

NOTES

5 511 5466
Liz Williams

H.H. Merrill
Oakland Doug

4/2/77

renounce Comparative Religion
denounce

ex. Rainbow - and the community of minds.
Colors
Water
Sun

History vs. Mythology
what happened at a certain time; the Nature of occurrence

Water - at one time represented fertility worship (Fountains in Gr. & Rome)
because it has the power of reproduction
Sex Worship - prevalent in Religion

The Golden Bough - book on symbols

Bureau of Prisons

Charles Colson - Prison Fellowship

Fed. had not budgeted for
Talledega

284-7826

Robert L. Todd 381
Social Ed.

NEW WORLD PARANORMAL DAY

20.17
6.55
13:22

Imam Class

4-2-77

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
قَدْ نَعَى اللَّهُ أَعْدَاءَهُ

9 = 00

/ = AA

W = Double letter

و	ح	ا	و	د	ق
D	H	A	W	H	L K

MENSES . the monthly cycle

a state of impurity

Ramadan - Fasting - is discontinued
Prayer - is discontinued

- is permitted to read the Holy Quran

Not a punishment , but a mercy .

Usually a sister is in discomfort

A man cannot imagine this discomfort, he cannot justly decide her feeling

Prayer is not complete unless Wudu is performed
Wudu is nullified by flow of blood.

Many natural occurrences in Man that is not clean
Menses removes the unfertilized egg and uterus lining from the woman.

God Puts No Burden on you that you can't Bear

God gives the woman the burden of new life.
But prepares her for the job by giving her more blood, and an attitude of cleaning, nourishing, responsibility.

God is telling us that the charge of the child goes to the mother.

The children require the cleanest possible environment.

The Menses makes the women more conscience of cleanliness than man. God has prepared the woman for her role.

God gives her in her natural make-up the love of cleanliness.

Woman is conditioned to clean human life.

Woman don't pray or fast.

But the true Muslim woman's mind becomes more on pray or fasting because you are forced to stop, and obey the Command of God.

God says stop women, don't put another burden on yourself when He has already given you a worship.

It is a strength to be able to obey God.

RESPONDING

VS

REACTING

Always Speak to Both Sides rather than just one

Dress in H.Q. - a naked mind

Good to mention adultery, fornication

Better to mention religious adultery, + fornication

Sura En'Alas - The Unity

قُلْ هُوَ اللَّهُ أَحَدٌ
 One is Allah He : Say || - AL

اللَّهُ الصَّمَدُ
 absolute and eternal is Allah د م س ل ا

Say

- a permanent command to believers keep saying it.

EX. of Bilal's conscience commanding Qul - Ahad.

EX. the urge in the human being to refute falsehood.

✓ Say is command to speak that which you know and believe.

Prophet Muhammad was divinely commanded to proclaim what comes behind "Say."

Say should alert themselves when they hear SAY.

✓ It is a commandment on the righteous to declare the truth.

HE - Hu

✓ Do not abstract the existence of God.

✓ He demonstrates that God is real and present.

Ahad - the One & Only

✓ the One, the Sole, and the Only

✓ doesn't not mean one of a kind.

✓ Allah has no comparison

✓ قُلْ , # قُلْ - when we say the no. 1, we say and one letting us know one and that there is 1 other than no. 1

72
 109
 112
 113
 114
 use in over 300 verses

Jumah Call at 1:00
 Immediately perform 2 Rakkas Sunnah
 Reading of Quran or Dhiker Sunnah
 2 Rakkas at 1:15 Sunnah
 2nd Call, Khutbah, Qut'amanah
 We should allow the Imam to complete his right + left closing.
IMPORTANT
 W'ahad - signifies that God is the Supreme

✓ Allah - u - Ahad - we are saying that there is nothing else that can come into our minds.

✓ Rabbil - The idea of a second person is inconceivable. Nothing is like him. He is alone in every sense.

