



**Jamil Al Amin Fundraiser**  
**UC-Irvine**  
**September 9, 2001**

### **Imam Abdel Alim Musa**

“. . . who are indigenous to America struggle in front of the federal building and anywhere else that it was a necessary because they knew that like in the old days we used to have a saying that ‘if they’d come for me today, Right, yhey’re gonna come for you tomorrow.’ And we all knew that these anti-terrorism bills, these criminal papers that they were bringing out, might have been aimed at the immigrant community that day, but eventually it was going to turn at us the next day.

“I want to talk tonight about a brother, a friend, compatriot for many years, Imam Jamil Abdullah al Amin. The beauty of Islam is very beautiful. Over twenty years ago we used to ride sometimes through Alabama and Georgia. And me being from California, I would be amazed in every town Imam Jamil would stop at, he would say ‘Now, in 1967 and ‘65 we did this in this town and that town.’ Wherever we went, we saw a record of activity. On the way here I was listening to public radio and they was playing some tribute to Martin Luther King. A couple of old spirituals they was dealing with. One of them was ‘Hush, hush, somebody’s calling my name.’ That may not mean nothing to you if you’re an immigrant, but to us that means that that person that is involved in a great struggle, epic event is taking place in their life. This was one of the themes of the civil rights movement because they knew that many people might die.

“You know a different America than I do. I know America coming from Arkansas of lynchings, of burning, and of torture. I don’t know an America of a fair trial. I don’t know America of a Bill of Rights. I have never seen that America. Imam Jamil came out of a generation coming up out of Louisiana. The next step after Louisiana is the Gulf of Mexico. That’s as far south as you can go. Imam Jamil al-Amin coming up out of Louisiana wrote a book, Die Nigger, Die. And he wrote this book to say that the plan that America had for him was a plan of torture, a plan of death and a plan of lynching. Those young people in freedom rides from 1961 on, buses were burned, churches were blown up, little children in them. You think Zionism in Palestine is the only dictatorial power, right, that exists in the world? We’re telling you about apartheid right here in America. [crowd goes into chanting of Alla u Akbar]. Not an apartheid of 1960s, but a apartheid of right now today. Imam Jamil al Amin came up from a people that said ‘I am tired of oppression.’ Imam Jamil coined a phrase, and that phrase meant this: **‘If you don’t give us justice. If you don’t give us equality. If you don’t give us our share of America. If you don’t stay out of our way and leave us alone, we’re gonna burn America down.’** I know you don’t believe. If you was in Watts in 1965 you would have seen America up in flames, isn’t that right? I’m not talking. Ask people right here that was there. There’s people right here that know that the people was determined to burn America to the ground.



“The man. You know who Imam Jamil al Amin is? I’m gonna tell you who he is. You see all these movies, a last man standing, right? A guy who goes through houses being blown up. Ran over by a train. Legs ripped off, sawed in half, buried alive. Isn’t that right? And he’d come out the last man standing. Imam Jamil al Amin, they tried to blow him up in 1967. They tried to assassinate him on several occasions. Isn’t that right? They ran him into exile in the late 60’s and the early 70’s. But he came on back. The last man standing. Martin Luther King is dead. Malcolm X is dead. Medgar Evers is dead. Isn’t that right? Hughie Newton is dead. Eldridge Cleaver is dead. Everyone you read about in a black history book that struggled against what we used to call the ‘white man’ is dead. Isn’t that right? If he’s not dead then he became broken. See I want to tell you something about people. When they fight for liberation, if they don’t win, the results of losing is what you see on an Indian reservation. Drugs. Isn’t that right? Alcohol. Self-pity. Turning in on their selves. Wife beating. Children beating. You see a people that are driven insane by losing. Eldridge Cleaver went crazy. Became a drug addict, right? Hughie Newton went crazy. The great Black Panther Party went insane and was killed in 1989 and 1980 in the streets of Oakland just like a commoner crack criminal. Isn’t that right? Imam Jamil al Amin is the last man standing. Yeah. Against who? The United States government of America. They’ve never been able to break him. They’ve never been able to make him compromise. That’s who we’re dealing with today. We’re dealing with a hero. [audience: Allah u Akbar]

