Righting (Correcting) Islam’s Image

# Imam W. Deen Mohammed

(1999)

Location: Video Lectures – Page 1

Allah says “See how the same rain falls from the sky on the same ground, with some things come up cheap and worthless, while others come up beautiful and luscious with great value." Yes. But we don't need all of you. All you need us, they need us. No. We don't need us you all. We need you one or two and one or two of you from this gathering here today can join the one or two from other gatherings from different places. We will have a good number a sufficient number to do what the model leaders of Mohammad the prophet did with him, changed the world. You don't need a lot of people, you only need a few determined people. And they can change the whole world for the multitudes. But let's get out of this idea that we got to convert everybody.

What must be done to remove the rusty life to remove the rust from their rusty lives? We intend to save every one of the 17 million, impossible. And you should know it by now. After 60 years of that.

You should know it by now, that can't be done. So you let the water fall on everybody. The rain from the heavens is for everybody. So let it fall down on everybody. But don't worry if damn thing come up over there.

Crop grass came up over there. Do you see the thing that you wanted that you were hoping for? Harvest it, go on and make progress, go on after progress. Yes. Because there will always going to be crab grass coming up and thorn bushes, et cetera. Always going to be those things. They ain't going to stop it. I have to let them have a little rain though every now and then brother. Well God made the rain fall for living things. Community pride the sense of community. We can't get anywhere if we want to be shia, more than we want to follow God, more than we want to follow the example of Mohammad the prophet. If we want to be Sunni more than we want to follow the word of God in the Qur'an, more than we want to follow the example of Mohammad, we ain't going anywhere, we are not going anywhere.

We won't be successful. If we want to be members of the nation of Islam more than we want to follow the Qur'an, more than we want to be like Mohammad in human excellence, then we are not going anywhere. We're not going to be successful. If we want to be a friend of the establishment more than we want to be followers of the word of God and the leadership Mohammad, we're not going to be successful. You want friendship with the Christians, with the church leaders, more than you want to see the prophet Dawah for the messages. You're not going to be successful. Community pride, that's what we want.

We want to fulfill the natural lead in us for community pride. Bill Cosby, he's got more wealth than maybe 90% of the whites could ever get in their lifetime. Not many whites can get the wealth that he had been able to get, very few. But is he really satisfied with his life in America? No he's not. You go to him and ask him and he said "No." Why? Because when he looks at himself as an individual, he's very successful but when he look at himself as a member of the community he's terribly deficient. Terribly deficient. Way behind, not advanced. And you know what makes us feel that way more than anything else?

The knowledge that we have not been singled out for abuses, for denials. We have been all locked together for abuses and for denials. So it has gone into our souls since we all were denied together. We all were abused together. It has gone into our souls by the will of God to make none of us be satisfied until the whole of the people is in a better state of condition. That's God's way of helping all the people by causing them to carry burden of what affected them all and what was the plan for them all and what was executed upon them all or against them all. Now you know, some of us, we enjoy our little freedom and our little achievements in life. Like the cocaine sniff and we are not even aware that we belong to the African-American people. So I'm not saying that's an exception, everybody is not feeling like Bill Cosby. There is the exception. So far as I'm concerned those poor niggers don't exist, my buddies are rich. And that's the only world that I'm concerned about you know there are some people like that. But they're on drugs, heavy drugs.

None of the normal minded people or the natural minded people would be thinking that way. Life in America, life in America is a very special life. I want you to understand that. If it wasn't a very special life, I wouldn't be your leader. God knows I wouldn't be your leader. I'd be living somewhere else. I would. There's a special life here. America, in its concept, political concept, political ideology, the mental concept, societal concept, whatever you want to call it. It is designed. In its construction. It is planned. America us an experimental model. I'm not saying this is the wisest of American builders of this American society say. It is an experimental model. It's they call it a living constitution.