✓ As Sammad - Eternal + Absolute
 Exist only because of himself.

✓ Rahman - Unchanging, excepts no contributions
 ✓ Rahim - but all depends upon Him.

Sahih Sammad - the Chief leader - whom you go to for recourse.
 (Mr, Sir)

Strikes AT the Trinity

- ✓ As Sammad - a God that gives you everything that you need to exist, then there is no place for another God.
- ✓ ex. If you have a car that will last forever, why buy another.

Al-Fatiha

PART I.

Sura 15:87

Revelation 10:1

~~THE~~ The Opening

- contains the essence of the entire HOLY Quran
- often called the mother of the H.Q.
- the Prophet said that it was the most important sura
- the Muslim repeats these seven verses in every rakkat

I. Bissimallah, Ir Rahman Ir Raheem

In the Name of God, Most Gracious, Most Merciful

- the greater meaning of Bissimallah is With the Name of God

- this opening verse comes at the beginning of every sura of the H.Q. except one (29).
- the revelation of this verse allowed the Prophet to know when God was revealing another sura
- it reminds the Believer that we must begin any thing we do with God on our mind

Al - mean The, All, or Most

Rahman - both from the word Mercy - Rahim

- conveys the idea of fullness,
- mercy to everything, universal mercy
- provides for everyone, even before we know we are in need.
- Creator, Benefactor
- Provider, Giver of Gifts
- brings to mind the Man in society

- conveys the idea of repetition of mercy
- small in scope but repeating
- mercy specifically to Believer, rewards one for staying on the path, + gives discomfort when off.
- Maker, Kind, Nourisher, Loving
- from the same root as uterus, womb
- and it brings to mind woman

II. Al-hamdu li-l-la hi Rabbi-l-alameen

All Praise be to God, the Cherisher + Sustainer of
All the Worlds. (Lord)

- All Praise

- wherever we find praise, it belongs to God.
- we don't say I praise or my praise because our praise is limited or finite, but we include Praise that we don't even know of
- praise tends to destroy human being, so Muslim don't try to hold on to it, we give it to whom it is truly due.
- When we realize Bissimallah, it is only natural + logical to say: All Praise is Due...

- Rabbi-l-alameen

- RABB - LORD, SUBSTAINER

He is the force that pushes us into being, and into the next state of being. He sustains, ~~develops~~ develops, administers, improves

- i-l-alameen - All the Worlds

Worlds that we know, and worlds that we don't know. Wherever there is a world - the ant world, weed world, ameoba world, the worlds of Neptune - Allah is the RABB

Allah reaches every Creation

Brings to conscienciousness the Oneness of God and the Oneness of Creation - All worlds have One Creator

All life is subject to God, who developes creation stage by stage.

stage
Earth
Air
Cattle
Water
Cheese
+ then
Mold + man
cries eureka (I found it!)
then he should
say Al-hamdu-li-l-la hi
scientist just discovers
god created

III. Ar-Rahman Ir-Rahim

Most Gracious, Most Merciful

the first appearance gives us this meaning.

- These two attributes reappear to link the other two great attributes of Al-Mighty God in the Al-Fatiha, and give us a flowing description of God in the order in which we experience Him in our stage by stage development

IV. Malik yawmi-d-Deen

Master of the day of Judgement

- In these four attributes, Rabb-Rahman-Rahim-Malik, is the essence of All 99 Attributes
- Malik - Master rather than King
 - Only God can say He completely owns anything
Man can not rule or administer completely over anything
 - He possesses the right to do with creation as he pleases.
 - The Slavemaster or Prison Guard could control some of your physical movement, but not your mental movement
 - God can penetrate your mind without any phy. contact
 - Allah rules things that we aren't even aware of.
 - 1st Resurrection - ^{concept of} malik, needed Capt., Lt. to rule
 - 2nd - grown to see God as Maalik who sees and watches everything, needs no Capt. or Lt.

