### 09/01/2006

### IWDM Study Library

# 2006 ANNUAL MUSLIM CONVENTION JUMU’AH(PT. 1)

### By Imam W. Deen Mohammed

00:01 Imam W. Deen Mohammed: Believers. Assalamu alaikum.

00:03 S?: Waalaikumsalam.

00:14 Speaker 2: Allahu Akbar Allahu Akbar. Allahu Akbar Allahu Akbar. Ash-hadu alla ilaha illallah. Ash-hadu alla ilaha illallah. Ash-hadu anna Muhammadar Rasulullah. Ash hadu anna Muhammadar Rasulullah. Hayya alas salah. Hayya alas salah. Hayya alal falah. Hayya alal falah. Allahu Akbar Allahu Akbar. La ilaha illallah.

02:10 IWDM: Bismillahirrahmanirrahim. Ashhadu alla ilahaillallahu wahdahu la sharika lahu wa ash hadu anna Muhammadan abduhu wa rasuluh sallallahualaihi wassallam wa ba-ad. We begin with Allah's name, the Merciful Benefactor, the Merciful Redeemer. We witness that He is one and He does not have any partners with Him in the rule of the heavens and the earth that nothing or no one comes to Him except as a servant. We witness that Muhammad is the last Prophet. The Prophet answering prophecy in the book that came before, especially the books that are called the books of Moses, the Torah, and the book's that called Injil are the Gospel New Testament. And we witness that he is the excellent model or the most excellent model of human life for any who believe in God and the last days. We salute him with the traditional salute, prayers and peace be on him, sallallahu alaihi wasallam wa ba-ad, and what follows of that traditional salute.

04:08 IWDM: To Allah belongs whatever's in the Heavens and whatever's in the earth, whether you show what is in your minds or conceal it Allah calls you to account for it. He forgives whom He pleases to forgive and He punishes whom He pleases to have punishment, for Allah has power over all things. The messenger believes in what has been revealed to him from his Lord as do the believers. All of them believe in God, His angels, His books and His messengers. And they say we make no distinction between one and the other of His messengers. And they say we hear and we obey. We seek Your forgiveness, our Lord, and to You is the end of all journeys. On no soul does Allah place a burden greater than it can bear. It gets every good that it earns and suffers every ill that it earns.

06:12 IWDM: Pray, "Our Lord, condemn us not if we forget or fall into error. Our Lord, lay not on us a burden like that which you did lay on those before us. Our Lord, lay not on us a burden greater than we can have the strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. You are our protector. Help us against those who stand against faith." Sadaqallahul adhim.

07:16 IWDM: A few comments on these verses from the Quran. Chapter two of the Quran. God says in the passage from the Quran that I have just read to you... God says of His messenger, that His messenger is a man of faith. And he has believed in what God sent down to him. And the items mentioned to give us, to show us what he believed in, they are universal for the people of religion, for the people of the revealed books. That is, the people of the book and Muslims. They are universal. They are the same for us as it is for them. The same for them as it is for us. Except for one technicality.

08:31 IWDM: They say that we do not make distinction between one of His Prophets or servants and another, or one of His messengers and another. There, we alone, the Muslims alone, who follow the guidance, the Quran. The Muslims alone are clear. We alone are clear. For the Jews, for some reason that they conceal, the Jews do not recognize Christ Jesus. They do not even recognize him as a Prophet. The Christians recognize him, but they have a belief in him that he is also one in a Trinity with God. And that is for us an outrageous mistake to have.

09:34 IWDM: Again, there is something I would like to comment on that we have read from Quran. It says, "And also the believers. The Prophet Muhammad believes in what God sent down to him." And it lists by item what God sent down to him and it says, "He has believed, the messenger has believed and also the believers, we have also believed." That is not just to tell us that we believe in what was sent down to Muhammad the Prophet, prayers and peace be on him. That is to tell us that we are believers firstly. We are believers firstly. And the Prophet has not been given something for him to believe and something else or something different for the followers to believe. The Prophet believes in exactly what is given by him to the followers to believe.

10:58 IWDM: Is that true for all scriptures? No. Some scriptures obligate people, followers to believe and prophets violate. In those scriptures prophets violate what was sent down to them for the people to follow. And they are excused for it, in some cases, they are held accountable for it. Like David, he did something that was wrong. In the Bible, he wanted the wife of his general. And he sent his general to the front line to be killed, to get his wife. And this doesn't mean that he actually sent a man, a physical man, somewhere to get killed. No. It meant that he wanted authority over that man's community. You are an authority over that man's community. And you want to take it away from that man. You want to take the authority away from that man.

