceiving you. The real thing is something else, not what you're looking at.

0:57:13 IWDM: Now, let's see here. Yes. So believe with me, or don't. It's okay. I know some of you have been believing with me, and you're not going to stop. You will continue to believe with me.

[pause about 12 minutes during taping. Content is missing.]

1:09:14 IWDM: Man, in scriptural language does not mean a male who is 21 or older. It means... although, that has a connection with it. See, 21 is three times seven. Yes. And the two digits, when you add them you get three; all of the science. When Mr. Fard said mathematics is Islam, Islam is mathematics, he was talking science of numbers in religious secret knowledge. That's what he was talking, not mathematics like we understand it. Yes, so, three times seven is 21. The two digits for 21 are two and one. When you combine them, you get three. You get three. And you add the three and the seven, you get 10. And that's a special consciousness that makes you a man.

1:10:32 IWDM: Yes. When your spirit has gone the length for its development, it's developed in three stages and when you return to your spiritual dimension, which is seven, the soul, seven; when you return to that, you're a man; you're a man. When you're enlightened as to your soul, the seventh dimension, and you're enlightened as to your destiny, the journey of three miles, or three days, or whatever you work with that, just three. It is said that you're brought through three veils of darkness; that's the Qur'an, through three veils of darkness. So if you pass by three... If you go through the three veils of darkness, those three veils they become light, then you are truly enlightened as to what your purpose or destiny should be on this Earth, in this world, G'd's plan for your soul. And if you return to the innocent soul that G'd created, which is a seven, he created man on the sixth day, right?

1:12:06 IWDM: And then says... "And he established them seven firm heavens", or seven firmaments, seven firm heavens. Seven firm heavens. So, this is the soul. This is... All this is addressing the soul. So these numbers, that we take for granted. The man say you, "a male is grown at 21". Is that scientific? If it's not scientific, how did they come up with 21? That should be a question on the mind of the scholars, the thinkers. If it's not scientific, then how they come up with that figure of 21? They came up with it from knowledge, secret knowledge about the soul. That's where they come up with the thought, secret knowledge about the soul. How come a woman is grown at 18? Is that scientific? When she's having a baby at 12 sometime; sometimes nine-years-old? So, what do they mean about 18, and then she's a woman? It's symbolic. They're coming from religious secret knowledge that she's 18. 18 is three times six.

1:13:38 IWDM: Three times six is 18. Now, are they talking about sister? And even when they're talking about 21, they're talking about me singling myself, or are they talking about the male principle in the rule of society? And when they're talking about the woman, she's 18, and she's woman, are they talking really about the person in each individual one of you, each individual one? No, they are talking about the female principle operating in the rule in society.

1:14:16 IWDM: And the female principle is like the womb of the individual woman. The individual woman, she has in her body accommodation for new life.

1:14:36 IWDM: Not always to say the womb, but in her body is accommodation for new life. She becomes impregnated with the germ of life, and her body is made by G'd to protect that life, and see that that life comes through its full development before as a person, before it is delivered into the world, or into our environment of people. Yes. So, this takes nine months, normally. It's nine months, isn't it? But why is the six? The six is because this is a life that's higher than the five senses. The body, the physical body has five senses. This is a life inside of the body that has a higher purpose than the body itself. The five senses are going to become the servant of the sixth one.

1:15:57 IWDM: And the sixth one is the human being. But a human being is not to be seen, just as a living thing. The human being is to be seen as a social thing, a social life, a social creature. This is a social creature, six, six, a social creature. So, the physical creature: Five. The social creature: the sixth principle. This child has to be brought out from the mother, from the body that's five, and connected with a social environment. That's the sixth. That's the sixth. This is all made clear in scripture, Qur'an. It’s made in the Bible even before Qur'an, and made clear in the Qur'an. This is all made clear. But it takes me too much time to go over all that, so we're making it short as possible. So, this is the sixth principle. So the woman, a woman is grown, when she has become social in her bodily behavior, social in her mental behavior, and social, in her spiritual light.

