

# Al Indah!

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## Modesty Under Attack

By Andromeda Williams

Women spend billions of dollars every year shopping and looking for clothing to wear that suits their identities, personal styles, cultural associations and price range. Do you believe that a woman's clothes make her who she is? Do you believe that the difference in dress affects everything from the way you feel about yourself to the way you are looked at by others?

Four elementary school girls aged six to seven years old are the focus of a heated court battle for this very reason, in February 2005, they were dismissed from the school they attended because the wearing of hijab was banned in all public institutions in Singapore as of 2002. October 19, 2004 two young girls aged 12 and 13 both in the seventh grade were expelled from school in France for refusing to remove their hijab following the banning of all overtly religious symbols in all public institutions on January 28, 2004. April 1 of 2004 Germany followed Suit with France and Singapore banning the wearing of hijab in all public institutions. In 1997 Turkey started this problem by becoming the first Islamic democracy to be secular and ban the wearing of hijab for Muslim women.

On the surface one might ask what is the problem with taking a headscarf off inside of public institutions such as hospitals, government offices, schools and

universities and any other type of government controlled areas? The issue at stake is one of identity, religious freedom, the right to an education and most importantly the right to modesty.

For many Muslim women the wearing of the hijab is the first step to truly submitting to the will of God. The hijab is a symbol of her pride to be a Muslim, her faith in Allah, her desire for modesty and the hope that she will be valued for the person she is inside and not for the woman she is on the outside. The wearing of the hijab is a choice and represents the wearer as an obedient servant to the will of Allah. To demand that they not wear hijab to many is to ask them to change who they are as a person.

The wearing of hijab is not just something that is on the outside of the body, the hijab is also internal. It reminds the wearer that she is first a child of God and must act in accordance with the principles outlined in both the Koran and the Hadith\*. It also serves as a unifying agent to connect all Islamic women regardless of nationality or ethnicity. With the modern day attack on Islam and Islamic traditions one would expect Islam to be a dying religion, especially considering that Islam doesn't proselytize. Surprisingly Islam is being reported as the fastest growing religion today, this year alone there have been 10,000 converts to Islam in China alone.

Turkey feels that the ban on hijab was a good thing because it gave them a chance to show the rest of the world that they were modern,

western and secularist. They did not take into account that the women themselves would not go along with the modernization agenda and ban together leaving 75% of the countries women still in hijab. So far it has produced strife between families, as the wives of the head government officials wear hijab to government functions. It has denied 10,000 women in Istanbul alone a chance for higher education. In France it has had hundreds of girls removed from public schools and put into private schools and thousands of countless others have had to uncover. In Germany it has prevented Islamic women from becoming teachers in the public sector in addition to the problems faced by Islamic women in the other banned areas. So far the European Union is ruling in favor of all the school dismissals, job rejections and other cases as far as hijab are concerned. The Union feels that it is a show of favoritism to allow Islamic women to wear hijab. And goes against the, "no strongly overt religious symbol" legislation that they have passed into law. The question I ask is do laws like these create more radical extremist Muslims or create an atmosphere where everyone gets along?

If you would like to read more on this subject please see <http://www.inminds.com/hijab-the-war-on-freedom.html>.

\*Hadith is a traditional account of things said or done by the prophet Muhammad or his companions.

## Believer's Corner

by Priest Khalid Omar

Fahamme and welcome back to "Believer's Corner."

I take it for granted that since I did not receive questions or comments concerning my first article, everyone either understood totally what I stated, what I stated was correct, or that no one saw fit, for one reason or another, to respond because it was not worthy of a response.

Publishing a newsletter such as this is not an effortless task. It is more effort when there are only a few participants. It is my hope that everyone enjoyed the first newsletter. If you did, please let us know. If you didn't, we would like to know that also. As a matter of fact, we would like to know if it was worth your time to read it. Or should we shift our efforts to what you might consider a more beneficial effort. We welcome all comments.

