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# IWDM Study Library

# History of Master Fard Muhammad

### By Imam W. Deen Mohammed

Imam W.Deen Muhammad: Yes. I tried very hard to be in Detroit for the Savior’s Day. I actually made it to the airport in time. I was in time for my flight. I heard as we were leaving, the ticket agent, I heard her say B9. But she must not have said B9. She said BA, I'm sure. But I heard B9. I don't know how I heard B9, but that's what I heard, B9. I go to B9, and I'm waiting before I went in my direction, my sons Mohammed and brother Rafa. They had to go back to the counter. Because there's somebody traveling with a son that's named Mohammed and that person is believed to be a terrorist or sort as a terrorist.

I have been having this trouble for a long time, several years now. Every now and then, I've lost flight, maybe two or three times. I've had to lose my flight because they couldn't get processed in time for us to make the plane. This is one of those times when he had to be checked. He had to go back to the counter. Once they checked- now it's much faster. I have him take his passport with him. I got him a passport so he'll have proof of his citizenship. He takes his passport with him, but still, they have to call security. They have to call security, clear him, and then read his information on the passport.

They had to go there. I'm at the gate I think I'm supposed to be at. They tell me that the plane is delayed at the gate. I'm just so sure I'm at the right gate, I didn't ask him where the plane's going. I've been waiting at the wrong gate, waiting for the plane to come in. The plane was very late coming in, but it's not my plane. When I get in, they said, "Oh, no. You should have been at the other gate."

Now, they made it. Rafa got my son safely to Detroit. They made it to Detroit. They're on the plane waiting for me. The plane takes off, no Imam W.Deen Muhammad at it. That's on a Sunday. Traffic is very heavy on the weekends, Saturdays and Sundays. They tell me to go to a certain gate and I could perhaps get a flight to Detroit. But they couldn't guarantee it because I had to go on standby. I went there and I waited for that plane. It came in, as soon as it got in, they didn't call anybody. In fact, right away they said the plane is full. I couldn't go on that plane. I stayed there like 3:30 at the airport trying to get something and I was unable to get it.

I said, well, "Muslims taught to tie his camel." Under the circumstances, I tried to tie my camel. But still, nothing happened. I wasn't able to go up to Detroit. I believe that some of you are here today that was there in Detroit. I thank you for understanding and thank you for your great spirit. Thank you for your presence here today. Inshallah, I will go over the important matters that I had for that occasion.

Now, I'm going to give you what Mr. Fard was giving us- I was not, I was a baby at that time. But he was giving it to all of us. I'm going to give you what Mr. Fard, the teacher of my father, who actually taught my mother how to cook the Nation of Islam food. Where it came to be the Nation of Islam food, he actually worked in the kitchen with my mother. Showing my mother how to make those dishes, brown the rice and everything. He also did it- my aunt has passed away, too. But he also taught my aunt. She was one of his secretaries.

I'm talking about the one who taught my father. Not my father. She was one of his secretaries and he taught her how to cook, too, in her kitchen. Taught how to cook, my aunt, Bernestine, who passed away a few years ago in Detroit, Michigan. This man that I'm talking about, he spoke in a language that he called mathematical theology. This is written by, and the lessons by him. This can be proven. I know we have doubting Thomas’s in here.

There are a lot of those who want to keep to their old way of thinking. But if you're here, then understand this that I love you just the way you are. You don't have to change a bit. I love you just the way you are. Because I know, even though you hold those old original ideas, you are good people, you have good hearts, you mean well, you live good lives, and I love you. I love you very much. But I wish you would accept freedom- freedom that is here now.

He promised freedom, justice, and equality. That, he said, was Islam was. It used to be written on the blackboard, painted. Painted on the blackboard, so you couldn't erase it all. It had the American flag on one side and the Nation of Islam flag on the other side. Between the two flags, it had the bad treatment that we were getting back there. A black man hanging from a noose from a rope on a tree from a tree, three letters. The letters on the national flag, the Nation of Islam flag, were F-J-E. On the staff, the staff of the flag was I, and the letter "I" stood for Islam. That was to say to us that in Islam, you are promised freedom, justice, and equality.