1:17:24 IWDM: Then she is a woman. She's 18. And if you add the two digits, six and one, you get seven. So when she gets to that social development, she is reconnected with her soul, her real soul. Think about that. Many females in this society, especially today, they're only social in their physical body. They don't think socially, and they certainly don't have a spirit to live for the social establishment. No. They don't have it; not only females, the males, too. More females have lost it than the males. We have lost that. So when we think of women, we should think of social life, the social life. When we think of man, we should think of the spiritual life, the spiritual life; seven, the spiritual life, the soul. How come a man is identified with seven and a woman identified with six? Because having to go out from the house and face the dangers of the world have made that man cry out to G'd in a different way than the woman cries out to G'd.

1:19:11 IWDM: Woman cries out to G'd all the time. Man cries out to G'd seldom, but when he cries, his cry is so loud it reaches the Heavens. [Laughter] He got some pain on him. Fear, he faces more fear than the woman. Over the history of his evolution, he's had to face more fears, more dangers, more everything than the woman; more mysteries, more darkness that he couldn't penetrate, et cetera. So the result of this has formed him differently from the woman in terms of his soul. So he is more soul than the woman. You have never heard the expression "soul sister" hardly. I think you've heard it a few times, but "soul brother" is very popular. Is that right? Soul brother! Yeah. That's all these brothers got is soul.

[Laughter]

1:20:27 IWDM: Yeah, it's like invisible creatures.

[Laughter]

1:20:35 IWDM: We need you sisters to put some flesh on them, give them some flesh. Give their soul, some material. Now, Yes. So much for that. Getting back to the properties of the soul, fujur and taqwa; taqwa is respect or regardfulness, very serious or sacred respect of regardfulness: Taqwa. And fujur, is defective perception, defective perception. The defective perception that G'd creates us with has the natural urge, a hunger in it to perfect perception. G'd, he left us with a defective perception to create a hunger in the soul for perfect perception. And the promise is that every eye shall see. That's the promise. You don't see now, but G'd promises that every eye shall see. That's the Bible. And the Qur'an says that you shall see too. AAayna alyaqeeni. You shall see with certain sight, or certain perception, AAayna alyaqeeni. It'll be certain, it'll be perfect. You won't have no doubts that you're seeing correctly. You will know for sure that you're seeing correctly. That's what Allah promised in Qur'an, AAayna alyaqeeni.

1:22:13 IWDM: Yes, so these are the two natures in the soul. Now look, the Qur'an, Allah says that he created you zaujaan in pairs. He created you in pairs. And it is clear in the Qur'an that man is formed of a duality, of a duality. Now, if we perceive the identity of a human life, we say man now, we mean man and woman, we perceive the identity of a human life to be a mysterious core in life, a mysterious core or soul, a mysterious core needing, having this natural appetite, the need to respect things that are due respect, and to grow in knowledge, and to grow in knowledge. These are the two essential needs in the soul. To grow in respect for the things that need and whoever does not spent on his soul, or causes his soul to grow. He's lost, you see. So these are the two needs in the soul: The need to grow in respect for that that is established, worthy of my respect. G'd first, and my parents and close relatives, and also fire that needs a whole discussion by itself, it is not just talking about literal fire.

[15 minute pause in the taping, content is apparently missing]

1:37:52 IWDM: (Indecipherable content) is education. Now we get the education. With the education, then we have to study the dangers for knowledge, for the misuse of knowledge. And the cleverness of enlightened or educated men, their cleverness, and we have to have protection against the cleverness of the deceitful person who may cause big trouble in the society. And every now and then they will do something too, to say we have to have checks on this, checks on this. So then you have to establish a higher form of decency that you just can't call moral rules. It requires a bigger word that involves intelligent, enlightened thinking along with moral sensitivity, and that's ethics, the ethical life. So then the ethical life, that's the fourth one there. And men just didn't require ethical rules. As I said, it went back to Ethiopia, long time in Africa, under certain great rulers, they had already evolved their society to ethical conduct. And they're not the only ones in ancient times.

