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# IWDM Study Library

# IWDM Public Address(Parts 1-4)

### By Imam W. Deen Mohammed

G’d is greater, Allah Akbar. That's correct. Alhamdulillahi rabbil ‘Alameen. Peace to you, to all of you, as we say in Islam, As Salaam Alaykum.

And you know what I say, as we say in Islam? We don't have to be Arabs to say that. In fact, it didn’t start for Arabs, it started for people and it first won the hearts of people outside of the home of Muhammad the prophet and then finally victory was won for his mission and message of Islam in his own city Mecca but that city rejected him at first and he had to go to a neighboring city called Medina. And that is where G’d blessed him to establish the mission; the mission of promoting the good life for human beings or Muslims in the religion of Islam which is translated: the religion of peaceful surrender to G’d or peaceful submission to G’d almighty.

It is a peace that brings us to be at peace with G’d and at peace with his world that he made. His world of goodness and that certainly includes all human beings; all good people. We have to be at peace with G’d, at peace with all good people. Muhammad the prophet was a friend to people who did not accept him to be the prophet. He did not stop being their friend he saw that they were good people they meant well. They continued to be his friend so why should he stop being their friend because they didn't accept the religion? He kept friendship with them as long as they kept friendship with him.

And this is just good sense. It makes good sense to be at peace with people and appreciate friends whether they belong to your religious persuasion or not. He befriended them. Because you can fair better in this world with friends than you can with too many enemies. You don't want to invite enemies. Have good friends. So that is my opening word to you today.

I want to talk a little bit about today. Today is the Eid day for Muslims and it has meaning for all people just like the Destiny, the New Destiny, or New Jerusalem idea of Christians who came to this part of the world for a chance to live the life of their choosing. And in their countries, most of them couldn't live the life of their own choosing. Their life was being dictated. Some big political bosses were deciding how they were to live denying them religious freedom etcetera. So they came to this country. Pilgrims on the Mayflower and others behind them came here to have the life of their choice. A religious life of their choice under G’d.

And the constitution of these United States recognizes that. The introduction to the constitution “We hold these truths to be self-evident that all men are created equal and are endowed by their Creator”---here is recognition of G’d right there, “their Creator”---“with certain inalienable rights”, rights that you can't take away from them. Neither persons nor governments can take away those rights. “Among these are life, liberty and the pursuit of happiness.”

I was being a student at the time in high school, private school established by the Honorable Elijah Muhammad and his faithful workers promoted by mother, Clara Muhammad faithfully. I was a student in high school and our teacher was Jamil Diab who still lives in Tempe, Arizona now. His son and him they run a masjid there. I think his son is the Imam there now because of the age of professor who is also a doctor; he later got a doctorate degree too Jamil Diab

Anyway, Jamil Diab was teaching us one day and he mentioned the statement for describing our government; the kind of government that we support. He said there is nothing in that statement a Muslim should have any problem with. That's all he said. But later on, I studied as a student I continued, pardon me, I was a student not only of Jamil Diab at that time, I was a student of many things.

I wanted to understand the world. My father gave me a belief that made me want to understand the world. So even in my earlier years, much earlier than that, I wanted to understand the world. I was studying the world and I continued to study the world. The more I studied the world and studied our holy scripture, the Qur’aan our book, the book of the Muslims, the Holy Qur’aan, and the Bible, and other things, the more I came to understand those words “we hold these truths to be self-evident”. The more I came to understand those words.

Today I believe that those words are a perfectly suitable for Jew, Muslim, Christian or any good people who believe in G’d. That's why this country has attracted people from all religions all persuasions, all colors, all nationalities. This country has attracted them because we seek -- I put myself with them now, although I wasn't attracted to come here, I got here by some accident I think. You understand that. I think the accident happened in our land---homeland first, there was an accident in our homeland.

And then somebody came and salvaged what was left of that accident and got us over here, got me here. I'm happy. I didn't know it was going to turn out like this. So G’d was overseeing everything, wasn't He? Yes, G’d was overseeing everything. G’d of justice, yes. So anyway, I have come to believe that---this is going to be a little serious word for you here, I promise you there won't be anything I'll say later for you be more serious like this. So if you can take this one you can take the rest, I'm talking to the Muslims---I believe that G’d has permitted the United States to progress and become strong and stronger and influence, if nothing else and it has much else going for it, to become the leader of the world today as a government. There is no government capable of leading the world today more so than the United States of America. And most of the governments are not given the United States of America hardly anything but they are looking to the United States of America for much. Now, I believe that this has happened because the Christian people had good intentions---the good Christian---there are good Christians like Muslims, there are good Christians and bad Christians; there are good Muslims and there are bad Muslims. If you don't know who are bad, you don't need to be told who are bad Muslims are because they have been in the news a lot lately

But if you have forgotten who are bad Christians are, they are the racists who believe in white supremacy, that's who they are. Firstly, those are the bad Christian I recognize, bad Christians. Christ didn't pick out a Blackman and then said he did not deserve justice and kindness, kind treatment. That's not Christ like to do that, so they were not Christ's followers who established that idea of white supremacy that they deny Blacks their human rights, etcetera. Those were not Christ's followers but they certainly call themselves Christians. They called themselves Christians when they started their thing and they still call themselves Christians.