- Yaum - Day

- a rich word in arabic, it does just mean day, but also moment, or year, or 50,000 yrs etc
- Yaum deals with all time, Past-Present-Future - and everyone must exist in one.

- Yaum-i-d-deem

Day of Judgement

- id-deem - recompense, requital, reckoning, judgement
- with yaum - we can realize the judgement and the Master are always present, have always been present, and will always be present.

- Maliki yaumi-d-Deem

- Christians think judgement is ^{only} after you die, so they are saying God is only the Malik of the future.
- This verse tells us that God's laws are always working and judgement is always occurring. For Al-Rahim to give repeated mercy, there must be repeated Judgement

- You see, The Final Judgement is that day and all the deeds leading up to that day.

This concept feeds our awareness of life being growth and development, and every act in our life relates to the whole.

- We now know something of the God who is going to Judge - so we should not Fear Him as we fear the slavemaster as a slave. But the fear between the Master and the Servant, the fear of Displeasing.

~~xxxx~~ Rabb - Lays the foundation, develops stage by stage.
the power or forces of movement

Rahman - Gives all the materials and the means for development. Rewards beyond what is deserved.
Earth, Air, Water, Sun

Descent

Rahim - Rewards repeatedly and gives you the courage to stay on the path.
Places rewards on the avenues of progress.
Creates the desire to repeat good action, endlessly.
Ex. Bird trapped by putting seed in line with cage.

Malik - Has complete power, shows forth His Mastery

These Four Attributes relate to the religious idea of Man Ascending and Descending. After realizing these Attributes, we see how God manifest Himself. Which in turn shows us the proper way to manifest ourselves.

After seeing the magnificence of God, man is aware of this great favor Allah has bestowed on him. Man recognizes the God has chosen him to be the

① Malik of Creation - or the Crown of Creation, Develop Self

Ascent

then we should strive to take the nature of
② Rahim - and give to the righteous and ^{be}obedient ^{to the} communities
then we should move up to the nature of

③ Rahman - and our effort should extend to the whole society + world
finally, without losing earlier stages, we take on the nature of

④ Rabb - and become responsible for the good of the world.

Conclusion:

As was read in the article that opened the meeting.

"Islam is an ordered way of life, so we are about the business of doing things systematically. Muslims do not live their lives haphazardly."

Human life is not suppose to be random, but it should be ordered—and it is ordered by Almighty God + True Religion.

"Our religion is not freedom to discover the life we feel most comfortable with. Freedom of religion is not freedom to go on our own and reduce our religion to a private experimentation. Religion is not to be altered to fit any life we chose to live. Our life is to be kept in line with the natural and essential pattern and the make-up of human life for human survival and progress."

"Allah revealed religion so that human life may be adjusted to the essentials which are in our natural make-up. The purpose of those essentials is to insure human survival and progress."

Al-Fatiha

Part II

The Opening

- Contains the essence of the entire Holy Quran
 - often referred to as the mother of H.Q.
 - Muslim must repeat it in every rakkat of prayer for the prayer to be accepted.
 - Prophet Muhammad called it the most important sura.

Review

- Four Great Attributes in 1st part that actually contain the essence of all the Attributes

Rabb - Lord, Cherisher, Sustainer

il-la-meen - of all the worlds

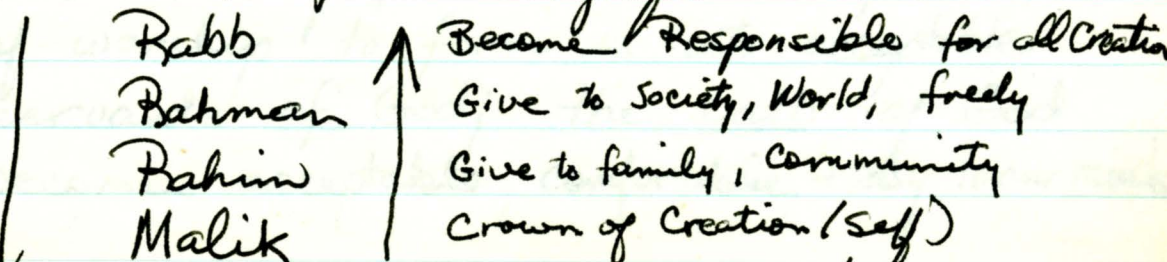
Rahman - Beneficent, Most Gracious, Merciful
gives freely to everyone - Man role

