

# Al Indah!



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## Sentiment or Thoughts

Written by

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submitted from the Fahamme Archives by

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Allah is not God. Allah is the name of the Universal Spirit that watches over us by day and by night. He is Amon, the veiled one; and He is also Amon the invisible one.

Let us study the lines of verse from the Acknowledgement that precedes our daily prayer and seek to gain a greater understanding of what we are actually saying and the meaning of the words what we are speaking. The acknowledgement to the prayer begins with these words, "*Allah thou art Holy and Worthy of all praise*". The name Allah in the highest sense denotes the highest spiritual purity that is possible. The prayer goes on to state that "*Thy name (Allah) is the source of blessings.*" In making this statement we appeal to the name Allah, as being our source of blessings, we acknowledge Allah as the place from which everything in the Universe is obtained. When we offer these words of praise, it places Allah above all other sources of good and benefit in our lives. For example, sources of benefit such as employment, benefactors, etc. The problem

is, we state these things, but many of us do not believe the things we say in prayer.

The prayer continues "*Most High is Thy (Allah's) State*". High or highest state means that we consider the state of Allah to be the greatest in quantity, amount, measure, and degree, and that this is the natural position of Allah, and Allah is universal. The prayer continues "*And there is none fit to be worshipped except Thee*". This is saying that there is (presently) nobody we know of that is fit or that has the necessary qualities suitable to pay an act of worship to, except Thee (Allah). Nor is there anybody to whom the feeling of deference, respect or honor with virtue, power or the like is entitled to. Let us be mindful not to substitute something else for Allah as some of the people in the Fahamme Temples of Islam have done in the past, because to do so renders your prayer as an act of spoliation, and this act blocks the benefit of your prayers from advancing to you. In other words, if in your prayers you state that Allah is the object of your affection and quest for benefits, but your actions after prayer do not reflect your prayerful attitude then you are not in harmony with the prayer you offered and

you negate the prayer by your actions whether consciously or unconsciously.

And the closing verse of the Acknowledgement is "*I seek the protection of Allah, from Satan, the banished one.*"

Prayer is a sentiment you offer to God. Prayer is a mixture of thoughts or sayings that expresses your feelings. Prayer is an earnest or humble request and as such, is a mental attitude to God. All prayers are executed by the mind, or one's intellect. Being false is being not loyal, nor faithful. A false prayer comes from a person that uses words to deceive. And a deceitful person is always ready or willing to deceive or lie.

A lying tongue loses its balance and its control. A lying soul chews its words and increases the weight of tongue thickness. And the voice of a lying soul comes from the bellows with a whirlwind-like sound, it is a grinding sound that is hollow.

Understand this, prayer is a sentiment to Lillahi-Ra, or the highest truth. Prayer is like hieroglyphics. Prayer is really pictures put into words. To offer a false prayer, causes the picture to change its image in shape and appearance; and what happens to the picture in a

spiritual sense, happens to the souls actions in a physical sense.

Look at the stars and planets, listen to the wind, look at the giant and small vegetation or plant life; look at the fish, fowl, serpents, bugs, flies, bees, butterflies, and insects; the air, water, earth, stones, etc. You are looking at picture writing or the hieroglyphics or the nature of God. God is man, and man is all the forces at work throughout the Universe.

Remember that prayer is a mixture of thought and sayings that put into words your feelings. Be careful of what you say. This is a lesson in the Fahamme Schools of Ancient Islamic Science.

Fahamme above all.

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## **The Science of the Mind**

by Chela Priest Khalid Omar

*Bissem Allah  
Ar Rahman Ar Rahem*

The Science of the mind consist of; the knowledge of the development, the exercise and control of the power of the soul. (Fahamme Catechism: Lesson Enlightenment on Self Development)

According to WordNet (r) 2.0 (August 2003): The Science of a thing means how it works.

The mind is human consciousness that originate in the brain and is manifested in thought, perception, emotion, will, memory, and imagination.

So the science of the mind means the way in which the human consciousness works in relationship to thought, perception, emotion, will, memory and imagination.