So they are good Christians and bad Christians. The murders that take place; the dope that's sold, do you think they are communists doing that? We all know who it is, doing that, so let us not be stupid and shut our eyes to our own problems in our own backyard, let us be aware of it. Muslims, we can't afford to shut our eyes to problems that we have, bad characters who call themselves Muslims and Christians should not close their eyes to their bad characters calling themselves Christians.

Hitler called himself a Christian, he thought---I guess he thought he was a true Christians but look at what he did and look at what he advocated against Jews, against Catholics, against Blacks, etcetera.

[Problem with recording, unintelligible start of sentence] sleeping on important matters, we've got to wake up. We're all in the same boat and we are no better than each other---that's right. What determines how good you are, is really G’d's Mercy. And G’d's Mercy sure gave me a good mother and a father who was well-meaning who meant well, and they put me in the situation to be the man I am today.

But, I have others who were put in the same situation but they didn't turn out so nicely. So it depends on your circumstances and your own choices after you’ve been given good circumstances; it depends on your own choice. So that's what ultimately determines who is good and who is bad. Your religious label doesn't matter very much because you can be favored to have good circumstances, and in spite of religion you go bad. Yes, we know many go bad in spite of their religion. In spite of having a good religious environment to support their life they go bad.

So much said for that, now getting right to my point: the Christian people were looking for a land, a place where they could have their freedom, to practice their religion as they choose to practice it. This was a new land opened up to them for that, we know there a lot of problems and a lot of wrong doings but the good stayed, the good stayed. Slavery was one of those wrong doings, but it's gone. The rule of the mighty was another bad thing, perhaps first in magnitude, the rule of the mighty, whether they were good or bad people. The rule of the mighty, those who had money and power, they ruled. That's gone too, it's like G’d eventually caused the beast…. [End of 1st Part of 4 parts of the recording and apparently there was a glitch in the transition to 2nd part of the recording.]

Yes, okay. We are free to continue now, I hope, I believe so. If not, we'll have to stop again and start again. If this is all the difficulty we are going to have, we should be happy. Think of the price the pilgrims pay to come over here and establish their lives again; how they suffered, how they lost so many lives, how they were persecuted and murdered in their lands, and think how we have suffered. So this is really break time, you know, not to have trouble anymore, I don't think.

I believe society is going to continue to move more and more toward peace for everybody. I have strong faith in that, but when people are through with war, they should begin then to work at serving human life better; taking care of their families, taking care of their properties, taking care of their cities in ruin. They are supposed to go back to work to make the life good for human beings again, you see? So after this great long trouble of period we've had with religious prejudice and other forms of prejudice, and cruelties to innocent people and war---unnecessary war sometime, all of that ending now, I do believe it's ending, we have to go to work to build up our families; first, our own selves. By that I mean, build up decency in your own life individually, build up decency for yourself in your own life, do good for you families, strengthen your families, help your families get out of trouble they're in, no matter what kind of trouble that is. And poverty is trouble. That's not a good situation; being poor and can't have the little necessities, the little necessities of life. That's no good situation to be in, so we have to help our families and then help the effort---the community effort; help your neighbors, help the community effort so we'll all have a better life.

That's how we should be spending our energies now. We shouldn't be out spending our energies with a lot of foolishness, partying all the time and just working for a paycheck just to have a couple of nights on the weekend of which we call fun. That fun leaves us with no funds.

We have to work against it, and we have to work against that. Don't go to these extremes. Extremes deny us the good life. Any extreme is bad. Don't become so holy that you're the only person in the world that is right. Extremes can make us bad.

Yes, getting back to my point: I recall a saying of Muhammad, the prophet that I think is appropriate, very appropriate for me to go back to my point with, and that saying is, “Matters are just by intention.” He left us with this information that in Islam matters are just by intentions. He was addressing a particular situation. Some people were discussing or having like gossip going on, and they were questioning the worth of each other in the struggled for Islam during the time of prophet Muhammad-- Peace be on him. And he answered that question for them and cleared the situation, cleared the problem. He said, "That those who came from Mecca---"the city that was prosecuting him and his followers “---to Medina and struggled for their religion, then their migration was for the religion.” He said, “But those who came to have a wife or other things, then their migration was for those things.” He said, “Matters are just by intention.”