“See a lot of the people, and I used to tell Imam Jamil, I said man the people don’t understand where you are coming from. We see a nice humble guy. Isn’t that right, a nice friendly guy? This man has earned, I’m talking about in human terms, before Islam, has earned more respect for his struggle than all of us in this room put together. Isn’t that right? [Allah u Akbar]. You talk about fear. See fear. Now everybody came up here to talk tonight. Like the brother said, they going to be called into account, they’re going to be called into account for what they said. If they was talking that (UI word), talking that gangster talk, out of the side of their mouth. Isn’t that right? Standing up against these criminals then that means that Allah gonna ask them, did you stand up? Huh? Did you take a position? What was your attitude about the case of Imam Jamil al Amin? Everybody. Right? Going to be called to account for everything they said tonight. Imam Jamil al Amin.

“Another storm’s passing over. Just a hush. That means it’s possible that we’re going to die this day. **When you fight old Sam, you are fighting somebody that is superior in criminality than Nazism. 'Cause everybody knew the Nazis are criminals. Isn't that right? They're murderers. Superior to British colonialism. Out and out brutes, huh? But the American criminalizer is the most skillful oppressor that the world has ever known.** But there's a people that grew up with this criminal. We have. And I'm not making, I want to say this before I continue, because I’m gonna get to Imam Jamil al Amin as a Muslim. Right now I’m dealing with him in the African American sense. But don’t worry, they go parallel. They go together. Just like the Zion — that conference in Durban, isn’t that right? Jewish Reparations for slavery and Zionism. Isn’t that right? When we become a Muslim, as African Americans, we step in both boats, isn’t that right? Yeah we in both boats. Number one, we were brought here as slaves. We demand



reparations. We understand it. But we also understand criminal Zionism. So if I say something that sounds a little African American, I just want you to understand that I'm saying that to explain to you who Imam Jamil al Amin is. He's the last man standing. Everybody else is broken. Everyone else either killed themselves or was killed by somebody else. Everybody else left the battlefield. Everybody else became overwhelmed with fear.

“Brother Hamza was talking about fear. There's a whole story about one of the Sheikhs that was going in the olden days, that was going to the city. And he met pestilence on the way. Pestilence is death and destruction and disease. And the Sheikh said, 'Where goest thou, Pestilence?' He said, 'I'm going to the city to take 5000 lives.' And the old Sheikh said, 'Oh well.' Pestilence went on his mission. When the old Sheikh got to the city he found out that 50,000 people had died. When he met Pestilence, when he left the city, he said 'Oh pestilence you lied to me. You told me that you were going to the city to take 5,000 lives, but when I got to the city, 50,000 people was dead.' Pestilence said, 'I, Pestilence, took 5000 lives. Fear killed the rest.' That means that fear is 10 times as deadly as disease, destruction, and pestilence.

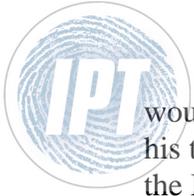
“Brothers and sisters, when Imam Jamil's case first came down, a lot of Muslims backed up. A lot of Muslims were afraid to associate themselves with the case of Imam Jamil al Amin because it meant that this is a man, according to what they said, that's a threat to the system, a challenge to the system. In a way you're right. When he was a black man, right, he was a threat to America. But when he says—stood up and said (Arabic Shehadah), he became a threat to America, a threat to Zionism, a threat to oppression, a threat to the international banking system that thrives on *riba* [bank interest]. Isn't that right? When he says (Arabic Shehadah) he became a threat to worldwide oppression. [Allah u Akbar]. Now how did they look at it? They said now look at this guy. We couldn't break him as a black man right? We couldn't corrupt him as a black man. Now he's grabbed hold to this international religion. Universal religion. And now he have, not a belief in black people, but he has a belief in a supreme being that created united, organized structure and perpetuate the whole universe. And have it all moving, not even by a thread, but just by his will. So they said, 'Now we really have a problem.' Yes, we really have a problem with this Imam Jamil al Amin. Now how we gonna deal with him? If we kill him in front of the people we make a martyr out of him. Now they have many ways of destroying movements, ideas and people. Usually when they would present our leaders to us, that's after they'd had had us in the back for seven, eight days, beating us, handcuffing us, right? Mal-treated us. Break us down. Then they'd present—here's your hero. Walking kind of limp, all broke down. Isn't that right? So they said, 'We can't do this to this man.' But then if we kill him, the reason the police did not shoot Imam Jamil al Amin when he was captured down in Alabama was because his killing would make him a international martyr. So they have to kill this idea of Islamic resurgence by dragging him through the court, by sending him through this ritualistic murder which they call 'Taking you to the gallows.' We call it railroading - when you get grabbed up by the system and they send you through a system that is guaranteed injustice.