According to WordNet (r) 2.0 (August 2003): Knowledge means; direct and clear awareness.

Development means to bring a thing from latency to or towards fulfillment.

Power is the ability or capacity to perform or act effectively, the ability or official capacity to exercise control; authority, strength or force exerted or capable of being exerted; might.

The soul is the spiritual nature of humans, susceptible to happiness or misery in a future state. It is the vital principle in humans credited with the faculties of thought, action and emotion.

Power of the soul: The Fahamme Prophet has taught us that many souls can descend to earth as guardians. That souls have the power to know future events, and that there are greater powers. It can shrink into a mere spark or ray of light or it can enlarge itself to the size of a giant. It can float along the sun, and extend its

hands to the moon and touch it with its fingertips. (Change Gods 14:7)

This simply means that there are no limits to the powers of the soul.

We need to be aware that there are no limitations of the power of the soul.

And we must learn to invoke these powers. (This is another lesson within itself).

But let's say you wanted to accomplish a certain thing. By understanding how to use or invoke the power of the soul then one will understand how to solicit the aid of the soul or angel or which angel can lend the most significant assistance at a particular time. The Fahamme Prophet has taught us; that "certain sounds, certain words and certain things always attract certain kinds of spirits." (Change Gods 14:16) He has also taught us "that a number of these souls working together can change the course of human events." (Change Gods 14:10)

In summary, the Science of the mind consist of; the knowledge of the development, exercise, and control of the power of the soul. It means, to gain an awareness of how to utilize the abilities of the Spirit, the power of the soul.

It means exercising or utilizing the power of the soul to employ or invoke the angels to aid you to accomplish an endeavor. "There are legions of Fahamme angels to serve you and aid you in every endeavor by Most High Permission." (Holy Fahamme Gospel 3:16)

Knowledge of the control of the power or angels of the soul consist of knowing how to influence the abilities of the Spiritual nature of ones

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self.

Fahamme Tak Kri Ban  
Gami—Understanding is  
above all. Selah

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## **Tapes of “The Voice of Fahamme” Radio Program Being Restored**

The 1960s was a time of great social change in America. It was a time when Blacks began to exercise the torrents of energy flowing from the advent of the Great Fahamme Rasool and search for themselves and their place in the greater scheme of things. This time period was highlighted by the quest for integration, desegregation, job opportunity, political opportunity and any change that would result in an improvement of the Black condition in America and the world. It was during this time of upheaval, decline of the Black community and rapid social change that the Fahamme Temples took to the airwaves to add its voice to the chorus of voices clamoring for an audience, demanding to be heard. The messages of the community during this time period were varied and many and ran the spectrum from pacifist to rebellion to accommodation, etc. Into this environment the Fahamme Temples of Amun-Ra projected the “Voice of Fahamme” to spread our message of enlightenment, a new way to view ourselves, our situation and the solutions available to us to address our problems.

The “Voice of Fahamme” was a 30-minute weekly radio broadcast that began airing on local radio stations in the greater St. Louis metropolitan area in the spring of 1962 and

continued intermittently until 1973. During this time the Sunday broadcast program was carried by three local radio stations. The “Voice of Fahamme” brought to a larger public audience those same messages that members and visitors to our Temples had been hearing since 1919. The message that our time had arrived, our time to stand in the spotlight and shine was upon us and that we must now begin to prepare ourselves to undertake the tasks before us.

Each of the lectures in this series of radio broadcasts were recorded on reel to reel tapes, each tape was 30 minute in length. After being broadcast each taped program was placed in the Temple’s library for study by the members in our Wednesday self development classes. The log of broadcast programs is lost to us so we have no way of knowing how many programs recorded and aired. However, a large quantity of the “Voice of Fahamme” tapes as well as lectures recorded during Temple services were archived by Sheikh Abdullah Ra and thus saved from the scrap heap. Now, due to a joint effort by Sheikh Abdullah Ra and Chela Priest Khalid Omar these reel to reel gems are being restored and placed on CDs for a more permanent storage solution.