So if you carry that principle or that logic to other situations-- and we should, because Islam is a religion of the universal truth; the religion of universal logic, not a logic that will work here and not work in Mexico, it's a logic that will work anywhere. It is universal logic that is what is meant by universal. It stands up as well on one side of the earth as it stands up on another side of the earth. It stands up all over the world; it's strong everywhere. The logic is never weakened by changed circumstances. The logic is always strong, the universal logic. Yes, so applying that logic now to Christians who left their homes in Europe to come to the new world that was opening up---America, as it's called or came to be called North America, Canada, other places, they came---they came so they could better serve G’d, so they'd be free to serve G’d as they thought they should serve G’d.

Those of good intentions G’d would have to accept them, and G’d will have to be their friend and their protector in situations where they would not have friends and protection, G’d would be their friend and protector. Yes, those who had good intentions.

Now, the founding fathers who wrote the plan for our government, obviously they had good intentions. The people who have accepted their vision of government for the new world, and have defended it with their lives, and have tried to serve its best ideas, principles, hopes, etc., they deserve, too, G’d's friendship and his protection when there was not---or, when there was a need for a friend in their lives and a protector for them, G’d was obligated to answer that need, and he has.

Now, the Muslims too---I have studied this religion most of my life and you can see I'm not a young man. I get---I have applied for benefits and I'm over-due.

Okay? I was just late applying for retirement benefits; social security or whatever, all of this coming to me, I hope, and I intend to work and enjoy it. I'm not retiring, yes. If you love your work to retire is to invite an early death. If you love your work, stay with your work. Your work is your life.

Yes, I have, over these many years, studied the religions---not just one, I studied the religions. And I have come to the conclusion that for Islam and Christianity the idea of society morally speaking and ethically speaking in terms of ethics, what should be the ethics for these societies. It is the same? It is the same except for one principle operating in the culture of America---not the government, not the politics necessarily, not the church but in the culture of the plan for the West. The plan for the West includes a plan for the culture of the West.

In this plan for the culture of the West, there is something that Islam cannot associate itself with; we are not believers in that. That is, we don't accept that society should be operated like that. What am I referring to? This pendulum principle in the life of our culture that swings us all the way to holiness and back to Satanism; swings us all the way to holiness, to G’d, and then back to Satan. That is the principle.

At certain times our society is encouraged to be morally strong, to be decent and human by each other, at certain times in the culture of America. Then at certain times, G’d is discredited, publically by the media, by Hollywood, by entertainers, by the popular culture. G’d is discredited. His credit is taken away from G’d to cause us, the public, not to fear G’d and not to practice reverence and respect for G’d. It is taken away. Respect for parents is taken away. Even respect for human life is taken away by the culture.

This is the principle that they may call the key that Peter inherited or got and then passed it on to bind Satan for 1,000 years and then let him out when they want to. We can't accept that, no. We ever find the key to lock up Satan. We're going to lock him up and keep somebody at the door and make sure we don't have any trouble anymore.

If G’d gave us the power to lock him up, we're going to lock him up forever, yes; but G’d gave nobody the power to lock up Satan. That's a lot of talk. Nobody has the power to lock up Satan. G’d only have the power to lock up Satan. And G’d permitted him to take whoever he wants to take, but G’d says, "You cannot take anybody but somebody that wants to give themselves to you." Remember that people.

Satan cannot get anybody but somebody that has a weakness for him. If you don't have any weakness for him, he can't get you. So G’d says, "When the judgment come, don't think you're going to have excuse to say, “Oh G’d, I wouldn't have been this bad if Satan haven't taken over. Satan just took me over.” G’d, is going to say to him, to that person. “Satan had no power except to invite you. He invited you and you answered his invitation. So you will be punished, not excused.” This is the religion.

Yes, getting back to my point now. I am saying that those who had good intentions, they would be protected by G’d. And G’d will be their friend when they need Him. I'm saying that those who envisioned a democratic society where all people would have the same rights, the same rights accorded them by the law of the land. Now, we know that it took a long time coming but it was there. And the good finally prevailed over the attempts of bad people to make that good and that good vision of no effect---they finally lost.

We had to pay a big price. Minorities in this country had to pay a big price. Majorities too, suffered. The ones who tolerated us, they suffered too. The ones who are the perpetrators, they suffered---they don't know it, but they suffered---while they're doing wrong; they are suffering at the same time, suffering in the works of their own hands.

And the victims, the minorities---the Blacks, number one, African-Americans number one; and those others that were persecuted, Jews and others women are still being persecuted. You all don't know it, but women are still being persecuted, they are not being respected. Commercial world use feminine appeal, sex appeal etcetera to make billions of dollars. That's not decent by women to do that. But they know that they will get money that way so they do it, but it's not right.

Yes, times have changed and we know the nature of this world now. I'm making it short and closing that point out so we can continue the main point. We know that this world, how it operates. We know Satan should be given his freedom, but G’d never said, “Give him help.” But this culture helps Satan; gives Satan, big help.