Mean that is subject to mature more, it’s subject to develop more, it’s subject to even change itself. Get rid of something that's there, to improve its form. This is the nature of American ideology. American, political ideology. American the middle concept, this is the nature of it. It's experimental. What does that mean for us citizens of this country. Any citizen of this country can dream of a better America and you can share with the American public your dream and you can compete with those who are in power. If you get more of the good people on your side, you can change America and make America the America you're dreaming of. This is America. This is what makes you so special, make this place so special. So I am not a naive person who's got a lot of ideas that can't be realized. No I'm not. I'm looking at facts and reality and I'm responding to facts and reality. I'm saying to you, that we have as much rights as any American to plan our Islamic future. Our Islamic future is not just planning to have a place to make sajdah. Our Islamic future us not just planning an elementary school a high school or even a college or even a university. That's not the whole life, that's the aspect. That's a little facet. That's an aspect of our life. We will never have the life that satisfies our souls until we concentrate on having community life.

Then see these other things as steps toward the completion of community life. Masjid is first, yes. Worship of God is the first we must have a place to pray. We must have a place for Jumu'ah. Jumu'ah is an obligation on all Muslims. We must have a place to do our prayers. Yes. That first but is that the whole picture, no. Very small part of it. The big part is the whole. God never said to us that "You are the best mystics on earth. You are the best group of mystics I have created." He said, "You are the best community, evolved for the good of all people." Evolved for the good of all people. Are you going to hold on to that crazy stuff from the past? You're going to keep on looking and see what scars you've got left from the plantation. Yeah. That look like a whiplash back then. Dirty devil slave master Yakub devil and skunk, look what he did to my back. He hadn't put me in all those shoes that wasn't big enough to fit my foot, forced us to wear small shoes. I wouldn’t have a nigger toe.

Yeah he is yakub grafted devil; the skunk on the planet earth.

Realized that today is a new world, new time, new world. You could get in a shoe that fits you now. Yes. You could wear the shoes that fit you now or go barefooted. Not in Chicago in January though but you can go barefooted now too. So nobody to blame for your condition as Elijah Muhammad said "Nobody to blame for your condition now that have been free and invited to truth." There's no one to blame for your condition but you. That’s what Elijah Muhammad said. Now you all gonna stand still, stand still and wait for mothership to come and save you. Stand still and wait for the Muslim police to be on every corner saying, "Go that way to the mothership. Go to Culver City the mother ship is there waiting for you.

You're going to wait for that foolishness? It was good for it's time. It was a Powerful psychology to hold you. I'm telling you that's some stuff that I watch every now and then. I just make my own screen and I just put that stuff on a white wall. I have a white wall in my house too. I put all that stuff on a white wall and I might say, "Wow. What a terrific piece of work!"

But I ain't getting the picture anymore. You can bet your life on that. I may project it once in a while but I ain't going to get into the picture. Not ever again! Because I'm free at last. Thank God Almighty. I'm free at last.

Community pride, a sense of community. God didn't make any one man to live alone. God didn't make any one man so limited in his potential, so limited in his resources that he can do nothing but to take care a one person. God made every man with the capacity, with the resources, with the potential to take care of many people. The more we exercise that great power in poverty that God has given us, the more freedom we enjoy. The more of the good life we embrace. Praise be to Allah. So you're invited to grow.

Allah says, "I have given you this religion so that you may grow. We don't want to stand still. We don't want to be stunted, he doesn't want you to be a little small midget forever. He wants you to grow. Grow in your ability to support community life, you are a community. He wants you to grow in your ability to support community life. The more you grow to accept responsibility for community life and the more you contribute to the life of the whole community, some of you have no desire to be wealthy, You had no desire to be industrialist, you have no desire to doing things perhaps but just draw beautiful pictures, make beautiful designs, do beautiful art works. Make your contributions if it satisfies no more than you, nobody but you, you are a freak artist. Yeah. Any artist that draw beautiful things and don't want anybody to see it. That's a freakish artist.

So exercise your talents, increase your talents. You're going to better the society because your contributions, if their worthwhile, they’re not going to stay just with you. They’re going to be accepted by others and the whole community as a result of your contribution will be better.