“See the beauty about Islam, I was going to tell you a little while ago, Imam Jamil al Amin came through the black movement. And he and I were great friends, still are. But I came through the gangster movement. Yeah. Now Imam Jamil Al Amin and the black liberation movement, when they moved from civil rights, right, to black power, Black Nationalism and then later on the BLA, the Black Liberation Army, one of the cornerstones of their thing was to assassinate drug dealers. Isn’t that right? That was one of the cornerstones. Now here we are sitting up riding together. I said I’m glad you all reformed that idea you all had ‘cause if you would have got hold to me, I would have never been able to come to Islam. You see? But look what it does. It unites people that was on the other side. (UI 2 words) wasn’t on the other side because in this idea we had of criminality, we thought that we wanted to be like Americans; that America became powerful through crime. So we wanted to be like Americans. They were good criminals, we wanted to be good criminals. And we told the brothers, ‘If you want to help black people, get with us.’ If white people got a mafia, we ought to have a mafia. If white people have a crime syndicate, we ought to have a crime syndicate. Isn’t that right? In other words, we were imitating our master. This is what ignorance will do to you. But praise and thanks be to Allah that Allah allowed us to come to Islam.

“I’m gonna move on. All the leaders of that era are dead, except one, Imam Jamal Abdullah al Amin. When he came to Islam it began to focus our attention, not only like he was saying on black liberation, not only on freedom. But freedom from of the gravity of the *dunya*. This is the freedom that we talk about now, right? This *dunya* has a hold on us. Imam Jamil al Amin inherited something. He inherited the hopes of the whole people. Many of you don’t know much about George Jackson. Many of you don’t know much about the Soledad brothers. Many of you don’t know much about Fleeta Drumgo. Many of you may not know much about Fred Hamilton, Mark Carr. Many of you may not know these people. These were people from my history who were black man who stood up for themselves, stood up for their people. Because they stood up they became a target of this criminal American system.

“You know who Imam Jamil al Amin reminds me of? There’s a history channel. You’ve probably been able to watch it. And I was watching some weeks ago about the end of World War II. The Pacific Islands, they had many Japanese soldiers that were left behind on islands throughout the Pacific. The war was over in 1945, but in times like 1951 and ‘52 they were still finding soldiers, Japanese soldiers on islands in the Pacific that were still on their job and on their post from WW II. On Guam in 1960 they took helicopters, airplanes and they dropped leaflets all over this area in Guam because the farmers realized that was a group of Japanese soldiers in 1960 that were still on their posts, right? Waiting for the Japanese soldiers to return to capture Guam. In 1975, thirty years later, in the Philippines, people noticed that someone was lighting their rice on fire when they were gathering rice together, the stalks gathered together, someone would come down and light ‘em on fire from time to time. What they realized was that it was a group of Japanese soldiers from thirty years ago that was lighting those bonfires to alert the Imperial Japanese army that this is the right time to come back and re-conquer the Philippines. And they took ‘em and finally they got them all in but one. And they dropped leaflets and used microphones, every type thing to try to get this man in. And he



wouldn't come. They realized that he used to be a professor before the war, so they sent his top student to go talk to him. He told him, 'I will never surrender until the officer in the Imperial Japanese army that put me on post comes and relieve me of my post.' When that officer, they found that officer, he came and read the order to him. And this guy came in with a Japanese uniform and a Japanese sword from a whole 'nother era that people had forgotten about, that only old people remembered. And he only turned his sword in then.

“We have a person better than that. Imam Jamil al Amin has been on his post from the time of SNIC in 1963, isn't that right? And they tried every diabolical scheme and plan to get that man off of his post. But he never went down, he just kept elevating himself. Isn't that right? When they tried to blow him up in 1967. The University of Maryland killed his friends, Ralph Featherstone. He didn't give up. When he had to go into exile into Africa, and other places, in the 1970s, early, he never gave up. When he became a Muslim and they infiltrated his organization, they put snitches in there, they put stooges in there - they tried to undermine every bit of work that he did—could do, he never gave up. He's been on this post now for over 35 years. And he never gave up. He's never dishonored you, he's never dishonored me. He's never dishonored his mission. This is the danger of Imam Jamil al Amin. He's our brother. He's our friend. When we raise some money tonight, we should raise money that is in consequence to his need. He needs your help tonight. And we make *du'ah* and we pray that when he come out of that penitentiary, which we believe he will, that he'll come out smoking.

