



A Name

By Chela Priest Khalid Omar
Edited by High Priest Ptah Ra

All things have life. The Fahamme Prophet put it like this, "In every known substance is found the presence of mind. The greater the degree of mind expressed, the greater is life manifested". *Enlightenment (Enl) 26:1*. You cannot see the life in some things, with the human eye or even with a microscope. But there is life in everything. From the mineral world, where changes occur very slowly, to the animal and vegetable world that is constantly changing and recreating itself, to the atmospheric world where we find heat, light and energy, life is present.

The most powerful forces in the Universe are those that you cannot see. These forces are our spiritual forces, and the only way that our spiritual forces, powers, and abilities can be readily perceived is by personal development that is initiated by thinking. As a matter of fact, correct thinking is all the spirit can do, and the result of correct thinking is the successful unenfoldment of the latent powers and abilities of the soul.

Thus we come to A Name. A name is a thought. Don't believe me, then ask yourself the question, how does one come up with a name? By thinking. A name is a thought by which something is chosen to be recognized. When you speak a name you invoke the thought or more correctly stated, you invoke the spirit that has the thought. Remember, the only way in which these spiritual forces can be readily perceived is by thinking. So, since a name represents the thought of a spirit or the way of thinking of a spirit, then we need

to be very careful of the names we take for ourselves and the names we give our children.

The Holy Fahamme Prophet, peace be upon him, says in his lesson "Our Names", that names and titles are bestowed upon an individual as a sign of **certain qualities—peculiar to that person**. And, when one bears a certain name, it is presumed that she possesses or will develop those qualities which her name or title suggests or implies". Fahamme High Priest Ptah Ra shared with me one of his inspirations, which was that **"names are guiding influences, the proper name will exalt the soul, and an improper name will impede the development of the higher powers and abilities of the soul"**. Let us examine this a little closer.

"Certain qualities—peculiar to

that person." Most of us are familiar with the twelve signs of the zodiac. We may understand or we may have heard at one time or another that a particular sign influences the person born under that sign. So, in order for a child to be in harmony with whom he or she is, it should be given a name that harmonizes with forces emanating from the star grouping at the time the child leaves the womb and enters this world or trial chamber of the Soul. "The earth is the trial chamber of the soul." *Change Gods (CG) 1:12*

"Names are guiding influences." This means that a pro-per name will assist in elevating a child or any person to become who they are, or to bring out the latent forces, talents and abilities

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What Ails A People?

by High Priest Ptah Ra

What ails a people? We find that chapter nine of the Holy Fahamme Gospel asks this question four (4) times. In this essay I would like to address the question—what ails a people. The answer simply stated is that the people the question is being directed to in the Holy Fahamme Gospel have no culture or racial practices of their own. The greatest need our people have in this country and around the world is a culture founded on the background of our own ancestral traditions including ancestor worship. Traditions free from Nordic tampering.

The lecture series that I have been conducting for the past three years is entitled *"The Need for*



Culture" because I recognized this as the most pressing need our people have. The Fahamme Rasool titled himself "The Culture Prophet". He titled the ninth chapter of the Holy Fahamme Gospel Culture. In chapter nine, the Prophet lays the foundation for the questions he raised by providing the

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that were given to it at birth. In other words, a proper name will aid them in achieving their destiny. An improper, common, or heathen name will also incline the soul toward the forces contained in that name. If the common name happens to be in opposition to the forces that are natural to a soul, then the person bearing that unfortunate name will labor all of its life to overcome the obstacles continuously generated by an unfortunate name. For example, if a child is born under the combination of forces that hold sway on the date February 18, 2010, characteristics becoming of that child will be Illumination or an enlightened mind, this child will have the potential to embark (initiate or discover new) knowledge, therefore, care should be taken to not burden this child with an improper name. Another outstanding characteristic of this child will be its ability to pierce the illusion of matter. This means that this child will have special abilities when it comes to breaking down barriers and overcoming obstacles. There are names that give power to these traits or thoughts. "And Khem taught the nations; he taught all of them. From him they learned the secret power of names and certain words; for certain words are powerful, but the masses do not know." *Holy Fahamme Gospel (HFG) 12:11*

"The proper name will exalt the soul." "And be not like the pagans of ancient and modern times who are careless in naming a child but give to your children the name that Exalts." *HFG 10:19*. This means

that the proper name will elevate, raise, invoke or make manifest the thought, remember the name is a thought, and the proper thought is paramount in order to achieve the proper result. The proper thought is one that harmonizes (a soul) with the (agents of the) Universal Spirit (that incline or guide that soul).