Some of you are singing and you send me your music and I’m sorry that I’m so busy that I can hardly respond to most of you. You send me CDs even now. Yeah, yeah they did. Oh man. They really stepped up their program and make CDs and I’m wondering if you have been having candles in the dark when you were composing it because it sounds like a séance going on. "Allah. Allah. Allah. Allah." Wait a minute. I’m not ready to go to sleep, I’m trying to wake up.

Then what's this sedative that you gets into me on a CD? Long playing sedative on a CD.

Go back to Africa and learn some rhythm. Let's do that and say Takbir, Takbir, Takbir, Takbir. I’ll buy and play it.

Allah says that he have made us the best community. It means best in its use to supply the members of society with the good things that God created them for. That’s what it means, Khayrat. And God says, “Who have said to my devoted worshipers that they are forbidding the Khayrat?” Says these things are for them in this life. Listen, this is what God says in the Quran. These things are for them in this life. And exclusively for them in the hereafter.

What does that mean? That means in this life there will be those who do not respect God, enjoying these things. But in the hereafter, those who now share in enjoyment of these things will be cut out of those things, and only the believers, who are faithful to God, will be enjoying those things, the khayrat. Goods and services that benefit and prosper humanity, as God wants humanity to be benefited and prosper. That’s what it means. And God says, “Seek with the means he has made possible or value with, the hereafter, the next, the afterlife. But don’t forget your share in this world. Don't forget your share in this world.

How are we going to have a model community, if we don’t want to have industry, and be responsible for industry? If we don’t want to have industry, commerce, thriving businesses, etc., and be responsible ourselves for that, be the generators of that ourselves, how can we answer that obligation to respect our responsibility for this present world, to respect our share in it? Now there’s a logic for that statement of God. God, what he says is not only revelation, what God says is a logic, there’s a logic for that. All of you, whether you are Christian, Muslim, no matter what you are, and believe me, he just calls you just like Muslim. Don’t you think I believe all of you are Muslims, some of you are Christians. Some of you are Christians but you’ve been caught into a Muslim portrait and you’ve been known in that portrait for so long that you are just ashamed to tell them, “This is the wrong picture.”

But no matter what religion you are, all of us believe in religion. We believe that one God did all of this. And he made the earth for all his creatures. If he made the earth for all his creatures, then that means I am a shareholder, I am a part owner in this earth, at least in terms of my ability to utilize, to make use of it. I’m a shareholder. I’m a part owner, I’m one of the owners. That’s the logic. So when God says, do not forget your share of this world, God is saying just that. That I made you, just like I made all other people. And when I see you in the judgment and you have done nothing with what I gave you, I’m going to treat you accordingly. That’s what God is telling us. “I’m going to treat you accordingly.”

Do we have any support for that in the teachings of Muhammed the prophet? Yes. Some people brought Muhammed the prophet a man they thought to be a holy man. And they said, “We wanted to present this man to you, this servant of God, because he is so good, he prays all the prayers, he fasts all the fasting.” Muhammed the prophet said, “Who takes care of him?” I guess prophet Muhammed knew if he says all of those prayers, then he did more than Muhammed was doing. But obviously I’m a busy man. I can’t pray Afarat and Sunnah and Nafi and Nafi and Nafi and make up the Nafis.

So our prophet said, “Who takes care of him? Who provides him with his sustenance for his livelihood?” They said “We do.” So then you are better than he. And said then you are better than he. Is there any more support for that? He said the hand, like this, asking for something to be put in it, is not equal to the hand like this, putting something in the hand that’s asking.

So the dignity of the poor is never poverty. The dignity of the poor is the spirit in the poor to get out of poverty. And that’s why the prophet was giving us an incentive, giving us help for that spirit that we have in us to get out of poverty. By telling us the hand like this is never equal in value to the hand that’s like this, putting something in this hand. Praise be to Allah.