On Sunday December 21<sup>st</sup>, the High Priest will make his bi-annual St. Louis presentation. He will conclude the series on Culture. It will be at the Sabayet Community Center located at 4000 Maffit Ave. Doors will open at 5:30 pm.

With that said, we would like to know what else is going on in the conscience community especially that of Fahamme. What's going on out there? What is the wellbeing of our members? What gatherings are taking place? What are ideas that you have? What are you doing to make those ideas come to fruition? What can we do to grow our organization? What's keeping

us apart? What experiences have you had lately? This is your news letter, without you, it will cease to germinate and grow.

Selah

Chela Priest Khalid Omar

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## Letters to the Editor

### Introducing A Prophet

Fahamme High Priest Ptah Ra

That's so very interesting to say the least given the legacy shared by quite a few Fahammes. Okay,...Just sharing the short condensed version of what some have come to believe. After the Fahame Rasool's ordination as the first Moselm Sheikh on American soil, he established the Ahmadia sect of Islam here in America. All of which our noble elders were a part of (such as Eal Waheya, Sheik Millat Ibrahim, High Sheik Wabra Semahi, and High Sheik Ibn Hassin). As you've men-tioned, as the Rasool continued to receive revelations and insight into his eventual mission he made the change from traditional Islam to Fahamme. Taking him from 1919 to 1938 to compile the original 31pg. Holy Fahamme Gospel. With an additional 5 yrs. to have it published (1938 to 1943). So tell me where does Gulam Ahmad fit in to the Ra Rasool's life since it was mention in the Holy Book of Ham. By the way the only person I knew who had a copy of the EXPOSE was High Imam El Amen. He'd never part company with it! 😊, but he did tell me one day that the second edition of the Gospel (The AL KHEM) was non-other than a

compilation of the original Gospel, Expose, poems and some excerpts by High Sheik Wabra Semahi. I would have like to seen the EXPOSE in it's natural and original form. If one ever surfaces I'll be sure to get it to you for a reproduction. Peace and Blessings of the Most High!!!

Fahamme Bro Bakha,  
10-1-2008

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### Fahamme to you Bro Bakha,

I understand that there is a lot of misinformation floating around regarding the Fahamme Rasool and his early years. While I do not wish to dispute what many people have come to believe, I will share with you the history of the Fahamme Rasool as it was taught to me by High Sheikh Wabra Semahi and Imam Habib Dehauk. Neither of them ever belonged to the Ahmadiyah movement, nor did Priest Ael Waheya. I personally knew and studied with and under: High Sheikh Wabra Semahi, Imam Habib Dehauk, Priest Ael Waheya, Imam El Amen, and Sheikh Aken Aten. I have also met and worshipped with several other Fahamme Elders including Sheikh Ibn Hassan, Imam Alif Tufik, Imam Amen Ali, Priestess Iskof Ramazon, and Priestess Isis Qasym. If any of the other people you mentioned did in fact belong to the Ahmadiyah movement then I am unaware of that fact.

The entire length of time that the Fahamme Rasool worked for the Ahmadiyah movement was seven years. I do not have a date for his resignation from the Ahmadiyah Movement but judging from the information published in Theism, which was published in November, 1927, The Fahamme Rasool was no longer employed by the Ahmadiyah Movement. The essay he published in Theism titled "To The Hamites" makes it clear that he had begun his mission to deliver black people

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Inquiries are welcome. Address questions to editor of your choice.

from the heels of our oppressors. This essay concerns itself only with the status, condition, history, and future of the black race. This is clearly not a position that would have been supported by the Indian/Pakistani leaders of the Ahmadiyah Movement.