"An improper name will impede the development of the higher powers and abilities of the soul." Our ultimate objective should be to develop our higher spiritual powers and abilities, those powers that you cannot see: those abilities that lie latent: the ones that can make all the difference in the world for us. We need all the help we can get in order to do this. A name that does not exalt a soul does not help. As a matter of fact, (giving a common or heathen name to a soul) is like building obstacles for yourself or your child.

To sum it up, a name is a thought. When you speak a name you invoke the spirit that has the thought. Positive thoughts produce positive results. These spirits are guiding influences that will elevate the soul. On the other hand, an improper name will also incline the soul toward the forces contained in that name. If the name happens to be in opposition to the forces that are natural to a soul, then the person bearing that unfortunate name may labor all of its life to overcome the obstacles continuously generated by an unfortunate name.

Selah!

What Ails a People?

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definition for culture that guided his teaching. That same definition, unchanged, continues to guide the Fahamme movement today. In chapter nine the Prophet teaches us that "Culture means to worship your own Most High God, your own saints, gods, and goddesses; [and] those [people] who do not do this are devoid of culture." Let us take a deeper look at what this definition reveals. Let's start with the statement that "culture means to worship your own gods and goddesses". Our gods and goddesses are the individuals that lived among us and dedicated their lives to the improvement of the conditions that the race lives under, our lives, our welfare and our continued progress. The individuals that do this are our best men and women. The title of god or goddess is achieved as the result of an individual having developed the higher character traits available to them. Among the character traits developed by our gods and goddesses are uprightness, mildness of disposition, helper of others in distress, speakers of words of wisdom, understanding and truth, being full of goodness and mercy, piety, grace, conviction to a cause, dedication, and power. These traits were developed in our gods and goddesses while providing service to our people, and when these traits were developed by our gods and goddesses, they used them to elevate our people and lift them above the common. The people must then continue what they were taught.

Today, we have an opportunity to acknowledge the sacrifices and efforts our gods and goddesses that were made on behalf of our people, by creating a system to revere them. They are due this tribute because of the sacrifices they made for our preservation and elevation. Implementation of a practice such as this is the first step in restoring ancestor worship

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among our people today. Implementation of this system will be an acknowledgement that there were black people that worked to make genuine improvements in the lives of our people and to vastly improve their welfare. Our gods and goddesses are the people that led us, taught us, and taught us to lead ourselves in directions that safeguard our own welfare and give us dignity. Practically speaking, the determination of who our gods and goddesses are start with our parents, next the great people of today and then extends to our recent history, and finally to our remote history.

Some of our gods and goddesses from our current (last 100 years) history are: Marcus Garvey, Drew Ali, Booker T. Washington, Dr. Yosef Ben Jochannan, Dr. Carter G. Woodson, Dr. Charles Drew, Drusilla Dunjee Houston, Menelik II, the Fahamme Rasool, and others.

Some of our gods and goddesses from our recent history (within the last 100-500 years) are: Frederick Douglas, Nat Turner, Dred Scott, George Carver, Phyllis Wheatley, Paul Laurence Dunbar, William Crowdy, Richard Allen, William Christian, Benjamin Banneker, Harriet Tubman, and Touissant L'Overture.

Some of our gods and

Lift up your heads, discouraged and downtrodden Ethiopians. Listen to this marvelous story told of your ancestors, who wrought mightily for mankind and built the foundations of civilization true and square in the days of old.—Drusilla Dunjee Houston, Wonderful Ethiopians of the Ancient Cushite Empire

goddesses from our remote history are: Asar, Auset, Mirt-Horti, Ori, Tehuti (Thoth), Ptah, Cadmus, Amun, Antar of Arabia, Bilal, and others. It would be well for us to learn the histories of all our gods and goddesses and teach their histories to our children in the place of the history of non-Khemite individuals that is being taught.

The people named in the previous paragraph are some of our gods and goddesses, saints and saviors; the story or history of their

lives shed great light on the words of the prophet contained in the first five verses of chapter nine of the Holy Fahamme Gospel. Let's take a closer look at one of these verses for clues to aid in our understanding of their significance. The second verses asks "what ails a people who knows their own history, then goes on worshipping strange gods which ignore them and laugh at their calamity while they complain?"

The great difficulty Black people have in accepting the facts of the history of our glorious past is the result of there not being a process in place that teaches Black people how to reproduce the deeds and events of that glorious past. Without a process (a culture) in place today that teaches our people the ways, means, and methods to use to develop the character, knowledge and skills required to reproduce the deeds of our ancestors, the accomplishments of our ancestors lose value to us and we continue vainly down the path of attempting to make the cultures of other nations work for us. We have absorbed a little education from these other cultures, but we are unable to make the education we received from those cultures address our unique needs. The gods of those people (cultures) are ignoring us because they are not charged or assigned the duty to guide and

protect us by Providence. We have our own gods and goddesses to fulfill that role if we but choose to use them.