Muslims, as I was saying, Muslims are obligated to promote the same good interest, nothing different. We, too, should be working for an ethical society; a society that works, to have right win over wrong on all levels of society; a society that will hold the smallest in money, in knowledge, in wealth or whatever, and power, the smallest citizen accountable to keep them from injuring or hurting the rights of others.

But that applies also on the highest level; a society with laws that bring the bosses of society to court and hold them accountable too. So an ethical society is a society that have rules of conduct, that touch all classes in all levels of the society.

You have an ethics committee for the government that questions how members of congress and members of the senate conduct their business, their affairs. If they don’t conduct them in accord with what is right and good conduct for them, they can be brought to justice. This is the kind of government we have. This is the kind of government Islam works for, the same vision as in Islam.

We have a saying from Muhammad, the prophet, peace be upon him, it says, “If a tyrant come--- orders you to do something, don't obey him.” This is not a religion that tells you to just take crap off anybody. No, this is a religion that asks you to struggle for what is right, struggle to have what's right and be willing to pay a price if we have to. To at least tell wrong, “I don't support you.” And that means a lot.

Maybe the effort of the small person, it won't be seen affecting the order of the society; but just the fact that that small person stood up against the big evil, the big wrong, is going to feed strength to others who have been negligent in their duty, who have been ignorant and unmindful of their duties. They will hear what that little small person did--- and perhaps lost his life---but it will touch their souls, it will touch their heart strings and make them determined to do something in his name if not for any other reason.

Yes, this is the way life is. This is the way G’d have designed life, and Muslim, as I have said, Muslims are obligated to do the same. We're obligated to have that promise of Abraham, the promise of Abraham, that spiritual matters can also be expressed and communicated rationally, so the common people can understand the difficult things in spiritual matters or in spiritual life.

He was the one that want to simplify the spiritual life and the spiritual communication in religion so that the average person can hear these things that a pious man got up in the sky somewhere and he understood in the sky, but when he came back down here on earth with us, he didn't know how to tell us about it.

But Abraham, the father of us all after Adam, G’d blessed him with the knowledge and power or insight to see how to communicate these difficult ideas in the common life of the people. He is the father of ethical life or ethical communities, Abraham, father Abraham. He comes from the seventh heaven, the highest of the heavens where the purity is the best; the purest and the greatest. The vision is the wise and the most complete for the seven heavens. He was blessed to be up there in the seven heavens. He is blessed to the leader of all nations or the leader of man, leader of mankind after Adam---Father Adam, our Father Abraham. Praise be to Allah!

Now, Jews also, they were given the covenant before the Christians, not to mention the Muslims. So Jews also, they have this knowledge. And a party of the Jews, not all of them---a party of the Jews, not all Christians either, it is a party of each of these religions that worked hard to do what Allah, what G’d Almighty, Allah our creator, inspired the great prophets and messengers to do. They worked hard to make that happen, but the majority of the people don't.

And Allah revealed in the Qur’aan that there's a party of the Christians-- the Jews, pardon me, firstly, there are party of them that work for justice and fair dealings among people. And it says also, in the same language, no different, regarding Christians, it says that there is a party among them who work for justice and fair dealings among people. And then G’d said to us, not in the same text but in a different part of the Qur'aan, Allah says to us, “Be you a people working for justice and fair dealings among people.”

So Allah has told us clearly then, in the words of Qur'aan to Muhammad the prophet – who communicated---who was a medium for communication to us – he had has told us clearly that Jews, Christians and Muslims have the same obligation and the same commitment that Jews--- they had leaders that committed themselves, Moses is one of them---to work for justice and fair dealings among people, islahin bayna a**l**nnasi.

This word is rich in meaning. This word, islah, is rich in meaning. It carries the meaning of righteousness, moral purity and also kindness---kindness. You need all of that to be fair by people. You have to be moved by human kindness, not just by your idea of what purity is or righteousness is; but you have to be moved by love for people, care about people.

Yes, so we have the same obligation to bring the world to be a world of peace and justice that benefit all citizens of the world. We have the same mission. Now, G’d said---I'm getting close to this that I'm going to drop on them. This is one of those three-stage bombs that the Honorable Elijah Muhammad told you about; with that drill on there that will penetrate the hardest material on Earth. And it will continue to drill until it gets to one-mile deep into the earth, and then it will explode---it is timed to not explode until it gets one mile deep---so when it gets one-mile deep, it explodes. So when it explodes, it sends up a mountain, a mountain high. That's what's coming right now.