And then we have God revealing to us the prayer of the best of his followers, of the best of his devotees. “Rabbana atina fid-dunya, hasanatan wa fil 'akhirati hasanatan waqina 'adhaban-nar.” “Our Lord! Give us of this world, the best of good things.” Hasanatan means excellence, best. And in the hereafter, after this world, the good, excellent things, the best, and save us from the punishment of the fire. That’s the prayer of the best of God’s devotees. Do you pray to have the best in this life? Do you think it was great on your soul, on your beautiful mystic soul, to hear me praying for the excellence of this world? It shouldn’t, because God has the best of his devotees revealed in the Quran, asking for the best in this world.

And the terms didn’t change, fid-dunya. The Arabs made a song, some of the performers, the singers made a song about 40 years ago or so, “Fid-dunya hiya hiya, fid-dunya hiya hiya, wala-aisha hiya hiya.” So it’s still the same language, it hasn’t changed. 13 or 14 centuries later, they still know what dunya is. They said the dunya, the world is what it is, is what it is, and life is what it is, is what it is. It’s not changing. And I want to get a piece of what it is, what it is, because God told me to get a piece of what it is, what it is. That I have a share in it and I want my share of what it is, what it is, whatever it is. Allahu akbar, yes.

So you know they call us spooks, that’s another name for black people. In case some of you Muslims, who came over late to visiting, join us as citizens recently, black isn’t the only name we’ve got. Spooks, spooks, that’s another name we got, spooks. They call us spooks. And when you look at Soul Train, that’s what they are saying, “Spook people,” Soul Train. They are blowing off steam. They done upgraded and progressed the locomotive. And it’s not steam engine anymore; it’s not run by coal or steam any more, it’s the diesel. But Soul Train still has a steam puffer.

Soul people. What are they saying when they call us soul people? They mean you live for nothing concrete. You live for no community establishment. You are like people with no house. Spirits with no room to live in. Spirits with no body, soul folks, spirits with no body. And we buy their language, and we take pride in calling each soul, soul brother. “Hey soul brother. Hey pack, yep, yep, soul brother.”

But one of our leaders, a writer, he wrote about us and I guess that was 40 years or more ago. And he put it, he is a novelist, he put it in his own language. He said, explaining his misery. He said, seeing that somewhere behind me, I got separated from my social responsibility. He’s explaining the bad situation of the race, the bad spiritual situation of the race. That we are in a bad spiritual state, we are not happy, we are not fulfilled, we are not free. And what’s the reason is? We haven’t accepted social responsibility.

Somewhere in the struggle, in the freedom struggle, up from the plantations, along the way to the present time, we got separated from our social responsibility.

Our responsibility to our families, our responsibilities to African American neighborhoods. Our responsibilities to African American community life. We got separated from it. And now here comes Islam, voice of Islam, the voice of the Quran, the appeal of Mohammed the prophet and his excellent marvels. And it touches us, and it touches us, and a lot of us don’t know why. We just love Islam so much. There’s many reasons for this, but there are a few really important reasons for this.

One important reason is that we can’t trust the society that reduced us to less than a human being, to give us or show us the path to God. So when Islam comes, independent of America, we embrace it. Here is something that my slave master is not giving me. Here is something that the country that denies me is not giving me. Here is something that’s coming from the outside. So we embrace it. That’s a tendency into us, that's a tendency in us to grab and embrace and adapt, that that’s coming from the outside.

I remember long before our people got acquainted with Islam, or long before the nation of Islam got popular in America, and I used to see African Americans dressing like old Spanish medieval times captains of the ships and things. Yeah. They’d be dressing like that. Another dressing like Napoleon Bonaparte. That’s was their dress, they were so proud of it. Another one wasn’t carrying an easel in his hand, but he looked like a French artist, was wearing a French crown just like the French artist, and in every way he was imitating the French artist. Anything but America, anything but this. Just want to get away from what was forced on them, what was forced on us.