1:39:21 IWDM: Now we come to the Taqwa, the soul again, and looking at the soul again, and we see that G'd has ordered the soul in this way, and G'd, by ordering the soul in this way, has decided for us, that we must evolve into a mind to accept responsibility for our own life, and for the life of society, at least for our share of that responsibility for the life of society. And we must understand that when we inherit responsibility... And responsibility is inherited. When G'd created man, he charged him with certain duties, certain responsibilities. So, responsibility is inherited, and with responsibility comes authority.

1:40:33 IWDM: Now, I don't know that we wouldn't be separating responsibility from authority if we were not influenced or manipulated to do that. Yes! Those who want to take advantage of us will teach us responsibility, but will not tell us that you can't be responsible without authority. You have a responsibility to stop at a red light, don't you? You don't have the authority to change the red light, do you? And make it come on when you want and go off when you want. So regarding the stop light, you just have responsibility, no authority. But regarding your own behavior, you have responsibility and authority. You have responsibility to obey those stop lights, and you have authority to make yourself do it. Yes! They give it a responsibility, now you have to establish your own self as authority to protect that responsibility. So you go there and something you say, "Oh, there is no car... there is nothing coming, go on through that red light." You need to establish in yourself, Wallace, an authority.

1:42:00 IWDM: Soon as that come up in Wallace's mind, Wallace said, "Uh-uh, you can't do that. You make that light change." That's the authority, right? That's the authority in the body, the authority in the body that is saying, "You have a responsibility to stop and no you cannot escape this responsibility, the light is still red, stop, stay stop until the light turns green." That's authority. To have responsibility, the man has a responsibility to take care of his family, to go out and provide for his family. You're going to give me responsibility and take away authority? G'd gave me responsibility, but with responsibility, he also gave me authority. So you say I'm responsible to go out and work and take care of my family. Well, I want also authority. So that mean if you can't supply me with a job, I have a right to go and find a way to earn my living some other way.

1:43:08 IWDM: Authority, right? I have this responsibility; I have to find a way to do it. If you're going to show me a way to do it, or you're going to provide an opening for me somewhere where I can be employed to take care of my family, I have this responsibility, and I am the authority for this responsibility. You can't separate the two; responsibility and authority go together. Alright, so understand that man has not been created just for responsibility. Man has been created for authority, and not one man, every man, and yes, sister, every woman. Every human being has been created for responsibility and authority. Now, where we fail as a people is that we do not accept authority.

1:44:08 IWDM: We always want to pass the buck and make somebody else responsible for our shortcomings when it comes to accepting our responsibility. "Well, yeah, well I know I'm supposed to be responsible for this, but what can I do, man?"

[Laughter]

1:44:29 IWDM: And usually we let them get away with just that. "Well, what can I do, man?" Don't let them get away with that. He doesn’t have anything to come back on. That's his last, thing, he just pulled his last card when he said, "Well, what can I do, man?" He figuring you don’t have anything to tell him, that you can't tell him anything. Don't let him get by with it. No. Say, what can you do? You can accept authority. Get you a pail and a squeegee, and some vinegar or something, and go out and look for dirty windows in your neighborhood, and wash some windows and bring that money back home to the tired sister, to your wife and the mother of your children. Don't say “you ain't got no job.” You go out there and find some work. There's plenty work out there. There is never a time when there is no work out there.

1:45:27 IWDM: Now, if we were driven by authority, if we would accept that we had authority, you can't pass the buck when you accept you're the authority, then you can't be passing the buck. If we accept we're the authority, we will not neglect our responsibility like we do. With responsibility there has to come authority. So when Allah says, "I am making a Khalifah in the earth." Allah is not just saying he's making a responsible creature in the earth, Allah is saying that "I am giving responsibility to a creature, and I am giving authority to that creature. I am authorizing that creature."