I remember the Honorable Elijah Muhammad, in the earlier days, when I was a pre-teen and a teenager, and even a little after that. Whenever you walk into the temple doors, you open the temple doors, the first thing you would see, if the deacon wasn't speaking, would be that blackboard with that picture on it saying what I just gave to you. The Honorable Elijah Muhammad would hardly ever miss saying on Sundays when he gave his speeches- his talk, his message. He would hardly ever miss saying that Islam is freedom, justice, and equality. That went into me as a boy and as a teenager. It went into me.

I knew I was shown pictures of our people. Actual lynching that were still- my father saved old papers. He saved the old papers that showed actual lynching of our people hanging from a tree. One picture I remember seeing, it looked like to me was at least five or it might have been as many as seven or eight black men hanging from trees where they lynched them in a group. They lynched a number of them, not one person. They were hanging in a group.

I remember him giving me a picture, I don't like to tell you about it, I don't like to look at it, I don't like to think about it. But I have to tell you because what I would want to bring before you that helped my delivery- to make the delivery clear to you, to tell you this. Didn't you see how I was affected as a child? They had one picture of a black man hung on a tree, and firewood had been put up under him, and the flames were burning him from the feet up. A child doesn't forget things like that. My parents made sure that I knew the bad treatment that our people got on the white supremacist rule. They wanted to make sure I know that and they made sure I knew it.

Now, here's a child, knowing how bad his people are treated by the ruling people- the whites, and he hears that Islam is freedom, justice, and equality. What do you think he's going to remember? That Islam is a verse from the Qur’an? Or that Islam is a religion of the Muslims of the world? Or that Islam's prophet is Muhammad, the prophet? Do you think he's going to remember that? No, he's going to remember that Islam is freedom, justice, and equality. It goes into a child so deeply and makes such a strong, inerasable imprint. Irremovable imprint that it lives with that child until death. I will live with that until death. Islam will always mean more to me as freedom, justice, and equality. That it means to me as anything else, if it wasn't a true promise to the human soul of freedom, justice, and equality. If G-d hadn't inspired me and guided me to discover that, that's exactly what it is, a promise to the human soul of freedom, justice, and equality.

If he hadn't guided me to discover that, I wouldn't want anybody as Islam. The way they read it from- this is Saviors’ day. I'm giving you saviors’ day message right now. The way that the world of Muslims read the Qur’an, to people, to me I can just- I might as well take Buddhism. I might as well take Christianity. I'm not so impressed. See, I don't need a different identity, some of you all shop for another identity. Being Black or Negro or Colored people just too much for you, you want to get away from all of that. You like to be called Muslim and you like to speak Arabic. You like to dress like people overseas. I don't need that. I love you just as you are. I don't need that. I need freedom. I need justice. I need equality. Equality of opportunity in this world, don't block me.

Allah-u - Akbar. To understand this stranger and that's exactly what he was, a stranger. The people in the ghetto of Detroit, the poor, the most depressed areas of the ghetto Detroit, that's where he came. They were not educated; the average one had no education probably over grade school. Most of them, the great majority have under grade school education, those that joined Mr. Fard. He designed a letter for you to be approved to come into the Nation of Islam and be a member. He designed a letter that forces you to practice handwriting, not to show you how uneducated the people were.

He made them get interested in improving their handwriting by saying you cannot come in until you write this letter in a good hand so it's legible and readable, can be read without any problem. Some of them had to send their letters many times before getting their letters approved. The first thing that I'm addressing here is conditions in the time, conditions in that particular time. We're talking about Detroit, place Detroit Michigan, area of Detroit the poor and worst off area in the black community. The conditions were uneducated. Uneducated people but sincere people, very religious people and a few very smart, a few were very smart.