Yes, a mountain is not a bad message, sending up a mountain is a good message. The explosion iss bad, but the mountain that was left standing a mile high, that's good. Because, I'm telling you, there wasn’t a little hill standing 100 feet high in Detroit Michigan in the ghetto when Mr. Fard came there. But I guarantee you we have got some mountains now. Yes, we have got some high mountains like they're almost standing as tall as the white man. [Background noise] Somebody did it again, [speaking of the background noise]. [Laughs]

Thank G’d. Now, a siren, again, wasn't it? A lot of you all don't remember that teaching on the sirens. I do [laughs] by the Honorable Elijah Muhammad, that there would be a great siren that would be so severe, that it cracks glasses, break glasses. Glass is fragile too, isn't it? Wouldn't necessarily break the flesh---it would break glasses. A lot of us, that's all we are, glass.

Now, getting back to the point here, here we share the same vision for an ethical society that has rules of conduct that apply to all---small and big, rich and poor, etcetera. That's more important than the other things that we have. Don't you know there is a saying that Muhammad said, “G’d's control is on the multitude, not on the individual”, on the multitude adaa’ jami’a means on the whole people. G’d's control is on the whole people, not on the individual.

What it means by that is G’d's protection to keep the world and life good is not dependent on Imam W. Deen Muhammad. No matter how good the person, nor how big the person; not depending on Dr. Martin Luther King; not depending even on Jesus Christ, if you understand, but the whole people is where G’d places responsibility. And Muhammad, the prophet, before he died, he placed responsibility on the public, not on any one person. He never said, “Abu Bakr is your leader, now obey him.” He didn't. But he did, in his farewell speech, obligate all Muslims, not only the present, but he obligated Muslims to come from their parents. [The siren in the facility goes off again]

 [Laughs] They're having fun, I guess. But they don't know they are helping me, really. I'm a student of psychology. This is just making you more determined to hear what I have to say.

Where was I? Yes. Yad Allahi alaa jami’a the hand or control of G’d is on the whole people, on the whole people. We are not to believe that G’d is dependent upon some individual. No, the whole people belong to G’d. He will protect his way with the whole people. The whole people will give birth to new leaders. The whole people will give birth to new leaders.

The leader may come up from my line, may come up from your line, may come up from your race, or may come up from another race. G’d's hands or control is on the whole of mankind, and he will save mankind, no matter what bad situations we get into. So here we are now, struggling to have as servants of G’d understanding his purpose for us on this earth. We're struggling to have this wonderful life that's free for all, just by all.

And one of us fails now; one of us forgets about the destiny. We forget about this destiny, not the destiny of all this permissiveness we have, but the destiny of justice---justice, the destiny for justice and kindness: we forget about it and we leave it to others. What does the Bible and the Quran tell us? What does G’d tell us in both books, Bible and Quran? What would happen to that person who forgets? He will fall into bad circumstances, and G’d will favor others to carry on his works.

So I'm telling you, the world of Islam or of Muslims, I should say, they have failed. They have failed. They have not supported that. They have not had a government secretly or openly working for that. And for that reason now, it is taken off of them and is given to others. If they work hard---and many of them are; many of them are getting involved in the efforts to work for world peace, for global peace, for religious tolerance, etc., for justice to all people or ethical society, an ethical world. They're working for it, but what are their governments doing?

Playing politics with it; playing politics with that vision or with that idea or that goal for mankind. They're playing politics with it. They're not even establishing at home for their own people and their own cities or in their own neighborhoods. Muslim countries are not doing this for their own people. So why should they be blessed by G’d to have G’d's friendship and protection? G’d's friendship and protection is off the Muslim world and has been off the Muslim world for a long time. They have to struggle hard to do more good and to correct their own societies for G’d and starting right at the top with the rulers, because that's where the big problem is, it is in their rulers.

They have to correct their own worlds, and then Allah will accept them as his friends. He will befriend them. Then he will be their protector. But right now, I think, it is hunting season, and if anybody wants to hunt down a Muslim they can do it. Because you have been too negligent; you have gone just the opposite way. You're supposed to be going in the defense of mankind. You're supposed to be working for justice on all levels of society. But instead of that, you are just looking for opportunities to take advantage of an ignorant person and get the money he is spending with your enemy to come your way. You have got your eyes on money.

That's no good. So what am I saying, brothers and sisters? I'm saying that we should not look to Muslim world anymore. Embrace our good brothers and sisters all over the world wherever we find them. And stand with our good struggling believers wherever we find them. No matter what part of the Islamic world they are in, or here in America, let us be their brothers and their friends; but let us not look to their land for any hope. The hope is not in Muslim lands. The hope is not there. Don't expect anything from these governments but more disappointment until they repent.

They have to repent their wrong, and we will know it when they repent. The world would know it. I'm sure we'll hear the news over here in the United States. We will read it in our newspapers. We will see it on television and hear it on the radio, if that happens. Until then, don't expect it from them. Don't expect it from them.