You mention that from 1919 to 1938 the Rasool was compiling the 31 page Fahamme Gospel. In fact, the Fahamme Gospel is a revealed bible, with the revelations continuing until the date of the death of the Fahamme Rasool. This means that all of the revelations received by the Fahamme Rasool are not included in the Holy Fahamme Gospel. In the flyer circulated in 1945 titled "Destiny! Do You Know Your Fate? Ask Him, He Knows!" the Fahamme Prophet makes the following statement, "...and then Fahamme of America the seal of Kemite (Hamite) prophets, and revealed to him the Holy Book of Ham (Al-Kem)". Further, we know from "Culture Lesson Number One" which was published in 1927, that The Fahamme Rasool had already received the Holy Fahamme Gospel to be the bible for the race. He also makes it clear in "Culture Lesson Number One" that he was independent of the Ahmadiyah Movement. Additionally, the Holy Fahamme Gospel was first printed in 1938 and reprinted in 1943. The first edition cost \$1.00 per copy and the second edition cost \$2.00 per copy and was 31 pages in size. The second edition is the one that nearly all Fahamme members are aware of. I also have never seen or obtained a copy of the first edition of the Fahamme Gospel. In the advertisements distributed by the Fahamme Rasool, he referred to the Holy Fahamme Gospel as "The Holy Book of Ham—Al Kem". What Adept Sheikh Wabra did was display that information on the cover of the edition of the Fahamme Gospel that he oversaw the publication of.

The Fahamme Rasool acknow-

ledged Ghulam Ahmad as a true prophet of God, and as an inspired teacher, and founder of the Ahmadiyah Movement in Islam (also found in the flyer "Destiny!"). Since The Fahamme Rasool never left America, and Ghulam Ahmad never visited America it is probably safe to say that the two never met in person (a psychic or spiritual meeting of the two is another matter).

The publication date of the original book The Expose is prior to November, 1927 since it is referenced in Theism, but I cannot determine the exact date of its writing and publication. I would love to have a copy or replica for my library. That would bring it one step nearer to completion. Also, there are several letters to the editor written by the Rasool that were published in the St. Louis Globe Democrat and Post Dispatch newspapers over the years. Some of these published articles used to be posted on the Temple bulletin board but I lost track of them over time. These letters too, are insightful and provide some insight into the full range of the knowledge and understanding possessed by the Fahamme Rasool. These too, would make wonderful additions to my library if I can ever research them and duplicate them.

I hope that this additional information is helpful in assisting you to get a clearer understanding of the early years of the prophet and our movement. Keep the questions coming, you cause me to remember things I had long ago forgotten.

Hotep

High Priest Ptah Ra, Editor, Email:

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### Tidbits

Nearly all of our states and cities have Indian or African names. There is a Memphis in Tennessee named after Memphis, Egypt one of the oldest African cities. There is a Mena in Arkansas named after Mena the father of Adam on the Nile, one of the first historical men.—FAHAMME

Faith is the incentive to work; and works are faith made manifest (made known). Faith is in reality the power of subconscious desire. It is the thought of the inner most mental being. To have faith is to believe, to believe is to be without doubt; to take a proposition for granted.—FHM

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### Articles needed

Do we have any authors, poets, bloggers or anyone with something interesting to say among our readers. Perhaps you would like to share your thoughts and work with us. We are seeking regular contributors to help fill our pages and grow our circulation. Send your work to us and we will print it in this newsletter to be read by other readers.

Our Fahamme children are encouraged to send us your thoughts and drawings for printing also.

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### Coming Events

#### Sunday, December 21, 2008

1. Fahamme Holiday: Birth of Ra the Glorious.
2. Fahamme Lecture: "Culture Lesson Number One Revisited"-Part 3, at Sabayet Cultural Center, 4000 Maffit Street, St. Louis, MO., 7:00 PM

#### Thurs., December 25, 2008

Fahamme Holiday: Isis Tree Festival of Eternal Life, Our Lady of Eternal Life.

#### Thurs., January 1, 2008

Feast of Seb (Saint Seb) or Holy Ground.