The culture we have chosen to emulate continues to prosper and move forward, while we are left behind complaining about the 'unfairness' of it all. Here and there along the way the spark of genius that is within the race ignites and the person within whom the ignition occurs makes invaluable contributions to the foreign culture they

live in. But alas, the plight of the Khemites continues within that culture despite the advances in that culture afforded by the genius of a few brilliant Khemites. Look at the contributions made to the dominate culture by Dr. Charles Drew, Dr. George Washington Carver, and Madam C. J. Walker, just to name a

"Those who have no record of what their forebearers have accomplished lose the inspiration which comes from the teaching of biography and history".

—Dr. Carter G. Woodson

few of our geniuses . That culture absorbed the genius of our brothers and sisters while we did not. As a result of our failure to embrace their genius, the genius of our brothers and sisters failed to advance and protect us. We are therefore left to pay 'lip service' to their contributions to a foreign culture during black history month.

Again we pose the question "What ails these people?" These people lack ownership of a process (a culture) that fosters the development of their unique skills, talents, and abilities; they lack a culture that protects and safeguards the products of their genius. Without a culture of our own, we will continuously look outside of our own people for the support we fail to extend to each other.

The so-called modern education, with all its defects, however, does others so much more good than it does the Negro, because it has been worked out in conformity to the needs of those who have enslaved and oppressed weaker peoples.

—Dr. Carter G. Woodson

Our failure to secure the things produced by our geniuses is the reason that each generation of

the race must start with a blank slate, instead of being able to pick up where our predecessors left off on a project, and continue the development of their work. A process as simple as ‘ancestor worship’ brings an immediate halt to this futile experience. Through veneration of our own ‘great’ men and women we develop appreciation for the genius that preceded us, and left to us a body of work to complete. Once we have demonstrated an appreciation for our great men and women, love begins to develop. There can be no love without appreciation. The Holy Prophet teaches that the basis of love for our race is self respect. We loath and despise one another because there is no genuine appreciation of each other in our hearts. So, if love for one another is a condition we wish to establish among the race, then we must learn to appreciate and value the accomplishments of our parents, our fore-parents, our great men and women, and our noble ancestors. Their accomplishments, when embraced by us set us firmly on the path to self direction. Failure to embrace our own beneficial racial accomplishments will continue the cycle of our people, particularly our youth, to strive to impose their presence on other people. I say beneficial racial accomplishments because the things that our race is currently supporting as culture do not, cannot, and will not elevate the race. The Prophet clearly states that singing and dancing is not culture. Gaining acceptance by other races requires that we accept ourselves as we were created to be, (not as we currently are). Let us **first** learn to appreciate who and what we really are. We are the sons and daughters of ancient Kings and Queens of Khem, and they are our gods and goddesses. Our history and our ancient culture clearly demonstrate this, and we must learn the reality of this fact so that knowledge of our past, can replace belief in our past.

We continue to teach our children to celebrate the heroes of

the people who conquered and suppressed us while we fall farther down the ladder of civilization and we continuously complain about our treatment at the hands of these conquering and oppressor nations. Why? Why does this situation persist? It persists because we have turned our backs on our own heroes and heroines. In turning our backs on our own heroes and heroines we are rejecting the spiritual assistance and guidance that is guaranteed to be available to aid us. In other words, our down-trodden condition persists because we do not practice a culture peculiar to ourselves.

Your Turn

By

Sister Thaha Fahame Auten

Your turn to walk in the rain

Your turn to let go the pain

It's your turn to feel

Light hearted again.

It's your turn to find peace of mind.

Your turn to enjoy the sunshine

To see the softer side of mankind.

It's your turn from now onward to make good choices.

It's your turn to listen, Hear and obey

Our ancestor's voices.

It's your turn to enjoy As your heart Rejoices.

The Value of Culture

by Amilcar Cabral
Unity and Struggle

"The value of culture as an element of resistance to foreign domination lies in the fact that culture is the vigorous manifestation, on the ideological or idealist level, of the material and historical reality of the society that is dominated or to be dominated.

Upcoming Events

Every Friday, 2009, 8:00 pm

Salat with Sheikh Abdullah Ra and Chela Priest Khalid Omar.

November Celebrations:

2nd: Full moon.

9th: Last quarter moon

16th: New moon.

23rd: Holy Day of Victory.

24th: First quarter moon.

December Celebrations:

2nd: Full moon

9th: Last Quarter moon.

16th: New moon

20th: Lecture by High Priest Ptah Ra, Sabayet Cultural Center, 4400 Maffitt St.