Now, I have two points to make here. This is one of them: that the Islamic world of government have failed their responsibility that Allah left to them when he left the message of Muhammad and the Quran with them. They have failed it. That should obligate us as people who have recently come into Islam in this part of the world---it started, the big effort started with the Honorable Elijah Muhammad to have us identify ourselves as Muslims and want to be right. It started with the Honorable Elijah Muhammad. But we know there were some efforts that didn't take on, that didn't find as much ground as his effort before him: Noble Drew Ali and a few others. Don't separate yourself from them. Noble Drew Ali and his followers were promoting Islam for Blacks or for African-Americans. Those were your brothers that preceded you in this world. Though you differ with them in your language and in how you see things, but you don't differ with them in intent---matters are judged by intentions in Islam so said the Prophet, prayers and peace be upon him. You don't differ with them in intent. Their intent is to have good established, to have good rule over bad. We're not all bad. And to have dignity, justice and righteousness for our people or for Black people in Islam with people of many colors, their intent is the same. The Honorable Elijah Mohammad, the Nation of Islam, Marcus Garvey and the Science Temple, the Moorish Science Temple of Drew Ali.

Now, we know the effort: Black man taken from his homeland, brought to America, trying to find his way again into a life of his own, not a life imposed upon him, or not a life that he finds himself in because of circumstances that were beyond his control. But he wants a life of his own choosing. Marcus Garvey wanted it and his followers. The Honorable Elijah Mohamed wanted it and his followers. We want it together, right now, all of us want that. We'd be foolish if we didn't want it. We'd be sick, mentally sick and morally sick if we didn't want that.

So now, we find ourselves surviving; all of the bad history behind us, we've survived it. Now, we're choosing of our own accord, we are calling ourselves Muslims. And we see the world of Islam in the condition that it is in. That should make us more spirited, more courageous, and more determined to establish a beautiful society of Muslims in America---the highest mountain on earth in terms of governments, the highest mountain on earth. So if we establish it on this mountain everybody will know it and see it because it towers above every other government mountain on this planet earth.

So we're blessed with this fortunate situation. We should be thinking more seriously about having our Islamic life progress in the way that we know it should progress and that means progress in the way that would make life better for all members: big and small, ignorant and educated, rich and poor. We know that is our obligation. We should be more determined to do it. Look, a real fighter who is on the team and the team is fighting or have to deal with another team that is brutal, unfair, etc., the good person---[Laughs as the emergency alarm in the facility comes on again]-- They're having fun, I guess. I think they are sick, really---The good person will work hard---harder knowing, seeing his teammates fall, die, knocked out of the battle, he will fight harder. Now really, we're supposed to have teammates; this effort to establish a righteous society, a good society for all people, we should have teammates in Africa, in every Muslim land, in Asia, every Muslim land. Every where there's a Muslim government, we should have someone on our team, shouldn't we? But we know we don't. We know we don't. Shouldn't that make us more enthusiastic?

More determined to win this battle since we've lost so many helpers? Now, the big responsibility is on a few; that few can't be relaxed at all because there's nothing helping any more. Those few can't be relaxed at all. They have to exert their most, their utmost to make victory, to bring the victory home. Yes, now, that's my first point.

My second point is this---this is the last---I close off with this one: African-Americans, called Blacks before---now African-American is more popular than Black for us, thanks to Reverend Jesse Jackson and others who used their influence to get it accepted right away. White people accepted it before we got to understand it. They were ready to accept. Isn't that wonderful? White people said, "Yes, they shouldn't be calling themselves Blacks. They should be identifying with their homeland like we do. We are Irish-American and Spanish-American, and Polish-American so they should be African-American". Whites understood that logic because it's a logic they live by or that they've been living by it, but we can't relate with it [laughs]. But finally we are there, African-Americans.

We are Africans really in America, but to recognize America too, we should take---because this is our homeland, the only homeland that we have grown up in and understand. We lost connection with the other one in Africa. But to acknowledge our homeland, we should say Africa but to acknowledge also that now we have become Americans, indigenous Americans, meaning we have formed our life on this soil, from this soil, here. We are African-Americans.

What is wrong with Afro-American? It is saying that you're ashamed to accept the whole word, African. That's what Afro does, or afro. “I'm Afro-American”. Hey, what's wrong with you buddy that you can't accept the whole expression African-American, not Afro, African-American? Okay. Afro, now, is not the people; Afro is that big bush, all that wool on your head. Now continuing with the second point, we are free in this country and have equal opportunity now under the law---you can go to the courts---you have the same protection anybody else has. You don't have to have money either, because there are lawyers that if they see you denied your rights, there are lawyers that will take up your case for nothing. They'll do it for charity, do it for nothing. So don't say, “No, we don't have the same equal rights because we're poor. We can't get a good lawyer.” Yes, you can.