1:46:30 IWDM: So all of us are authorized to be responsible for human life, beginning with our own, in society. This is your natural inheritance. The soul then is a very valuable, precious, the most valuable and most precious property we have is our soul, and it is an energy source. It might be the greatest energy source man has, the human soul. The wise inheriting knowledge of the soul are very, very wise in the knowledge of the soul. They have inherited this knowledge over thousands and thousands of years, they've inherited the knowledge. And they're very wise, as I said. So those with wisdom know that the soul is explorable. You can explore it. Now, when you... we said that the world is Ghurur. The world is deception, meaning what you see is not the real thing, it is not the real meaning. Now, when you look at the world, and you see the sun, don't look at it with your eyes; it hurts the eyes, but you know it's there. The sun, for this knowledge that I'm sharing with you now, don't ever think of the sun anymore, as the sun up there, that makes the day come tomorrow, and we hope will shine and not be too hot. Don't think of that sun. From now on, think of the urge in your soul to light not only your life, but give light to the world. The urge in your own soul, to not just shine light on your own little private life, but also to give light to the whole world.

1:49:20 IWDM: Sun gives light to the whole earth, to all of us, the whole world, our whole world, the world of mankind. Think of that sun then as a symbol representing in religious language, the need in your soul to light up your life and to light the life of the world up, just put life on the whole world, on the life of the whole world. And to understand that it is explorable, explorable means that I can study it, and I can make progress in the study of it, and I can learn the unknown in it. I can discover the unknown in it. Just like man with his intelligence, has used the sunlight shining on the world, the objective world we see, the earth, and he have used it to travel the rivers and the oceans and explore it and find all these great treasures and bring them back home for the enrichment of human life in society.

1:50:44 IWDM: Now, understand that the real important exploration is the exploration of your own soul. Have patience, be patient. The main course is not yet served. Now, explorable; but it's also explorable. Where there are resources, where there are valuable things and when our soul have been explored and exploited more than the soul of any other people. Do you think when they put us in slavery and limit our travel to working for the master and going back home and go to sleep, you think they'd had you locked up just to study your body or to use your body? No! While they had you locked up, they were studying also how they could explore and exploit your soul.

1:52:02 IWDM: Now, just keep listening, I said the main course is coming. When we look at the business field, the field of education, or in sciences, when we look at government, when we look at culture, we see life in its expression. The human life has to express itself in business, interacting with the material world; in education; the curious mind interacting with the material environment, with the nature of things, et cetera. Then we have to look at the need and the soul for government. And culture, we express ourselves in culture; dance, song, dress, the choice of foods et cetera, all this is our culture.

1:53:12 IWDM: Now, don't just think of these things like that, like that, and don't make connections with scripture. In the Qur'an and in the Bible, the orphan is mentioned, and the rights of the orphan to inherit. Now, if my mother and father are dead, I'm an orphan, G'd created me, and he gave rights to my mother and my father, rights of inheritance to them. Because I don't have any doesn't mean I don't have rights of inheritance. You never lose the rights of inheritance. To inherit what G'd made available to all human beings. You have a right to inherit in that, a right of inheritance in that okay? Now, the soul also has a destination or destiny, and G'd says, "Unto me is your return." G'd speaking, "And to Allah you must return, G'd, you must return". Don't think of dying. When G'd says, those who return, that means I have to die one day. No, more importantly, it means that G'd designed your life to progress in a certain way, and the world takes you out of that original life, and you lose the nature and ability to progress in that way that G'd shows you to progress.

1:55:21 IWDM: To G'd, you must return. To that original way that G'd established for you, you must return. You must return. Now, when the soul realizes the return, it realizes the fulfillment of its life and purpose. It realizes the height, the very height, the peak of its joys, right? Yes. So don't think it's spooky stuff about, "After I die, it's this or that." No. Understand that this is talking about living things, and G'd says, "I am not the G'd of the dead but the living." Yes. So don't anymore be associating this with death, or "To Allah, I have to return." No.

