



Introducing A Prophet

by Ptah Ra, High Priest

Imagine! There is a young black man in 1919 in St. Louis, MO. He has a mission in life that is not yet clear to him. He has been the recipient of several insights and glimpses of inspiration over the years, but he is still not certain of exactly what it is he is to do. His insights and inspirations have never steered him in error before, so on a fair day in the city he heeded the promptings of his soul and attended a religious meeting being held by a man that delivers a message that is remotely familiar to him. As he listens closely, he detects that the speaker has failed to clearly and fully communicate the content of the information he is presenting. He sought clarification on a few points and a dialogue is exchanged between the speaker and himself. The name of the speaker was Dr. Mufti, and he challenges the young man to attempt to deliver the lecture better than he had done if he could. The young man accepts the challenge and dazzles the audience and Dr. Mufti with his command of the lecture material. And in this manner, a bond is formed between the two men.

Dr. Mufti queries the young man about the source of his training and knowledge about a

subject that is mostly unknown to American residents. ISLAM! He responded that he didn't really know how he knew the things that he knew, he just knew them. He had been having communications with beings from other worlds since his youth and he had found them to always be reliable and accurate.



SHEIK AHMAD DIN

Mr. P. Nathaniel Jonson, a zealous worker for Islam, appointed a sheik to work among his people in the district of St. Louis and vicinity. He has already secured many converts to Islam in Ahmadia movement.

Page 119, 1922 issue of The Moslem Sunrise

Still he was not sure what it is he was supposed to do with the wonderful revelations he had been given.

And so it was that on this day in 1919 this young man of Arab-African blood met Dr. Mufti, the first Moslem Missionary to the United States of America. Dr. Mufti was a representative of the

Ahmadia movement in Islam. The Ahmadia movement was headquartered in Lahore, Pakistan. The young man Dr. Mufti met on that day in St. Louis was Paul Nathaniel Johnson. Dr. Mufti offered Paul a job as a missionary and teacher for the new Ahmadia movement in the United States of America. Paul accepted the job and became a Moslem missionary and taught Islam to everyone that attended his rallies and meetings. Paul N. Johnson was ordained and given the title of Sheikh and the Islamic name Ahmad Din. His ordination by Dr. Mufti thus made Sheikh Ahmad Din the first ordained Moslem minister on American soil.

Sheikh Ahmad Din continued his missionary work with the Ahmadia movement for several years. All during this time the revelations he had begun receiving as a youth continued, and their meaning and purposes became clearer to him. One day he finally fully understood his mission, it was to uplift the downtrodden sons and daughters of the Ancient Khemites and expose the corruption of the knowledge and information that all nations had received from the Ancient Khemite Culture, and the subsequent misuse and abuse of the descendants of the ancient Khemite race they had perpetrated. At that moment in time Sheikh Ahmad Din announced

his mission to the world, and took on a new title, that of “The Prophet of Amun-Ra”.

He left the employment of the Ahmadia movement and set out to fulfill his own prophetic mission. He became a prolific writer authoring many essays, lecturers, books and poems. Among the first of his writings was an essay titled The Expose. *The Expose* is an essay wherein the new Prophet of Amun-Ra declares that the foundations of all of the cultures of the world are based on the knowledge that was taught to them by the forefathers of today’s black people, the Ancient Khemites [Egyptians]. Specifically, he charged that their cultures are based on the teachings of Isis, El, and Amun along with their kinsmen Ra, and he offered clear proofs of those facts.

Now that he at last had come to understand what the word Fahamme meant and why it had been given to him as a youth, Sheikh Ahmad Din spent the rest of his life carrying out his mission. He gave to his movement the name that had been with him since his youth, the word was “Fahamme”. He established Fahamme Temples all over the United States, where ever people responded to his call for representation.

Today, we are reissuing the same call that the Fahamme Prophet issued over eighty years

ago “we want representatives everywhere”, all over America, Africa, and everywhere black people are seeking to understand how to rise above the heels of their oppressors. The great spiritual revival of the Ancient Gods of the two Americas is proceeding as the Fahamme Prophet revealed, and we want to increase the level of our participation in that great revival, so we are issuing *Al Indah*. So, come, join the great revival of the spirits of our noble ancestors and partake of the work of revamping our pre-slavery status so that we may become a great nation again, and then take our rightful places in the world.

Believer’s Corner

by Priest Khalid Omar

What do I want to convey and accomplish? What are my goals? What are my objectives? I want to share my understanding of Fahamme. With that I would like for others to share with me and other readers, their understanding. I hope that by doing this, we will learn from each other. By learning from each other I hope that we will agree on a common ground to unite, Fahamme. I want this section of the News Letter to be encouraging and thought provoking. I would like for

people to be encouraged to get involved in this movement, not only spiritually, but also physically and financially.

Fahamme means Divine Understanding. Therefore the major objective of the “Believer’s Corner” is to assist in elevating our current level of understanding to that of divine.

Believer’s Corner

A believer first believes. According to the Encarta® World English Dictionary, a “Believer” is a noun meaning somebody who believes in the teachings of a particular religious faith, somebody who holds a belief and usually acts in accordance with it. To “believe” is the verb of belief meaning to accept that something is true or real; to accept that somebody is telling the truth; to accept that somebody or something has a particular quality or ability; to be of the opinion that something exists or is a reality, especially when there is no absolute proof of its existence or reality; to be confident that somebody or something is good, or will be effective; to be of the opinion that something is right or beneficial and usually, to act in accordance with that belief; to have a religious belief.