If you have a good case, a good lawyer will find you, if he knows about you. He'll find you and come to you and say, "Look, I want to take your case. I know you don't have any money. Don't worry. They'll do that. They have done it, and they will do it. Yes, NAACP will come to your rescue too. You don't have to tell them.

(4th Part)

I'm sorry. Here we are now in these much better circumstances for us as a people. And we have forgotten that we had parents before us who put their lives on the line---many of them lost their lives shot, hung, set on fire. What were they struggling for, what were they dying for? To one day have what you got now. Why did they want to have what you got now for? So they could worship same as the pilgrims, same as the intention that was in the good pilgrims, that they would have a chance to worship G’d the way they choose to worship G’d and have the life that G’d promises every human being. Just like all other people, free people have their life.

They wanted to be free, to be in religion, not out of religion, they wanted to be free to be Christians, to have their lives as they wanted and to be free Christians, to enjoy the benefits of America, the land, with other citizens of the land, that's what they wanted. They wanted to have education---they were deprived of education---they wanted to have education. They wanted to one day be responsible for establishing schools as the white folks and others were establishing schools, that's what they wanted.

We should remember the best hopes of our people who paid a great price and died, and had hopes that it would continue in their children to come and the generations to come. You don't have any sense of debt to them, you have no sense of indebtedness to them; well you're going to have to be awakened to your sense of indebtedness to those great freedom fighters who paid such great prices. Excuse me, this is my point.

Now, you seem to think that the change that by the government from letting you be molested and mistreated to coming to your defense says: “It's all over now. It's all over now, it's in the hands of the White House, it's in the hands of the Congress and the Senate, and it is in their hands. We don't have to do anymore, it's party time.” What do I mean by party time, I don't mean just going out drinking this weekend, or going to a dance, getting a little high and whatever you enjoy, laughing and enjoying and dancing and whatever, and going back to work Monday. I don't mean that kind of party. When you're thinking about nothing but your little small needs, when you satisfied to go to sleep and you did nothing today but thought about yourself and worked for yourself and fed your gut, you're having a party at the expense of the vision of our dead parents, who died hoping that when we got in this good situation, we will establish the lif they hoped for.

How do you think those parents would feel coming to our cities now, and not finding hardly any retail stores owned by us? How do you think they'd feel if they can wake up and come to our cities now and see us with all these freedom, and all these clothes---clothes coming out the closet, close on the basement step, you fall down the basement step, because clothes are all covering up the stairs. Materials things that you spent money on just lying everywhere, not even used because it's too much.

How do you think they would feel coming and seeing you wasting your income, wasting your labor like that and your neighborhoods have no material strength that you have established? You haven't established any material strength for your neighborhood. Most of the things sold in your neighborhood are sold by others---not you---most of the structures of your neighborhood built by others, maintained by others, not you. You go to big chain stores owned by others, not you.

There might be some rare exception but if you tell me there's one grain of sugar in five pounds of salt, I don't want you to tell me that because it's immaterial, it makes no sense for you to even tell me that. Thank you very much, let's wake up to our duty and achieve what we're supposed to achieve as a people. Let's change these neighborhoods and put our stakes in the ground, all right? Thank you, peace, As Salaam Alaykum.

Speaker 2: Imam Mohammed is going to come, come back to the microphone in a few minutes, few moments and make some comments about a program today. If you have also any questions that you'd like to ask him, there's a microphone here, in the middle. Just line up there at the microphone and he will answer your question.

Imam W. Deen Mohammed: As Salaam Alaykum. I want to lend my support and invite you to this affair that will be sponsored by the Mosque Cares. It will be the Mosque Cares third annual African-American history month family and friends dinner, coming up in February, Sunday, February the 1st, pardon me, it says here, Sunday February the first, that's today, that's not happening today is it? It is happening today? All right, a lot is happening today.

Eid this morning---our major Eid of the year this morning---Eid prayers this morning; then the distributors market they have going on too, is going on here today. I hope you all don't miss that, because if we don't support African-American business, the Muslim business, African American business, we're not going to be able to finance our religious needs. Our religious needs in the places of worship, our religious needs for decent schools to teach our children our religion and our way of life and to help them get better grades in public school by giving them good teachers to tutor them in their weak areas, so they get assistance.

This is big, big, big responsibility and we need money to do that. To have better situations for our elderly people; better pay for our qualified people, whether the Imams or teachers, this is a big responsibility. Financial responsibility for religious community is big, big, big. The religious community will be absolutely derelict or irresponsible when it comes to what our duty is, if we don’t support our good business people. Please support our good business people. So I’m supposed to have comments. Oh I see.

All right, Quranic recitation by students, you know I love this. I don't know matters are judged by intention---I have some other things that I've scheduled to do. I'll see what I can do to maybe get something changed in my program for the day in my schedule of the activities for the day. This is February already. This is the way to start of the month all right.