Yes, yes. Now I believe that part of the reason for us embracing Islam, coming to the nation of Islam, coming to even now, now coming to the call of Islam now, is that we want something that doesn’t say to us, “You got this from the same hand that pushed you down.” See, now that’s a problem for our leaders, to look at, address and work on it, till we get that thing out of us. You can’t keep living in the past. You’ve got to travel. You’ve got to prosper. You’ve got to grow. You’ve got to make progress in the path. Don’t keep living in the past, but walk the path and make progress every day. To do that, you can’t be remembering that you had a white man this, a white man that and this is a white man’s thing, and this is a white man’s world. We are not going to be able to get nowhere in a white man’s world.

Well when the man first was put on this earth, it was the animal’s world. Now suppose he had said, “Oh, this is the animal’s world, we’ll get nowhere on the animal’s world.”

And believe me, in western society, mostly what you are looking at whose holding power, is the animal. So again, rise up human being and say yes, this is the animal world, but it wasn’t made for the animal, God made this for human beings. And advance your life over the life of the animals, so they would live in their inferior quarters and you live in your superior quarters.

That’s the way God wants it. Yes, I don’t care how high they are up in the society or up in establishment, politically or otherwise, God, if they are not the human person that God created us to be, God does not want them there, and if you sincerely go after them, to un-seat them, to un-establish them with your establishment, not with your mouth, with your establishment, that’s how you un-establish them, with your establishment.

You know how come animals are not ruling this area we are in right now? Because too many houses are built here. Too many streets are all around here. Too many vehicles are running up and down the roads. They don’t want that. They can’t live in this kind of environment. So that’s the way you un-establish them, establish yourself. And the natural spirit in you for community pride, if you just obey and respect it, and do something every day to make a contribution to the betterment of your household, and the betterment of your neighborhood, the betterment of your town, we’ll be successful. It’s as simple as that. And doing in cooperation with the best of your people. Let the weaker be supported by the stronger. Let those who see better, see the way for those who can’t see. This is the way of God for all time. That’s the way of God. Don’t be so proud of your little vision, that you don’t want to have it jump with a bigger vision.

Well I know what Imam W. Deen Mohammed is talking about. He’s talking about revitalizing the neighborhoods. Opening up new business and creating retail stores overnight. Sounds good. But I got my own plan. And I had mine before he told you all about that. In fact I had mine in 1971.

When you’re living in a society as a minority and more dependent group or community, it’s wise for you to study how can you work with the bigger establishment, the bigger numbers for a better future for all of you. And it is not their job to look you up, it’s not the job of 200 million to come and look for 35 million and say 35 million scattered all about and doing without. We would like to have you included and we want you put your hands with all and let the best your leaders, put their hands with the best of our leaders so we can have this better society, a better country for all of us. That’s not their job. The obligation is more on you.

You should authorize the best of your leaders to go and make contact with the best of their leaders. To let them know that we all have the same life that God did not meet us with different human lives. He created us with the same human life, the same human emotionality, the same human passions, the same human nervous system that breaks down under extreme pressures and sends us to the hospital crazy and helpless. So he made us all the same, we are the same human make and we all walk essentially the same human future.

Our future that will put us to rest and we can go to bed and rest or go to our grave at peace knowing that our children will fare well in the world we have left them. All people want the same so how come we can’t go to them and best our leaders? Send your best leader to them and tell them that. You don’t need any great wisdom. Tell them just that. Tell them plainly like that, that is the wisdom. Sometimes the things that are put in the simplest terms are the wise expressions. Yes. Especially when it’s coming from somebody in a circumstance that tells the others looking at them in that circumstance, oh they’ll never send people to us to join us in our efforts. They’re too small minded. Think about it brothers and sisters. That’s what I’m doing in front of you, I’m doing it on my own and I’ve been doing it for long time and many of your leaders have joined me now. So we’re doing it, we’re doing it but we want to see more of you supporting it.