12:10 IWDM: So the following is called sheep: And he's condemned for having many sheep. And then he go and take 'em. A man have only one sheep, he gonna take his one sheep. Okay. Alright.

12:25 IWDM: Yes, and I can go on telling you, showing you things, even Christ Jesus. You're not supposed to go into another man's cornfield, and take what he got, and tell your disciples that if anybody asks about it, give 'em some excuse. That's not right.

12:41 IWDM: So we have, in books, in scriptures, that we do not accept, because they have error in 'em.

12:49 IWDM: We have in Scripture, sayings against Prophet, accusing them of doing wrong, Satan inspired that to make everything but him non-suspect. Now, you don't suspect him. You just have a word called Satan. But the hidden one, that's real Satan, you don't suspect him. I'm talking about the world. Not necessarily you individually.

13:20 IWDM: Alright, so those are comments that I wanted to make on what God revealed in those passages I just recited to you. We're gonna continue now. The importance of community ties. Allah Most High does not identify us individually. He identifies us collectively. Nowhere are we identified individually. Nowhere does God take up time or space in revealed scripture to dwell on Prophet Mohammed's followers individually. No, he says, "You are the best community, brought out for the good of all people." That's what God said, "You are a community." And over and over, he says, "You are a community." And over and over, he says, "Believers. Believers." So God always addressed us in the plural. He always addressed us in the single picture, but as a collective body, as a community. That's very important for us to know and recognize. And it's so good to see so many of you beautiful people. That's so good to recognize, brother, and so helpful for us to recognize, and sister, that God wants us to see ourselves as a community.

15:04 IWDM: When people lose a good sense of community, all the individuals eventually suffer that belong to that community. They suffer in some measure. Some more than others, depending upon their status in society, their achievement in society. In terms of education, number one, but also, in terms of the accumulation of material goods. Those who are poor materially, and poor mentally, they suffer great moral collapse, and deterioration, when the community good is not kept in focus. So Allah saves us with his revelation, and then he obligates us to save ourselves, "All, you who believe, save yourselves, your own souls and your families, and your families from the hellfire, the fires of wild passions."

16:12 IWDM: There is a tie of allegiance extended to the Islamic community, the milah of Ibrahim, all of Abraham, the upright in his nature... Extended to us from Allah, Most High, to connect, for us to connect unto it, and enjoy community security. That's what we'll have if we'll hold on to that rope, or that cable, that is extended to us from God. We will have and enjoy community security, everlasting. For God says, "it is a hand hold that never breaks." It never breaks. We have to break with it. It never breaks. "All of you who hold firmly to the tie, with Allah, with God, and be not separated." Sadaqallahul adhim. I know some of you will say, "He said it after, he supposed to say it in Arabic, and then say, Sadaqallahul adhim. Is that so?

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17:35 IWDM: Now we want to look at something else extremely important in the Quran. The Quran, as the Bible, and both for the people who received guidance before the Christians, and Jews, the Jews, and for the Christians, and the same for the Muslim. The emphasis, that strong emphasis, on inheritance. Inheritance. So what do we inherit that's so important that is in scripture as a major item? What do we inherit? Brothers and sisters, we inherit the right life, the correct life, for human beings and community. But if the Satan lead the mankind or its community astray, we loses it. He lose it, we lose it, and he is afraid of our coming into our inheritance more than he's afraid of anything. The Satan. Because he knows, once we come into our inheritance, it's over for his teams and him.

18:50 IWDM: He knows that. What is your inheritance? True human life, in a community setting, that you should be responsible for, personally, individually. And Quran and the teachings of our Prophet Sallallahu Alaihi wa Sallam we are held responsible, personally, individually, for the state of our community. That's very clear in the Quran and very clear in the teachings of our Prophet. Yes. There were no police in the time of the Prophet. No police force in the time of the Prophet. No institution set up to punish people for what they do wrong. Believers were held responsible for punishing their own wrong=doers. And the relative was the first one obligated to check his relative, parent to check their children, check distant members, cousins, et cetera, check them. But if believers witnessed a wrong doing, they were recognized as the police.