The original reel to reel tapes are very brittle and some have broken during the process of transferring the lectures to a computer to be later burned onto compact discs. The technology employed by Chela Priest Khalid Omar has rescued several of these old recordings from oblivion and will allow them to be placed back in our library for

members to listen to and enjoy.

There are several speakers and hosts on this series of tapes. Among the lecturers featured on these recordings are High Sheikh Wabra Semahi, High Priest Ptah Ra, High Priestess Belita and Sheikh Alif Amen. The voices of the hosts you will hear are Bro. Khem Aten and Sis. Safiyah Chauvin. Some other voices I have not remembered yet, but we remain indebted to all of the members who participated in making this effort to reach out to the public a success back in the heady days of the 60s and 70s. Then as now, Fahamme is here to serve as the beacon of Light and Understanding to guide the down trodden sons and daughters of Khem back home. We will announce in these pages when the project is completed and the CDs are available.

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### **Upcoming Events**

#### **Every Friday, 2009**

Salat with Sheikh  
Abdullah Ra and Chela  
Priest Khalid Omar.

#### **Thursday, February 19, 2009**

Fahamme Holiday: Feast  
of Fishes and Fertility

#### **Saturday, March 21, 2009**

Fahamme Holiday: Feast  
of Saint Bokara

#### **Tuesday, April 21, 2009**

Fahamme Holiday:  
Festival of Hathor or Heth  
(Easter)

#### **Tuesday, April 28, 2009**

Fahamme Holiday: Feast  
of Love

#### **Saturday, June 20, 2009**

Fahamme lecture by High  
Priest Ptah Ra at Sabayet  
Community Center, 4400  
Maffitt, St. Louis, MO

## **Observations on a current state of affairs**

by Ptah Ra, High Priest

The election of Barack Obama, a Black man, to the presidency of the United States would be of significant importance to all Black Americans if the power to improve the lives of Black people in this country had accompanied his election. Alas, no such transfer of power took place with his inauguration to office. Yet for many, significant improvement in the lives of Black people is exactly what our new president is expected to be able to accomplish. It is thought that by edict or by a stroke of his pen, all of our racial failures and short comings will be removed. Let us briefly examine what this new president is going to be able to accomplish of significance for our people in the light of the revelations of the Fahamme Rasool.

### **The Age of Prophecy**

The Fahamme Gospel reminds us that we are living in an Age of Prophecy and Change. Since this is an Age of Prophecy, and each age of prophecy is accompanied by great social change and the realignment of nations, we must examine current events in the light of that which has been prophesied for this time and the emerging new age, the Age of Enlightenment. The Fahamme Prophet came to prepare us for the emergence of the real Culture Divine. The new age, the age of enlightenment or the age of Aquarius as it is commonly referred to, is an age that will sweep away

the low and immoral forces, the undeveloped forces, the forces of graft and corruption that held sway during the age of Pisces. The mood of the gods or the mood of the prevailing influences of the new age is promoting the empowerment of ennobled souls, the production of more ethereal beings, and the advancement of more spiritually minded people. These are the types of people that are required for the institution of 'Divine Culture'. The Rasool taught us that "Fahamme is the foundation of culture and civilization. That the surface and superficial faiths and beliefs which had been foisted upon us would soon be cast aside for the real culture divine—HFG 3:11." What can we learn from this prophecy upon closer examination? Let's start with a closer look at the words culture and civilization.

Culture as we have been taught in Fahamme requires being educated in farming, and industry and trade as well as art. Culture is the science of government and power, and the knowledge of law and justice. If we accept this declaration as the truth, then we should be about the business of acquiring and promoting educational programs in farming, industry, trade, and art for ourselves and our children; we should be employing the science of power, and learning the knowledge of Universal law and justice and how to harmonize our actions with the Universal law and justice. Doing these things will foster the understanding that believ-