1:56:08 IWDM: To your excellence that G'd, the excellent pattern designed for your life and your progress and your future, you have to return to that. The world steals it from you. It confuses the environment so much until it takes you off course. Makes you unaware of what your real life is and what the real progress in your life should be, what that line of progress in your life should be. They take that away from you. To G'd, you must return, return to the order of G'd, the order of G'd for you. That's what G'd means. When he said "you must return." return to the order of G'd, for you. And that's like a return home, isn't it? That's like a return home. And you've heard the people saying, "I want to go home." Now the soul is making them say the right thing, but I don't know if the mind was understanding the right way. Home isn't the graveyard, I'm telling you. Home isn't a coffin, and home isn't a hole in the ground. It isn't my home.

[Laughter]

1:57:14 IWDM: Home is no unlimited time with no activity. I don't want that much rest. [Laughter] It isn't my home. Yes, okay. Let me continue here we are going to get to the meat of this in just a few minutes. Now, we have heard the expressions coming from the Bible, "And the government shall be upon His shoulders." And the government shall be upon His shoulders. Here, the Bible is describing not one man or one nation, or one people. It is describing the right of every human being to share in responsibility for government.

1:58:21 IWDM: We see these advanced ideas that we have in the language of our modern sciences, political science. These are great ideas about the individual having the right to influence its government, the right to participate, the right to have authority, et cetera. These rights were already established a long time ago in the secret language of scripture. So it says that "the government shall be upon His shoulders." So what we have is really a language brought into the future, but a language that already had the establishment in concept before it was actualized in the world. So here are people that G'd had revealed the right order of society and the right order of government to, how it should evolve so that it becomes a just society, a just order for all people, long before it is actually produced or actualized. So don't give the founding fathers too much credit. These founding fathers were just blessed by G'd to interpret this language and see the beautiful vision or picture of society that G'd had revealed to his servants, the prophets and messengers of G'd. This beautiful picture. So they're pursuing it and they're calling it what? "The divine destiny", or "the new, destiny."

2:00:03 IWDM: Yeah, so we know where the destiny started, don't we? With Abraham, with Abraham. This world’s destiny, started with Abraham. So, if they talk about a new world and a new destiny, a divine destiny, they are talking about a continuation of the search for the destiny, or the vision of Abraham. That's what they are talking about; it is no new (thing), don't give the world too much credit. That's what I'm telling you. Don't give the world too much credit. And, now that G'd have connected us with the light, have put us in the light, and has connected us with the light, we shouldn't look to outsiders to guide our steps in the road to our destiny, or to our good future. No, we should listen to those that G'd has inspired, enlightened them up among us. We should listen to them, and we should let our whole mind become orientated all over again. Let our feel for what's important and not important. What's more important and what's less important. Let it become new in light of what you're hearing now.

2:01:16 IWDM: Yes. And you'll become new people with a new mind, new confidence, new vision. And I believe you're going to outstrip them all. In time, you're going to outstrip them all. Isn't that the justice? If they deceived us, and took us from our land, and out from our people, and from our life history, and put us in slavery, and started us off from point zero, point zero, took everything away from us, left us with no more than you'd leave a dog with; not as much. Then the justice is to put you ahead of those that did that to you. "Oh, but that's not these, that's their children who did that to us." Too bad.

[laughter]

2:02:16 IWDM: Too bad, too bad their children did the thing that's going to put them behind us. We had nothing to do with it. And let me tell you something, this G'd is real. You can't help it. They can't help it. You aren't going to change nothing. What I'm telling you going to happen, whether you like me, or reject me, or follow me, it's going to happen. Allah is already regressing their nature; just like they put us in circumstances to regress our nature that means to send it back, to make it weaker, and weaker, and dumber, and dumber; Allah is causing their nature to become weaker and dumber, weaker and dumber. They hardly have a fit person to offer for the presidency when these four years are up.