High Imam Habib Dehalk once told me that, in Fahamme, we are taught to “believe” but that we must seek to substantiate what we say we believe. If it doesn’t hold up then get rid of that belief.

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The High Priest Ptah Ra explained in his lecture "Culture Lesson Revisited," (which incidentally is on DVD and is available for purchase), that "if what you see, believe and teach withstands the test, keep doing it. But if it doesn't, then you have got to find a way to realign yourself with reality." The High Priest goes on to say that The Adept High Sheik Wabra Semahi taught him "you can always tell the difference between when you are talking to a black man or a negro by the way they receive what you say. Negros will judge you but not test anything you say. They will not test it to try to validate it. He will judge it and dismiss it."

Once you say that you believe and you substantiate your belief, what do you do? The Holy Quran 61st Sura verse 3 questions "O ye who believe! Why do you say that which you do not do?" Verse 4 says "Most hateful is it in the sight of Allah that you say what you do not do."

In putting all this wisdom together, I come up with this...

...We must first believe. Many times, absolute proof of the existence or reality of a thing may not be immediate. But substantiation must be a constant effort. We must seek to validate what we believe and always be ready to accept the harsh reality that we could be wrong. Whether we are right or wrong concerning our belief, we must act. If you find that there is no substance in your

belief you can do as Moses did. The Holy Fahamme Gospel teaches us in chapter six, verse one; that "he changed Gods in the land of Ham. For he changed from I AM to Jehovah, for I AM was the God who kept Hebrews in bondage."

Next, there is the case of what must be done when you say you that you believe. In chapter 6, verse 5 of The Holy Quran it says, "Verily, Allah loves those who fight in His cause arrayed in solid ranks, as though they were a strong structure cemented with molten lead." The key operative word here is fight. You can fight many ways, but all indicate some type of action. What action will you take?

I welcome your comments or questions. Selah

Our River Ritual

by **Thaha Menkara**

Fahamme Above All,

"We are the Ancients" Holy Fahamme Gospel 15:4

At our June 21, 2008 Lecture and Celebration Sister Andromeda and I spoke about and envisioned how wonderful it would be to visit the rivers to bathe, offer prayers and to seek guidance and wisdom from our Goddesses mentioned in our Holy Fahamme Gospel in chapter five "Beauty". Lead by the desire to reinstitute Afrikan women rituals and to share again, "in this time" a coming together of "Fahamme Sisters" communing and benefiting from past practices that appeared to have been lost,

we expressed our thoughts and wishes to revisit those past practices and make them fresh. This was the beginning of our mission taking form.

Over the summer when we would e-mail each other or talk briefly, we kept the thought alive, although we were both very busy. A few more days and weeks past and we knew our actions had to match our spoken desires if they were to make manifest. We weren't sure exactly how to proceed, but we knew we would receive guidance.

As July ended we spoke again, Sister Andromeda told me of her plans to contact High Priest Ptah Ra and seek his guidance regarding our desire to visit the rivers. She e-mailed me back and told me High Priest was pleased to hear of our plans. He provided detailed instructions on how we should precede. Andromeda's task was to research herbs and scents peculiar to our purpose and I was to locate places where they were available and to purchase them.

The unity of our planning progressed as we gathered a list of items indigenous to our Goddesses, and finally we were ready to head off on our quest and a quest it was...On the afternoon of Wednesday August 6, 2008, Sister Andromeda and I went to a park area near the Mizri River to fulfill the manifestation of a desire whose time had come. Innately, our spirits knew we were on the right path as wonderment, enthusiasm and anticipation all melded into an

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unspoken majestic awareness.

As we stood looking towards the river's edge we spotted an area where we wanted to say our prayers, but we weren't sure how to get there. We took the first path which lead us to a dead end. Andromeda called to the people in the vicinity to ask how to get there, but they didn't hear us. We backtracked to the point we started and forged another path, ever determined to perform our women's ritual. Walking through the marsh, we discovered the difficulty we were to overcome as we treaded through the thick mud that grabbed our shoes like magnets. We seemed to sink deeper with each progressive step. Again we saw the people on the bank, this

time we were closer. Andromeda again called to them, "how did you get there." As spirit would have it, this time they heard us. They approached us giving us sticks to propel forward and to maneuver, all the while moving to avoid getting stuck until we reached stable ground. As quickly as they came to assist us they were gone.

We forged onward, eventually reaching our destination. We immediately gave thanks and praises for our safe arrival. Again, immersed in the magic of the moment, we looked at each other spellbound without words...the sensations of our ancestor's presence overshadowed us. Our "silence" spoke volumes of respect and reverence. Instinctively, we

knew we had tapped into our ancient selves made manifest. Euphoria engulfed us as we began our prayers and women's rituals at the river.

On our walk back to the car Andromeda and I imagined our next river communion, this time joined by young and older women all walking together in a group. We shared our thoughts of things the young girls might say along the way and the wise responses the elder women would impart.

Reflecting on the magic moment we experienced, our faces revealed what words can't convey...smiling the entire walk back. To give you a clue, Sister Andromeda said it best, AWESOME.

Al Indah Newsletter!

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To:

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