In fact, some of them belong to the Masons, some of the brothers. In the early '30s joined Mr. Fard from the Masons, that language attracted the Masons because they have a similar language. It attracted the Eastern stars, the sisters. African-American sisters, black- who also belong to a similar group. They're all similar- Mason's, Eastern Star and the teachings of Mr. W. D. Fard. I'm sure that some others came in that were also from the same kind of language. They weren't Mason, weren't Eastern Star. It was something else. Moorish-Americans came in, a few Moorish-Americans joined Mr. Fard and Honorable Elijah Muhammad.

In his time, they joined him too, Moorish-American. Moorish-Americans have similar language. They have that similar language. What they say on the surface are what the words say as to the average mind is not the real meaning. The real meaning is what you get by translation or interpretation. That's the time we're talking about. Now, how did Mr. Fard present himself? He first presented himself as Professor Fard, not as a prophet, not as G-d.

He presented himself as Professor Fard. This is history. It's all documented. If I had to produce proof of these, I can go get the document and show you. Right on top of the book says, Professor W. D. Fard. Sometimes, he called himself W. F. Muhammad. Sometimes he called himself W. D. Fard and W. F. Muhammad. Sometimes he called himself Wali Farrad Muhammad. He spelled it out, spelled the W out. Wali Farrad Muhammad.

He referred to himself by different names, but he introduced himself as I say it first, as Professor Fard, Professor Fard. Professor's a teacher, an educator. That's how he presented himself for-- how is Jesus known? Jesus is known as the righteous; the Son of G-d and also the son of righteousness. Righteous, he is presented as the righteous. What is predicted of his coming? When he comes, how is he going to come? As a thief in the night; That’s what the Bible said, "He comes as a thief in the night. He will come as a thief in the night." That means under the cover of darkness. Darkness will be hiding him.

How else is he coming? He's coming to punish the wicked. This is the second coming. He's coming to punish the wicked. What is he coming to steal? He's coming to steal the people from a world, to steal a people from a world. He's justified to steal these people from the world because the world stole them from G-d. I'm not saying what Mr. Fard is, other than I'm saying to you that this is how he came and I'm going to continue to talk about it. I'm not dealing with anything but what's real and recorded for him. I don't say he was wrong. If I'm wrong, Fard was wrong. I'm just saying what he said.

Later on, I'd be saying, what Elijah Muhammad said. If I'm wrong, then Elijah Muhammad was wrong. I don't lie. You all should know that by now. I do not lie.

I do not deceive. No, I do not deceive. I'm not going to preach something and form it for my purpose. No, I'm going to give it to you just as it is or I won't give it to you at all. All right, first thing we should look at is the time and circumstances, during the early '30s, when Mr. Fard came. He came just on the heel of the Great Depression. Not only after America's or blacks but everybody in America was suffering. It was a bad time that was a very bad depression. Many rich people committed suicide during that time. They lost all their wealth. The banks had no money. They couldn't give them their money. This was recorded in the newspapers. All newspapers you could go get them now.

You can look yourself. You can go and tell the Detroit Free Press. I think that's what it's called. I bet you they can all look this up and verify everything I'm saying. That went into the public. Something that didn't go in the public went into the news about Mr. Fard because he had a confrontation with his followers, had a confrontation with the police department, violent confrontation. They had to record what this thing is all about. I'm not talking about something that's not recorded. It's recorded. Anyway, the times, we have to understand the time. In those bad times, there were African-American leaders. There was W.E.B. Du Bois, who were trying to advance our people with respect for the system of the United States, to advance them, and pressure the government and the people of America to admit African-Americans or blacks, into politics and into the system. That was mainly his role, W.E.B. Du Bois, a great leader, very educated leader, great leader.