“And another thing we believe and we hope, we hope that you get right behind him. I know that caught you by surprise. Yes. All of us right here in America. I know you came here and you thought, 'We're going to have a nice time, we're gonna get a good job, we're gonna go to Silicon Valley, Irvine, we're gonna build a suburban home, we're gonna live the American dream, we're gonna live happily ever after.' But I've got news for you, brother and sisters. You came to America, and America is the most criminal government in the world (audience: Allahu Akhbar) along with the Zionists. And eventually you're gonna to have to struggle here whether you like it or not. So I'm telling you [singing] 'Hush, somebody's calling my name.' That's right. If somebody might have to leave here, it might be you and it might be me.

“That talk of fear. Look. You've got your brothers, you've got your sisters dying in Palestine and they're not afraid of anything. They're giving us hope, right? They're giving us backbone. They're over there and we're over here in the comfort of America shaking in our boots. We're like the people of Europe. They did a study. During the blitz, Germans bombing England, London all the time. Isn't that right? And they did a study of the people. The people in the countryside that never got bombed and the people in the city that got bombed every day. Do you know the people that were in the most fear of bombing? The people out in the country that never lifted a finger and never had a bomb dropped on them. But the people who was in the fight, who faced a struggle every day had less fear, had more backbone, had more courage, had more determination. They were willing to go farther, fight longer with less, spend more time in the trenches. That's what we gonna have to do in America, we hope. The streets of America was on fire 30



years ago because of oppression of people of color. That has not changed. and now you here as a Muslim talking about death to *riba*, death to alcohol, death to drugs, and this is how the people make their money, right? America runs on *riba*. And here you are taking about our masjid is developing a new *riba*-free program. And the poor Imam is sitting up there thinking that that ain't (UI word). That oh, everybody should love that.

“The Muslims will love it, but America hates you talking about no *riba*. Well how's America going to run without *riba*, isn't that right? Our people in Palestine are not afraid [audience: Takbir! Allahu Akbar!]. Because they're fighting. Our people in Kashmir are not afraid. You know when we go to Pakistan, it's mostly the Kashmiris that invite us. You know why? Because they go fight for four months, and they come back to Pakistan, take a breather. They're so happy that there's somebody in America that don't look like them, speak their language or have no relation with them except for Islam that is raising up the banner of their cause. And to this is a wonderment. They say this is something unbelievable. That's the beauty of Islam.

“Brothers and sisters in closing, or almost closing, I want to say that we are all in this together. We're in it together. I don't mean to give you a bad picture of America, I'm only giving you a realistic, true picture of America. I'm giving you the American that we know. Don't say you know more about America. ‘No. I graduated UCLA. I came here in '75. I've been for I don't know when.’ I say you still don't know as much about America as I do. I know that sounds braggy. I'm just telling you we've been sitting up under the heart of this criminal system, we've been at the forefront of it. We've been eating it, smelling it, listening to it. That's why all of our predictions about what America will do is correct because we know him. He knows us to. It's like two fighters in the ring. They both know how to fight. America knows all about all of you. I don't care if they know which one of you are scared or which one of you are activists, (UI few words). They know the one. You know why? **Because in every Masjid, in every center they got snitches, Uncle Tom, bootlickers, who will snitch on you, lie on you, tell on you for a green card, for a job, anything. Isn't that right? That's what America is. That's the way America survives. It is superior to--you know British colonialism--but America is superior to British colonialism. They beat the British at everything. Isn't that right? They are a better colonizer, a better murderer, a better killer, a better liar, a better thief, a better infiltrator, than old, than old British. This is America that we know.**

“Brothers and sisters, I am going to close. And I ask you, don't listen to America. Brother Hamza was talking about the black people. You know those of us who were from Arkansas or Oklahoma, the older brothers will tell you, most of the people have a tie with the Indians....”