Rahim - Most Merciful - gives according to what one deserves - Woman - womb

Malik - Master

yawm - m-i-deen - the day, second, moment, hour, or 50,000yr of judgement.

We spoke on the Descending and Ascending Order
How God Manifest His Magnificence to us



How We Manifest the Greatness that He has put in us.

5th I. Kyak a nawabudu wa Kyak a nes ta een

Thee alone do we worship → Thee alone do we seek
for aid.

After recognizing the Greatness of God, and
beautiful gift of development He has bestowed on us,
It is only natural to respond with worship.

Worship - Ibadat a rich word

• complete humility, not just prayer, or Salat.

— Prophet said: "anything in obedience to God is
worship, feeding wife, clothing our children;

• to worship is to serve + obey as a slave servant.

Idol worship : Dirty Cars - tell us to wash them

: Big Breasted Women - tell us to lust

: Kool Cigarette or Joint - tell us to smoke, suck

: Weakness in a fellow Inmate - tell us to

bow down to our sissy homosex. passions

But a Muslim says: Thee Alone Do We Worship.

An Arabic word of same root as Ibadat - abedu

• means a path that is constantly traveled,
and becomes acceptable to the foot.

• in true worship, we allow the impress (foot)
of worship to form us into acceptable
servants of God; the path of God
becomes acceptable, comfortable, + easy to our minds

• we grow a state of being agreeable to worship.

B. Eyak a nestaan

They alone do we seek for aid.

After becoming aware of God, our first response is to worship, then we realize that we must have His help to do it.

God is so great, and His desires for all creation is so great, that we need His help, His aid, in carrying out His worship.

In this verse, we have the Declaration of Worship and the Declaration of Dependency, side by side.

- this strengthens the conscienciousness in man plan of his absolute dependency on God.

(EX) - A junky Declares his worship, and his conscious reminds him of his dependency.

God had been spoken of in the 3rd person until this verse, now we are speaking to God in the 2nd person. (EX) He, She, It, 3rd, You, We, Us - 2nd

- After repeating 1st 4 verses, we are irresistably drawn closer + closer to God. We now speak to Him as if we are in His presence because 1st 4 verses tell us He is aware, watching + present.

Knowledge of God naturally draws you closer - Spiritual Progress

- 3rd person - knows less, + is further away
 - 2nd person - closer, more knowledgeable
- We say "We" rather than "I" because
- we recognize that we are not alone in the world, but we are a part of the society around us, so we should strive to carry the society with us. Al-Islam does not teach us to be isolated individuals looking for God. This verse speaks to Remaking the World - bringing the whole world to the worship of Allah.

II. Id-deen-as-sirratel musta-qaem

Show us the straight way

- Id-deen-as - to be lead well, to guide; to show by directing, by providing, by making us move forward.

↳ The - Gives us the understanding of from A to Z ^{beginning} to end.

The H.Q. uses Id-deen-as to represent 3 senses of showing

1

- An Indepth Showing H.Q. Sura 90: 8-10

- when God shows us the right way, he also shows us the wrong way
- seeing with both eyes → physical + mental.

2

- Guide us H.Q. 90: 9

- if you can't see with your vision ask God to guide or help some other way.

3

- Carry Us H.Q. 7:43
• brought to a final destination.

Show us Guide us Carry us
Spiritual Advancement is Progressive.

B.) Al-Sirratel - The Path, The Way
- Many paths in life, but only one The Path.
The Path is even + easy - can be traveled without difficulty.