The other one was, there was many, but I'm dealing with those who were working for freedom right now. The other one was, Booker T. Washington. Tuskegee University; Tuskegee College; and University, built by him with the help of his students. Great man too, they built the structure. You go down there right now, structure is still standing. You'll see a beautiful brick structure built by Booker T. Washington, and his students that he was training in vocational knowledge. That's something you can go get a job with right away. Bricklayers and other trades that he was giving them down there.

In the religious focus now, we also had African American leaders. The one that's the most outstanding, well, I have to say two of the outstanding, although the Christian was of much more popularity than the Moorish-American Muslim. But there was the Moorish American Muslim, Noble Drew Ali, and there was a Christian, Father Divine. Father Divine was very well known by all American leaders and many common American folks-- African-American that is, many just common African American or black folks, he was known by them. What was he saying? You have to see what was going on, so you'll know Mr. Fard in that time, and in that environment.

People respond, and especially leaders, or teachers, they respond to current issues in their environment and current conditions in their environment. That's what they see, that's what they register, and that's what they respond to. That's what they address. Before Mr. Fard had some different view on Jesus Christ, Father Divine had a different view. Father Divine told his following, I'm not quoting myself; I'm quoting reports that were published. Father Divine told his following, he said, "If you want to see Jesus Christ look at me." At the same time, he was calling himself Father Divine. And he told his followers, "If you want to see Jesus Christ look at me."

I don't think there was one earlier than him to bring the picture of Jesus as a black man to our people. I think Father Divine was the first. After him, you know there were others. There are some right now, they got pictures of black Jesus Christ is not a Jew or a white man. Jesus Christ is a black man. They picture him as a black man, nappy hair and black skin. Anyway, Mr. Fard took his cue from what was happening already.

Imam W.Deen Muhammad: Pardon me, one I missed, I got to get him now from the Caribbean.

Crowd: Marcus Garvey.

Imam W.Deen Muhammad: Marcus Garvey, the Honorable Marcus Garvey. He was in that time too. Look at all these things happening in the early '30s. Marcus Garvey in that time too, what was he preaching before Mr. Fard?

Crowd: Back to Africa.

Imam W.Deen Muhammad: Back to Africa. But he didn't mean, actually, get on a boat, or take some transportation to go to Africa. He meant to bring your mind back to Africa. Put your mind back in Africa. Don't buy the white man's picture of you. Don't buy the white man's opinions of you as a people, but put your mind back in Africa. He was a great man too, Honorable Marcus Garvey.

This is what's going on in Mr. Fard's time. I understand that Mr. Farrad came from, he says the East, and he did, but we were told that he came from Arabia. He didn't. He came from India. He came from India, and his people in America were subjected and couldn't find anything but cheap servant-type jobs in this new world, his people, the Indians. They came over here in such great numbers, they identified them press. The newspapers of America, press, identified them as East Indians. I think they are still identified as East Indians. They identify them as East Indians. These are Indians that we know now as Pakistanis, Pakistanis.

India still have native Pakistanis people, don't think Pakistanis and Indians are different overseas, or in Asia. They are the same people, they're exact same people, their only difference is, one of them is Muslim, his religion Islam, the other one is Hindu, his religion is Hinduism. That's the only difference. Don't think that the only Muslims over there are Pakistanis. They're almost 200 million Muslims that are Indians, Indians; not Pakistanis. They still belong to India and they call themselves Indians, not Pakistanis. But their religion is Islam, they’re Muslim.

Anyway, that's where Professor Fard came from, he came from those people. He was not at all happy with the American people. Especially, with those who made America, the white supremacist Mind. He didn't care for them; he didn't like them at all. Understand now, that here his people are, they're working in the Caribbean. They're working in America as indentured servants. They came from what was to be later in 1947, Pakistan, but their territory was all India, during the '30s up to 1947, they were all Indian. All of those Muslims in what the area called Pakistan now, were not call Pakistani they would call just Indians.