20:16 IWDM: It was reported to the Prophet Sallallahu Alaihi wa Sallam, the prayers and peace be on him, that one of the Muslims were behaving like non-Muslims, and committing open, in the open, sin. And it was reported to the Prophet and he asked, "What did you do?" He told them, "You should've stopped him, you should've corrected him." So there was no police, you never heard of police force in the time of Prophet. Is that important for us to know? Certainly it is because it's a fulfillment of prophecy. They won't need a law, meaning they will not need anybody to enforce a law on them, for it shall be written upon their heart, meaning that what God wants them to do is gonna be so strong in their hearts and they're gonna be so protected by their hearts, that their hearts will dictate their behavior, and also dictate for them the action they should take if their community is threatened by the behavior of one or many of them.

21:30 IWDM: I'm not telling you to take the law into your own hands. I'm telling you to take the truth into your own hearts. And be responsible. I'd rather go to jail for breaking the jaw of a Muslim drinking out in the open, then people know he drinks and hurting our image. I'd rather go to jail for breaking his jaw, than to go to jail for the petty things that many of us go to jail for. Now, also, if we have the allegiance with God, accept the tie that he extends to us and be tied to our Lord Creator, spiritually and completely, the whole life. We are saved from other ties that are out to get us, bring us down, explore our life and take our possessions. There are other ties to other and other interests that will do that. But, that won't happen if you are firmly gripping the cable, or the rope, extended to you by God. Now, that cable or that rope, you don't see it, it's invisible. You can't see what goes from us to God, it's invisible. And you can't see with your eyes, your physical eyes, I mean, what comes from God to us. That make for that allegiance, that makes for us that sacred tie. You can't see it, not with you physical eyes.

23:48 IWDM: Now, there's evidence that the people of the book, have essentially, the same precious values that we have and have also the same respect for human essence or human life as God wants it established that we have. The same. I can go to the ideas that are put in print and been in print for long generations, and I can go to ours, but it will take a lot of time. I can go back talking to you as a symbol and do it quickly, show you quickly. We are focusing on the Salat al-Ibrahimiyyah prayer of Abraham which says, "Oh God, oh Allah, oh God, bless Muhammad and the followers of Muhammad as you blessed Abraham and the followers of Abraham." It didn't say give us a different blessing. It said, bless the followers of Muhammad as you did bless the followers of Abraham or Ibrahim, upon him and all the servants of God be peace."

25:41 IWDM: We should register that and give it some thought, read on it a little bit and understand that God is saying that He is not giving us something different in value. He gave it to the followers of Moses, Moses and his followers, and He gave it to Christ Jesus and His followers because both are recognized as followers of Abraham. And how did this come up? This prayer of Abraham? Some of his devoted followers and also blessed with knowledge, some of them wanted to have a special prayer for the Muslims, like the Christians have a special prayer for them, the Lord's Prayer. "Thy kingdom come, Thy will be done, on earth as it is in heaven." So they asked the Prophet, "How shall we pray for you?" And he said, say, "Oh God, bless Muhammad and the followers of Muhammad as you did bless Abraham and the followers of Abraham and make Muhammad successful and the followers of Muhammad as you did for Abraham and the followers of Abraham." So blesses and success, two. Why two? Is there a difference? Yes!

27:46 IWDM: For God told the people of the book, "I shall give you a double portion," not one. "I shall give you a double portion of my mercy." So, the prayer of the Prophet is addressing that, but the prayer of the Prophet is also preserving for us for all times, because that prayer's required in the [inaudible]

, the two east, it's required in everyday prayers. When you make two rakats or any rakat is for prayer, or any number of rakats is required so we keep that. The prayer stays with us always as the Lord's Prayer has stayed with the Christians and will be with them in the future. Yes, what they call the Lord's Prayer. Yes. So this prayer is protecting for us our connection with the people of the book who came before. And you have to realize that the Quran, Allah's word, the Quran obligates us to believe in what Allah revealed, what he revealed to Muhammad the Prophet in the form of the Quran.

29:06 IWDM: And God says in the same book, he said, "And that was revealed before the Quran," before it, meaning before the Quran and that was revealed before. And it makes it clear in the Quran that what it's referring to is the books that are called in the Quran kutibuun Qiyamah the corrected books. Those corrected books are the final commentary or report from God on what he revealed, and those books you don't recognize them because you're looking at the language instead of looking at the essence, the essence and the essentials. The essential spirit and principles that are seen in the Quran that are preserved by the final revelation for all times, even for the people of the book. Did you know the high-ups in Christianity, the high in virtues and the high in knowledge, insight, do you know they study the Quran? Many of them. They study the Quran and the Quran helps them get back to the original light out of the darkness and it helps them get back to the original purity for... 00:01 Imam W. Deen Mohammed: Believers. Assalamu alaikum.

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