2:03:17 IWDM: Don't clap, I feel sorry for them. But I understand why you're clapping. I'm happy with you. [Laughter] But I want you at the same time to feel sorry for them, because we love all human beings. And if I could, I'd bring them up with us instantly, instantly, instantly. But the hand of justice is already on them, and there is nothing we can do about it. There is nothing we can do about it. It's regressing them and advancing us. Now, isn't that G'd's justice? If you take innocent babies and you regress those babies, then the justice will be that you and your innocent babies be taken, and regressed all of you and send them ahead of you. And it isn't our duty to administer medicine to them. If we do it, it's charity. Some of their own men if they are wise should be thinking; they should be studying this thing that is happening, and they should be administering medicine to their own children; to save their own children from the terrible things that their own hands have wrought, as the scripture said. Yes. It won't be long, it won't be long.

(Pause in the recording approximately 17 minutes content is missing)

2:20:05 IWDM: Now, I'll name one or two other things, but just look right there. What happened? Now, look in music. Just think of all the great musicians that we've had, and think of the vocalists, all the great vocalists we've had, the great dancers; Bill

Robinson, Bojangles, going all the way back to him who got so popular right there in Harlem. Got so popular, he revolutionized tap dancing for America, right? Yes. And he danced at the Apollo Theater, I think. I'm pretty sure. They say Apollo Theater, he danced there. And now, the Apollo Theater, which was a landmark for African American entertainment, is gone; a Jew owns it. Do you think any other people would allow other people to harvest their resources and command their life? That's what they're doing. They are harvesting our resources and commanding our life for their advantages. Would that happen to any other people but us? No. And not another people on this planet Earth that would permit that, not even American-Indian. No. No, you come and steal some from here, my American-Indian. He going to say, "You give it back or we take scalp."

[Chuckle]

2:22:16 IWDM: And you'd have to lock him up on a reservation or something. You had to put him in prison to keep from him doing what he wants to do. But we can be free. Free as a bird, I started to say "free as a bird" we are freer than birds.

[chuckle]

2:22:36 IWDM: They take everything we got, and we don't complain. Now, if that isn’t the sacrificial lamb, tell me who it is. Sacrificial lamb cut my throat, I won't make a sound; won't even say, "Baa." Take my skin, make coats out of my wool, do what you want, eat my flesh, I won't even say, "Baa." So, don't think of Jesus anymore as a sacrificial lamb. That's a story. The reality is you, African-American people, made the sacrificial lamb of the world; soul exploited, explored, and exploited to enrich the treasures of this world. Here we are; don't have anything as an establishment. If I become a great singer, I have got to go to the Jews for a stage. That's a shame. We can't have this anymore.

2:24:02 IWDM: Look, we are thinking that this religion is just fasting and praying, and waiting on the next Eid. This religion is responsibility for Muslim community life. That's what this religion is, plain as day. The religion is responsibility for the Muslim community life. Now we know that the average one of you all can't do much more than just show your moral support, your spiritual support, and to bring your physical presence here to let us know you are with us. When those men, in the language of the Bible, when those men told David when he was facing the great challenges and the great armies, they said to him, "You are flesh of our flesh and bone of our bone." They said that to him, it was only a very few that he could really count on for some actual work being done. But in spirit, they all were with him. And that's all we need from you all. We need all of you all to be in spirit, supportive of what we want to do, be in spirit, supportive, and to bring your presence to help strengthen the spirit of our community. Your presence, your physical presence, helps strengthen the spirit of our community, and learn as much as you can. And as the people were told in the Bible, when G'd rained down manna and quail for them; they were told to go out and get the manna before the sun came up, because when the sun come up, it will be disappeared.