We want to know that the members of this community, the members of this masjid here and the members of other centers send the messages throughout this nation are supporting my leadership that you believe in what I’m doing. That you see a straight future in what I’m doing and you well wishing me and you are praying to Allah for my success. That’s what we want to know. We want to know that and we want you to give this support to your leader who will stand up and take the stand that I’ve taken. Join me in the stand and work for what I’m working for. We want you to give him the love that you would show me if I was here. Give me the support that you would – give him the support that you would me if I was here. That’s normal and natural. Allahu Akbar. This is what we want and I guarantee you that the way has already been open. I sat with big, big power holders, I sat with some of the riches people in this country and they have permitted me, they’re interested in me. You know they marveled. They think it’s a modern day miracle that the son of Elijah Muhammad is now Wallace D. Mohammad in this day and time. That that man’s son from back there is this man where you’re looking at today.

They say that’s a modern day miracle. So big powerful rich people, they invite me to come and address the top of their people, their big leaders and I addressed them. And you know what I told them? Almost the same thing Elijah Muhammed told them. I say, “Really, we don’t want a lot from you.” All we want, we got a plan. I say I all we want you to do is not interfere with our plan. Don’t hurt our plan. Don’t bring your big machineries in the way of our little machineries. And you know what they told me when I got through talking to them? That’s not all I taught them – I told them, I told them too. That’s not all I told them but when I finished you know what they said, their representative came back to the podium and he told them, he said, “Did you hear what he said? Did you hear what he wants? So he’s saying all he wants us to do is stay out of his way.”

And he didn’t ask them for a response but I look at them, I look at the audience when he was saying that and I saw that they were respecting everything. They were accepting and respecting what was said. When it was over, he sat privately with me and he told me, he said, “We are with you and that we will be quietly supporting you.”

Allahu Akbar. And I know that he is. He and his group of capitalists, they are powerful capitalists. They are quietly supporting Imam W. Deen Mohammed. They are watching our progress. They are watching what we’re doing and seeing if there’s opportunity for them to assist us quietly or from out of sight, from behind the scenes. And that’s the best way to support us. They don’t want to alarm other big fellows. And that’s not all that support that Islam has open to me.

Islam, living, trying at my best to lead Islam and follow Muhammad the Prophet has open up so much to me. And when I say to me, it means to you because they wouldn’t even want to hear me if I didn’t represent a constituency and I represent a very special and a very large constituency.

So let us prepare ourselves and let the people, the congregation of Muslims everywhere, support the best of our leaders. And if you don’t have good leaders, give them some encouragement to be better leaders. You can start by giving them a little more charity.

Some of you all, you want the rent paid, you want a Mosque to pray in and you want schools and you want a man that lead the Jumuah and a man to be there on time and everything and to be available to you when you want to discuss your marriage situation with him and et cetera. But you don’t think you should look at your income and say, “Here’s a $10 for this week for the man that’s not right.

And some of you got undesirable characters over you and you think that you are being good by coming to the lecture, to listen to that undesirable character every week and you think that you and he are different, but in the judgment you both going to be on the same fire because he was undesirable character and you gave him your support.

The establishments of Christians in this country have always wanted to have more and better education. Education in this country was not always public education. It was private education. It was church supported education. Those were the first schools, the first colleges, the first universities. Now it’s public education. It’s been that way for long time, public education and the whole establishment is changing now. They’re becoming more conscious of an authority over them. They’re becoming more conscious of their neglect. They’re neglecting the good life to make contribution to the good moral life and ethical life of their society. They’re repenting a great period of sin behind us.

They’re repenting that now. The year 2000 is coming in, they’re preparing for the year 2000 to be in wudu and ablution. They’re working hard to be in wudu and ablution when the year 2000 comes. This is the best time for us to go and let them know that we are comrades in arms. That we are all fighting for the same moral cause. We all fighting for the same ethical future for our society and we all fighting for the same justice for all people. So let them know that. Let people who are fighting the same war or the same battle acknowledge each other and lend support to each other so that the war or the battle will not be so long and not to be so hard on all of us.