They were under the rule of the British. They had to pretend to be servile and carry favors from the big whites of Europe, of the Britain. They had to be toward them, like many of our Uncle Tom's had to be toward establishment here, to survive and get opportunities. They had to pretend to be happy as servants. Now, he comes here, this is Fard, he comes here with that hurt on his heart. How his people were being treated in India. Then he comes here and sees the ones who came here, or imported here or were imported here to be laborers, and how they were treated.

Then he looked at us in the ghetto, and he sees our condition. Don't you think he's going to sympathize with us? Sure he is, because he is our brother in suffering. How did he introduce himself to us? Your brother from the East; these are his words exactly, your brother from the East. That’s his language. He was our brother in suffering. He felt our suffering because he had felt the same treatment coming from the same white people, same white race, the white race. He saw Father Divine dissatisfied with the white picture of G-d and presenting himself as a black man as Jesus Christ and Father Divine.

Then he said, “Well, I like this.” Then he said, “Who was the original man?” Asiatic black man. Owner, come on say that. Let’s say, maker, cream of the planet earth, father of civilization, G-d of the universe. Wow.

I didn’t know so many of you all survived. What did he tell my father G-d was and my father told us? He said, “G-d is power and force.” That’s exactly what he said. G-d is power and force. Here he comes and gives us a completely different meaning for G-d. G-d for Christians is the one who made everything, creator. Maker of the worlds, that’s G-d. I know for the ignorant masses in Christianity, uneducated masses in Christianity, when you say G-d, the first thought that comes to their mind is Jesus Christ.

Jesus Christ, the picture, and person. Jesus Christ as presented to them by the church. You think I’m supposed to like that? You think I’m supposed to like that, ignorant people looking at a white picture of a white man that saved the very same people that gave us all this hell and made our life most miserable for over 100 years, 200 and more years. You think I’m supposed to like that? You think I’m supposed to go gingerly with that and touch it real nice and don’t disturb the picture? Something is wrong with you.

That’s a crime. To do that to the minds and hearts of people, that’s a major crime. Give them a picture of G-d in the image of the same people that gave them a life of misery worse than any life history have recorded. Yes, I’m not talking about now, I’m talking about back then. We can’t forget that. If we do we’re crazy. We’re just absolutely stupid and messed up almost insane and we don’t care about our own people.

Anybody who want to pretend that that then doesn’t exist, you don’t even care about your own people. You should never forget about that. Not to hate anybody but to know how you have been formed in the past. What influenced the conditioning and forming of your soul and your sensitivities, your feelings, your fears, and etcetera? You should want to know what happened in your past to make you the person in your soul, sensitivities, and spirit that you are today.

That’s more important to know than knowing that your face is black, that your flesh is African, goes back to Africa. It’s more important to know what has shaped something more important than the flesh. What has shaped your sensitivity? What has shaped your soul? What has shaped your hopes even? What has shaped your hopes? That bad conditions form our hopes. Hopes to be free of it.

Hopes to sacrifice, sacrifice heavily to have our children better prepared. That maybe they would be able to live to see a better day and have an opportunity to grow free as human beings, with human minds and human intelligence and a new circumstance. If you don’t want to know that, you are cut off from your own life. saviors’ Day address in Homewood, not in Detroit, in Homewood.

We have to be aware of those first times and the circumstances of that early time when Mr. Fard came in to help those that the world thought could never be helped. The world had written them off. They can never be any more than dumb brutes, lost minds, and souls. What is the issue for his time of Mr. Fard, the early '30s? What is the issue, the major issue? The major issue is helping people that had been enslaved, separated from their history and their cultural roots and had nothing to depend on for their own future and to come into their hands.

Nothing at all to depend on, They could depend on nothing to take their future in their own hands and go forward, nothing, because they had been cut off from the past. If you cut people off thoroughly from the past, they’ll never be prepared to go into the future on their own unless you cause a revival among them. Which means--

[00:37:01] [END OF AUDIO]