

Emam Wallace D. Muhammad's appeal to Minister Farrakhan

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that anyone could come here in those days and teach Islam freely?

The great majority of you don't need me to say these things. But for the sake of one brother, for the sake of one sister, I will try to give the right understanding to one person who may be going in the wrong way.

I don't care if you follow Minister Farrakhan. What I mean is, I don't care if Minister Farrakhan has a billion followers. My enemies are shamelessness and lies.

I don't want the lies, the false teachings, the cheating and the mistreatment to exist and hold us back, hold up progress and hold us down.

I'm hoping that Minister Farrakhan will see and understand the strategy of secrecy, gradualism, and faith in the power of the Quran to influence change, and will come back to where he belongs, right here in the Quranic teaching.

He tells me that people here didn't want him. They didn't want him to teach. He is told I brought him here because I wanted to quiet him or take New York from him.

It was suggested to me that there were so many problems in New York—problems with the fish, problems with the papers, problems with growing unpaid bills, intolerable pressures and demands on rank and file members, and more.

It was suggested to me that I bring Minister Farrakhan here to separate him from powerful negative influences. Further, this move would allow a person in the rank and file—not identified in the New York situation—a better chance.

I asked "Why don't you become my assistant here?" He told me he had problems dealing with the other Chicago staff members.

I said, "The West Side is untapped. There are a lot of people over there. We need those people. If you go over there and set up a masjid, I will support you."

Okay, he went over there a couple of times and he got a good crowd. I didn't hear any more about that assignment.

Minister Farrakhan didn't tell me what happened. Just nothing was happening on the West Side anymore.

"What's wrong? Why can't we work together?"

"Why are you not teaching?"
"You can go back to New York if that's the problem," I said. "I will go with you back to New York."

If he were here, he would tell you, "Yes, the Emam did tell me."

I said, "I will go back there with you and tell them myself that I am backing you as the Emam over New York again."

Why? Not because I thought we needed him in New York. People don't know it but we have a lot of eloquent



EMAM WALLACE D. Muhammad shown making his appeal to Minister Farrakhan following recent Jumah Prayer service. (Photo: Wali Akbar Muhammad).

and articulate speakers. We have a lot of good speakers in New York. If that's all we need in New York is an eloquent speaker, believe me, I know a lot of them.

He has a beautiful delivery. He has a way with words. He is articulate. He is eloquent. He is charismatic. His charm and delivery are missed.

Rather than to lose that man and to lose a man I think has a good heart, too, I said, "Let's go."

Rather than to lose him, I was willing to take a chance and put Farrakhan back in New York because I saw that we were going to lose him.

"I'll think about it," he said, but he never came back and accepted it.

He was here in Chicago before everybody. I called him up here and said, "If anybody here doesn't want him in here, Brother Minister Farrakhan, I'll stand by you," I said. "I'll defend your right to stay here."

The only thing he had to do was to point those people out to me and say, "Well, Chief, it's this brother. He's the one who plots against me. He's the one who plots to keep me from being free to promote this religion."

I would have said, "Okay. Brother, you have nothing to do with Minister Farrakhan. You don't have any instructions for him. Minister Farrakhan, you don't take your orders from that brother. Your orders come from me and I'm telling you right now, you have the freedom and the right to preach here or anywhere else you want to preach this religion."

In fact, I told him that. Did I tell him he had to keep his mouth shut? Many of you were here. Didn't I tell Minister

Farrakhan that you can preach here, you just teach, be a minister, as long as you want to be a minister, I'll protect your right to it?

Someone asked, "Why don't you send Minister Farrakhan to the Caribbeans and put him over Jamaica, Trinidad, Guyana, Barbados—the Caribbeans. His mother is from there. He would be able to relate to those people very well."

I replied, "If he can't stand by me here, why should I send him where I can't see him? If he can't represent me here first, and convince me that he can represent what I teach here in Chicago and in the United States? He must prove it here first."

Dear Believers, if you're having problems, if you're confused, if you're

wondering why Minister Farrakhan and I can't work together, I'm trying to explain to you the problem, and I hope that you can understand it.

I brought this up to remind you of my instructions. We are not to be excited by Minister Farrakhan. We are not to be excited by his meetings. We are not to be excited by his language, his talk, his teachings. We are not to be excited by his success.

If he gets a million people tomorrow. If we read in the paper, "Farrakhan got a million followers." "Farrakhan had 10,000 people listening to him" at this place. "Fifty-thousand heard him" at that place:

Don't let it excite you to blind conduct or action. You stay a Muslim, with
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