And we’d have support of the big ones, support of the many numbers, support of the big ones and they will not be looking at us as outsiders. They’re looking at us as enemies. You don’t have to be a Christian to be accepted in. Inclusion on the law of this land does not require you to be of any particular faith or religion. It requires you just to be of a certain standard of moral human excellence that’s all and I if you have that standard then, you have the rights to plan the future for the whole society. So let us go to them and embrace and let them know that we have so many common values, basic values in common.

So many essential aspirations, things that we want, our hopes are so much alike for the good future of human life on this earth. That we should not be living separate from each other, not even knowing that the other exists. Let us know our numbers, let us know our strength, let us know our combined numbers; so we will know our combined strength so all of us will have a greatest spirit to go forward for the great future that we want on this earth. Go to them and talk to them like that. I’m showing you how to talk to them. Go to them and talk to them like that. They will embrace you, you’ll be in. When you’re in, the police department will change its attitude towards you. When you’re in the FBI will change its attitude towards you because the big boys on top, they hired the police department. The big boys on top they hired the FBI. The big boys on top they hired the President of the United States.

Their salary being paid by us but who hires? They hire.

And not one of us went to the White House holding, leading President Bill Clinton by the hand to say, “Okay son, go there and take your place. Hold your head up and take your right…” No. The big boys do that. They see that that’s done.

So when you have them, your friend, they know that you’re not threatening the good order of the world or the good order of society, they will accept you as a friendly people and they will work for your good when you’re not even knowing that they’re doing so. God knows what I was up against. I’m getting ready to conclude this. I know what I was up against and the possibility of me to lead the following of Elijah Mohammed.

I know what I was up against. I said now we’re going to have to come out of this prison. A lot didn’t want to go out of this prison. I’m going to take the risk, inviting them to come out of the prison and once they’re out of the prison, of the constructs that have held them, the Fruit of Islam, the MGT and other constructs.

Then I’m going to have the problem of freeing their minds. I say I know what I’m up against. I say their leaders, most of them are not going to be trusting my leadership and Allah, to follow me comfortably and to keep pace with me. If they foot drag I think they would have go. There are going to be a lot of foot draggers. 98% foot draggers and 2% walking up with me keeping pace.

I knew that. So I said what I had to do to preserve this, God bless my intelligence. I said what I have to do to preserve this. I’m going to have to expose this to the public so they aren’t the only ones knowing what’s happening. So I began to expose my plans and everything to the public so the public knew what my leadership was, not just you.

So in case I fell dead of a heart attack looking at your faces, telling me you’ll never make it, you’ll never get there. No, they won’t say it with mouth, the eye saying it, you’ll never make it. You’ll never get there, I’m going to stay on your back and weigh you down forever. I’ll be dead weight on you forever boy. You’re not talking like Elijah Muhammed your father, the holy messenger of God and I’m going to stay a dead weight on your back forever. So I got to look on their faces right? So I said, “Yes dead weight and I’m preparing something for you that’s going to pick your little light tail up and throw you into the universe.”

But they didn’t know it. So I just went on about doing it so I exposed my leadership to the public, to the public society and the church was so – the church leaders, some of the church leaders were so happy and so proud of my own leadership that they began to come to me and invite me to come to them and telling me of how happy and how proud they were and you think Muslin leaders didn’t come? Muslim leaders came from Egypt, came from Turkey, came from Pakistan, came from many places around the Muslim world. Came to me to tell me how proud they were and how happy they were that the change had been made and praying for my success that you don’t know how many Muslims will be praising, thousands of Muslims will be praying for your success all the time.

That’s what they told me. This was an encouragement for me. This was a kind of security for me. I felt more secure. All right? So I had to keep on working that. To work you out of the prison. Now you’re out of the prison. You can’t even put yourself back in.

You’re out of the prison and you can’t put yourself back in that prison again. Thank Allah. Thank Allah. For Islam and Muhammed, the best of all creatures. Yes. Thank Allah.

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