#### Tuesday, January 20, 2008

Feast of Water of Life, The Living Water, rains, rivers, etc., Saint Mirit.

DECEMBER 21, 2008

## THE BIRTH OF RA, THE GLORIOUS

By Ptah Ra, High Priest

In *Culture Lesson Number One* the Holy Fahamme Rasool made the following observation: "Every people has its Zone around the Earth, the foundation of their origins or beginnings. There are but four Heavenly Ordained Holidays in a year. December 21 at solstice, March 21 at spring equinox, June 21 at solstice, and September 21 at autumn equinox. [These dates indicate (sic)] the change of seasons, by reason of the motion of the Heavenly Bodies. These are the true Holy Days, timed by the clock of God."

We are now approaching the first day of our 90<sup>th</sup> year, and the first Holy Day (Holiday) of our year, (our New Years Day) and we should gather to pay tribute to our Holy Prophet, our ancestors, our forefathers and mothers, our current leadership, and each other; and to celebrate this occasion by hosting the "*Feast of Ra the Glorious*" in our homes and holy temples.



The Holy Fahamme Gospel declares in 7:17 "For unto us a child is born, unto us a Sun is given." The image

above is a portrayal of this concept as understood by our noble ancestors. Although the phrase "*for unto us a child is born, unto us a Sun is given*" is constructed in the symbolic language used and taught by our noble ancestors, we are taught to understand this phrase to mean that the Sun, the Savior of life in a physical sense has had its mission renewed. The Sun of God is again committed to the resurrection of life on this earth from the death of winter and cold. As the new circuit of the Sun begins on December 21<sup>st</sup> the cold of winter will begin to retreat before the advances of the Son (Sun) of God, the earth in it's very depth stirs in acknowledgement of the call of the Sun of God to prepare to again bring forth vegetation to preserve physical life upon this plane of existence.

These are the deeds of "Ra the Glorious", the Savior of the World, in a physical sense. And we hereby acknowledge that the Most High God in His Wisdom has provided us "his children" with the source of strength and vitality we need to recharge our minds, our souls, and our bodies, and to steel ourselves for another round of duty.

And what is this "round of duty" that on which we will embark on December 21<sup>st</sup>, the first of our High Holy Days? The round of duty that we are each charged with is found in The Holy Fahamme Gospel in chapter one and verse thirteen, and it is this "...*be Godlike, gods and goddesses*". As we accept this duty, it provides us the assurance that the thoughts we create thereby are harmonious with our objectives, and are the correct thoughts for the purpose of emulating "Ra the Glorious" and resurrecting our race from the long deep sleep of the winter of the last 12,000 years of our existence.

As we begin our new circuit on December 21<sup>st</sup>, we too, should recognize that the cold forces which keep our people suppressed, are retreating before our constructive

advances. We should see and recognize the beginning of the rise, again, of our mighty nation.

Our Culture has placed upon each of us the continuing duty to elevate our purposes and intentions in life to be above those of mere men, and to lift our purposes and intentions in life to the level of *inspired holiness*. To aspire to be Godlike, or like God, or to possess the same character and traits as God, is the highest and most noble aspiration a Khemite man or woman is capable of having. To be like God in our individual character requires each of us to continue to work to develop within ourselves, a character that is without blemish, without error, without fault, without any of the low and base desires, passions and emotions commonly seen in other people. What are some of the low and base desires that we commonly see in other people? Some of these low and base desires, passions and emotions are: greed, envy, jealousy, lust, hatred, covetousness, dis-respect, etc. And there are yet more base desires and emotions to be avoided.

As we begin a new year on December 21<sup>st</sup>, our Holy Day, let us accept this opportunity to begin a new "round of duty" and commit to carrying out the commandment to "...*be Godlike, 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.*"—*HFG 2:13* Let us also commit to continually assisting each other in pursuing this goal and objective.

I salute you in peace, and wish for each of you all the best that God provides.

Fahamme ta-kri-ban gami.