So let me tell you right now, I don't know what I'm going to do. But I would love to eat with our friends and relatives---I would love to do that. I would love to see these students recite. I would love to witness your whole program. But if you don't see me, you know I wanted to be with you and matters are judged by the intention.

I think that's all we have for me here. We got the best chicken you can find anywhere. [Siren] I'm sorry. I hear that someone want to ask a question.[Siren blares] Are you paying for this? Are you paying rent whoever is doing that? Are you paying for this? I thought we were paying for this. They hurt me too, believe me, they hurt me. They hear me come back to the mike and they heard me what I just said. They heard that too.

Yes there is one brother who has a question. I'm sorry we'll only accept one question today, because they have so much planned for today. Today is so filled with so many activities. Yes may I hear your question brother? Where are you?

Questioner: As Salaam Alaykum.

Imam Mohammed: Wa Alaykum As Salaam

Questioner: How are you today?

Imam Mohammed: Well thank G’d I'm doing great. In fact the signal that kept keep going off that made me do better.

Questioner: The question I want to ask is in the mean time are you saying everybody has some way they can identify. We got to identify ourselves with African-American identity. But didn't that word African come from Caucasian?

Imam Mohammed: The word Africa.

Questioner: Africa comes from [inaudible 00:12:51].

Imam Mohammed: The word Africa comes from non Africans, yes. The word Africa comes from non-Africans. That's right. That is important to know. Africans did not call themselves Africans. It was others, outsiders that called us. One was a world traveler from Europe. He traveled in Africa. He went back and told them what he discovered. So they named the land for him. They named it Africa. They called it Africa. To them it was Africa. They didn't know anything else; they only new that this man went there. They named it Africa and Africa is really after a mythical figure. You know what an aphrodisiac is? Aphrodisiac is something to stimulate your sex. Yes. Scipo Africanus was in there. They named him Africanus, because he traveled in that part of the world. They called it Africanus, because they saw us as sexual people, sexual people. So they named us for the G’d, the woman female G’d that represents sexual power and stimulation.

Questioner: Well, was what they named us correct?

Imam Mohammed: Yes, we're still sexual.

Questioner 4: [inaudible 00:14:37], People were saying that [unintelligible 00:14:38] descended from the Ethiopian, from [inaudible 00:14:41]. At one time we named ourselves Bilalians. What was wrong with that name Bilalian?

Imam Mohammed: It was too far from the United States of America. It didn't catch on. It couldn't catch on, because it was too far from the United States of America.

Questioner: Well it was no further than Africa?

Imam Mohammed: Yes, because Bilal is the name of an individual. Africa name is the country of all of our people. It's a little bit stronger in our life than the name of an individual, though I wanted that name. I'm the one who suggested it.

Questioner: [inaudible 00:15:30]

Imam Mohammed: People came at us from all directions. Our people were not enthusiastic about it, and leaders in Islam from the Pakistani groups and other groups, they misunderstood. We communicated something to them that we weren't trying to communicate. They said, "Well, you're all just trying to saying this is all black religion, and you all are Bilalians now. You choose one companion of the prophet, because he's Black to call yourself after him." This caused a lot of confusion. It wasn't that important to me to hold on to it. I know what I am. I'm a human being.

Questioner: I understand that. But what I'm saying is--

Deen Mohammed: I think it's important for us to remember the whole continent now. The continent needs a new picture of life, given to it by African children, us in America. And we're going to give them a new picture of life, Inshallah, we going to communicate that to the motherland. Our work here will be communicated to the motherland, Inshaallah, soon. In fact they feel it already. They are telling me they feel it already. They feel our communication already.

Speaker 4: My question [inaudible 00:16:45].

Imam Mohammed: I understand and let me say this to you, I may not have a chance to say this to you again. I may miss you next time. I may not have a chance. You know the word Egypt came also from the other side? No Egyptian ever gave their self that name, Egyptian. The ancient name that is in the Bible and the name they still call themselves by is Misri, Misri Misrian If I say I'm an Egyptian. I say anna Misrian, I am an Egyptian. We are Egyptians nahnu misrioon, we are Egyptians. That is the way they speak. They don't say we Egypt, we're Egyptians. They don't use that language at all. But the world uses it, so they let the world use it. So let the world call us Africans and we accept to be called Africans. At least until they put another name on that continent, how in the world are we going to let them know we care for it if we don't use that name. Africa.

Questioner: Okay, but let me say this and I'll be gone. Listen--

Imam Mohammed: And it's true to our nature. We're into sex more that we're into anything else, right?

Questioner:[inaudible 00:18:11]

Deen Mohammed: We are the aphrodisiacs for all the people of earth. We turn them on sexually.

Questioner: Let me just illustrate on this. You know in this day and time, I see that people are [inaudible 00:18:32] stereotype of--

Deen Mohammed: Have you noticed the sirens won't interrupt him?