21st: Birth of Ra the Glorious Winter Solstice

24th: First quarter moon.

25th: Isis-Tree Festival of Eternal Life.

31st: Full moon (blue moon).

January Celebrations:

January 1st: Feast of Seb (Saint Seb) or Holy Ground.

16th: New moon.

January 20th: Feast of Water of Life. Saint Mirit.

30th: Full moon.

November, December, January Birthdays

A very happy birthday wish to all readers born in the months of November, December and January. If you would like a more personal acknowledgement please send us your name and your date of birth.

Culture is simultaneously the fruit of a people's history and a determinant of history, by the positive or negative influence it exerts on the evolution of relations between man and his environment and among men or human groups within a society, as well as between different societies."

When Africa Awakes

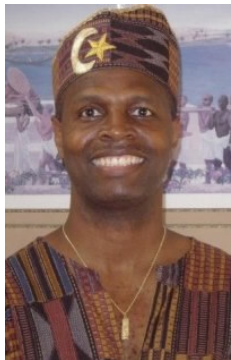
*When Africa Awakes
And rubs her sleeping eyes
And stretches forth her brawny
ebony arms
And snaps the bonds with which
she long waisted
And stands correct in all her
mounted pride
Who knows the answer
When Africa Awakes*

- John Edward Bruce
(1856-1924)

Journalist, historian, writer, orator,
and Pan Afrikan nationalist.

The Garden of Ahlu

By Chela Priest Khalid Omar



In the Book of Isis (CG 1:1), it is written that all souls will die the second death until all spiritual things are understood. The soul is the principle of life, feeling, thought, and action in humans, regarded as a distinct entity separate from the body, and commonly held to be separable in existence from the body; the spiritual part of humans as distinct from the physical part. Death is the end of life. Therefore, the soul or spiritual part of humans will and does indeed separate itself from this life meaning that it has no connection or remembrance of the life it has succeeded from. This eternal existence will continue until life beyond that of

the physical is understood or until you learn to live in harmony with the Universal Mind, The Universal Spirit, Fahamme, in the Garden of Ahlu.

In the Holy Fahamme Gospel it states, "There is a Heaven and hell". (HFG 3:2). As to Heaven, the Holy Fahamme Gospel 1:13 states that "All are Sons of Heaven, Children of God, regardless of race, creed, or color of skin and hair. This simply means that we all are from God, The Universal Mind. Remember, we are all but a thought. Most have heard the saying, "God thought it and it was". On the other hand as described by the Holy Fahamme Prophet in the book Change Gods, 11:2, "Hells are for them who are in it. Nothing more, nothing less". This brings me to the conclusion that Heaven and Hell are both states of the mind. The Universal Mind. A state is defined as a condition of the mind. You could say a condition of the thought because thought comes from the mind. Your state is your mental being, your mental existence. The mind is the process of conscious being that reasons, thinks, feels, wills, perceives, and judges, etc. Are you reasonable, do you think good thoughts, how do you feel, what do you want, how do you look at a thing. Spiritually speaking, the mind is your psychic or spiritual being. "We are all products of the universal whole, the universal mind, the universal spirit. The only difference between the Universal Mind and the human mind is in degree." In other words, we are different not in quality, just quantity.

The Holy Fahamme Gospel goes on to state in 3:3, "this is your identification among Gods and men. All are Sons and Daughters of God or Heaven

regardless of race, creed, color, or place of birth." Again acknowledging that we are all a part of the Universal Spirit. In other words, we are all microcosms of the Universe. Here again it seems to indicate that God and Heaven are synonymous.

Continuing with that same thought or frame of mind, the Prophet taught that there are special places throughout the universe wherein different spirits reside, and that there is a special place for Angels who are in the service of Allah. The prophet put it like this, "And the righteous shall dwell in the Paradise of God which is Daru-Salaam, Ahlu and Firdoss, in blessed Contentment forever." "The righteous are those who are mild in manner and in speech, full of goodness and mercy, helpers of others in distress, speaking words of wisdom and understanding, clean in body and in mind." These are the elect of God. Blessed contentment means in harmony with God.

So, it all boils down to paragraph 1:12 in Change Gods, which states that, "the earth is the trial chamber of souls that they may become angels in the Paradise of Allah."

The earth is the trial chamber, a compartment or enclosed space, a cavity, an arena for the soul. It is where we are supposed to make perfect our souls, the spiritual side of man that must learn to harmonize with the Universe. In harmonizing with the Universe the human minds learns to utilize its unlimited powers of the universal mind—spiritually speaking. There can be no greater contentment or happiness or satisfaction than to master an understanding of the Universe. This is the Garden of Ahlu.