2:25:52 IWDM: So He said, "Go out and each person gather as much as he can take into his own private home." Well, that's a science. What it means is, I'll give it to you in a very practical way now in plain language. What you hear from Imam Warith Deen Mohammad, take as much of it as you can manage, take it into your own private mind, take it back to your own home and share it with your family as much of it as you can manage. But do it before the sun comes up. That means before you start thinking something else. Before, while you got this on your mind, do it. Don't wait until you go to bed, in the morning, you got some other things on your mind. That the light of those things then, will just do away, will melt away, or dissolve away what we are talking about right now. So before you take chances on losing it, and the interest and influence that will come on you tomorrow when you wake up, do it tonight. Go home and whatever you've digested safely and comfortably, safely and comfortably take that home and share it with your loved ones that you can talk to. And be as considerate of their capacity to understand, as I am of your capacity to understand. Give them no more than what you think they can handle. If you think they can't handle it, don’t' give it to them.

2:27:34 IWDM: And then the community will begin to register the importance of what I am giving you all. See, if you just hear it and don't work with it, you hear it and don't share it with others, how the community will ever register the importance of it? We used to be excited because our parents, our older brothers and sisters, when they came home from hearing the teacher, they'd come in there and share it with us. So the minister said "such and such." They shared it with us. But you have to first find it interesting. If you don't find it interesting, you're not going to even have it in your own mind. I guess that what it means then, some grain fell upon stony ground, some upon a rock and the rain came down and washed the seeds off; they were lost. Now, a practical thing for us to do is to sit down our learned ones in the community, you with education, higher education. You who are thinkers; if you're not a thinker forget about it.

2:28:55 IWDM: You who are thinkers. That mean you don't just hear things, but you want to understand things. You want to study things. That's a thinker. Not just hearing something, but want to understand what he's hearing, and want to study what he is hearing to get more benefit out of it or to apply it, to use it. That's a thinker. And then want to look at the future and see how it can be extended or given to the future to make the future even better than the present. This is thinking. So you who are thinking, thinkers, you should take what I have given you today, and you should identify the business man; there're some of them here today. Business men, you're responsible too. Business men, you and the educated minded ones are here, or educated ones among us, you all need to get together, and you all need to look at our problems and start coming up with some steps for us to take to solve these problems.

2:30:06 IWDM: We cannot accept that we have all of this talent, and no place of our own to present them to the public. We can't accept that. Our brother Imam sitting to my right here, he is trying to acquire a building right now, so we can have a place for cultural expression; singing, theater, dancing, et cetera, I guess, music. It's just one. That's just one place. But what about the Apollo? The Apollo is a landmark in our name, to our credit. How can we let a non African-American own that place, and decide how it's going to be used and whatever? That's ridiculous! The landlord now is not one of our own people, but that belongs to us, our life and our history. It belongs to our life and our history. But the landlord now is not even one of us.

2:31:31 IWDM: So we're accepting that the property of the orphan be taken? No! We need to go and talk to Percy Sutton, who owned it before, African-American. We need to then, after we talk to Percy Sutton, we need to talk to Reverend Jesse Jackson. And we need to let them know that this is a shame on our race, that we don't have a place to present, or a stage for presenting our own talent. Will any other people accept that? No. No other people will accept that. So we need to get outside help. We need to get our other brothers and sisters from Christianity. We need to get them involved, and we need to raise enough money to buy that place back from that Jew, or from those Jews. You never can tell. There might be more than one Jew.

[Applause]

2:32:35 IWDM: We need to buy it back from those Jews and call it "Salaam Apollo."

2:32:52 IWDM: Or "Apollo Salaam." Leave it up to the Christians, but we got to be recognized in the new name. Yeah. We got to be recognized there. Yes. Tell them we are the guardian of the property of the orphan. That G'd has established Imam Warith Deen Mohammad and his supporters as the guardians of the properties of the orphan. And we don't want to see that remain in the Jews or anybody, other ethnic groups. We don't have anything against Jews. If it was ET, we would tell ET, "Go back home. Give us the Apollo back and you go back home." Yeah. Tell them just like that, please. Tell them, Imam said if it was ET, he'd say "ET, give us this property back, and you go back home. You got a home. This is our home. Get out of our house." Yeah. Because the symbol of your cultural life, they are in your house.

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