ing in Nordic ideals and Nordic religion cannot dignify our people nor safeguard our welfare. We could then see clearly that without a culture of our own we ARE destined to be vagabonds in the United States of America. We are bound to the fates of the cultures that we follow. See Catechism Lesson "Hear What Your Leader Says". Western Civilization is in a state of turmoil. This turmoil in Western Civilization has intensified since the advent of the Holy Prophet and will continue until the arrival of its replacement civilization. Realizing that "a change of masters is not freedom", I must address the question of what is it we must do to adequately prepare our race for the replacement of this master (civilization) we currently live in or serve? This Eurocentric (Nordic) culture we have been immersed into is an impediment to our racial progress and must be removed if we are to see real progress. Remember, our progress will be the result of our following the commandments of our Lord, not the commandments of another nation's Lord. It was wholesale slavery and foreign cultures that made our people Negroes. It is now Mental slavery and our continuing to follow foreign cultures that have maintained that status for us. Why do we persist in the belief that continual subjection to foreign cultures can result in any other

status (that of Negro) for our people?

### **Civilization**

And what of civilization? Are our current actions as a race preparing us for the development of a civilization peculiar to ourselves? “Civilization means righteousness and power. Power without righteousness is indeed an Evil way”—*Fahame Rasool,–HFG 12:16*.

The root word of civilization is civil. And the word civil implies people who are not rude, people that adhere to the norms of polite social intercourse, people that are not deficient in common courtesy; or the word civil can refer to a community marked by benevolence; a community that is orderly not chaotic; civilized—not barbarous. Hence we were given the Fahamme injunction that we be “God-like, gods and goddesses, saints of the Most High God. The Fahame Lord, the Good God, the Master. The mighty Ori, and the mighty Angel Kem.” We are told that “the gods and goddesses are mild in manner and speech (*not rude*), full of goodness and mercy (*the normal condition of polite social intercourse*), helpers of others in distress (*marked by benevolence*), speaking words of wisdom and understanding (*wisdom and understanding are the result of structure [order] in our new civilization which will replace the uncertainty [chaos] of direction [purpose] that results from following systems of living [cultures] not in harmony with ourselves [our temperament]*), clean in body, and in mind; these are the Elect of God full

of strength and beauty”. Attainment of all of these characteristics will denote a civility in the race that will be evidenced by our having developed the soul of our race. Our acquisition of this state of righteous behavior must be attained before we can begin the development of the power (soul force) that is necessary for us to use in rising from the heels of our oppressors and reacquiring our rightful position in the world. Our soul force “is the collective SPIRIT POWER of the race—HFG 9:16”. Hopefully, this explanation I have provided to you will assist you and you can now get a glimpse of why the effort of our oppressors persist in having our people remain in a continuing state of disarray and ill-will toward each other.

So, with what we have discussed thus far, it doesn’t appear that our new president will be capable of doing more than repeating the inculcation that previous national leaders have offered, that is “we need a culture of our own”. We have now elected Black leaders from the bottom to the top of this political structure. We have elected Black people to local councils or governing positions including Judges, we have elected Black people to the office of Mayor or city manager, we elected Black people to positions of leadership at the State level, we have elected Black people to Governorships, we have elected Black people to

cabinet positions in Presidential Administrations, we have had Black people appointed to national levels of responsibility, and now we have had the election of a Black man to the Presidency of the United States. Yet we have produced nothing to sustain the life of our race and now we are standing hat-in-hand expecting to be allowed to trample on someone else’s usurped premises. Well according to prophecy, it isn’t going to happen—HFG 6:11. The participation allowed to the ‘best and brightest’ of the Black people that have served in official capacities in the political structure of this civilization were designed to prop up and sustain a failing system, not to uplift or free our race.

### **Our Future**

The current political and economic state of affairs in this country are bleak, and deteriorating further and faster. We have not done as much to date as we could have done to revamp our pre-slavery status and culture. But fear not! Hope is not lost for we are reminded that in respect of our true destiny “All adverse conditions are accidental, and temporary, and cannot permanently deflect the course of history and our deep-rooted and Magnificent Culture”—HFG 10:17. The ‘clock of God’ is fully operational and it is producing the future. Are we preparing to live in that future?

Selah!

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To:

FIRST CLASS