C.) Al-Musta-geem - the Straight
undeviating, without any crookedness
- only God is undeviating.

ex Bro's dope that was good last week, slum this wk
Sis that was fine + foxy last yr, fat + flabby today.
Powerful + Rich yesterday, Broke + weak today.

Even Us - Nation of Islam yesterday teaching Pacism + what not ~~at~~
and today W.C.I.W. teaching Oneness + Brotherhood of Man ~~today~~
A Deviation if you only wanted revenge, blood, + doomsday.
but if you wanted Truth, Righteous, ~~Life~~, and the
pursuit of Real Life, then, and you are
here now, then your motivating force,
your direction and purpose have not deviated.

The physical expressions have changed
as all physical things do, but those
~~righteous~~ spiritual + moral desires are undeviating
of God

There are just 2 ways : 1 even, straight + 1 crooked

- This verse tells us not to be just satisfied with being shown the path.
 - We must ask God to hold us on the path. Man needs God's help at every step & every moment.
 - Finally, God carry me all the way, we need God's help to come into a heaven that we are really too small to imagine.
-

We are not asking for God to do everything while we do nothing, as many misinterpret. We are asking God to give us the strength to perform & develop as He ~~has~~ designed us to do.

We are asking for the strength, to follow that pattern that the Creator of man designed for man even before man was aware of himself.

We want God to give us the strength to automatically or naturally act and think as Allah's human being should, and to bless us with the conscious awareness of the blessings He has given us.

It is the human being's nature to be a slave to something. God has put it in all of us. But if we want to truly develop into Truth, we should be a slave only to God.

Master Fard - member of secret society
Ikhlas

This Sura purifies the grossness of polytheism
Revealed to bring society back to the
pure worship of one God.

Qul - say Command Ahad - One

Somad - God is eternal, absolute. Nothing else is eternal.
Another translation - upon whom we all depend.
Independent

3rd ~~Qul~~ lam yulat, Wa lam yalat

✓ He begets not, nor is He begotten

✓ This is the answer to the trinity.

✓ In doctrine of Trinity, we see dependency.

✓ Jesus needed Mary, ∴ God is not independent.

✓ He beget not - answers this question. Nor is He begotten.

✓ God is preceded and succeeded by
no one or nothing

✓ - 1st Resurrected we taught that Master Fard
was God yet preceded + succeeded by someone

yulat - give birth to

yalat - given birth to

lam - did not

Each first saying the same thing, but directs
itself to different gross philosophies + ideas

Walam - and nor

Yakun - be

lahu - to him

Kufuon - comparable, equal

Ahad - One

- ✓ Final Verse - Begins to eradicate any final doubt we may still have.
- ✓ It eliminates any last doubts

Allah is One, One Creator,
 Universal Order should tell us there
 is only One Law governing the universe.
 If there was two we would see
 confusion.

- ✓ Ex. Experts can recognize great artist by the order in which they paint.

So it is with God, when we look
 at creation we see his signature
 in the order + design of peace, unity,
 and perfection.

- ✓ When we understand this sura, no one can come to us saying they are God.

21: 22 - No one shares with God, His Throne.

Polytheism - the belief that something else stands with God

Shirk - polytheism

Shirk - Al Akbar - Major

Shirk - ^{Asghar} ~~Akbar~~ - Minor

Shirk - ~~Alfahy~~ - Inconspicuous

Ihklas - Denounces four kinds of shirk
1st - Dualism, Plurality of God.

Say: He Allah is One

2nd - To Believe that someone else has ^{Divine} Attribute of God
He is Eternal, Absolute _{which we can't define}

3rd - Belief the God has Father, Mother, ^{Partners} or is Developed
He begets not, nor is He begotten

4th - To Believe that He can be compared to others
There is none like Him.

Brings plurality + One Consciousness.

Strikes at the root of Christianity

Strike at the 360 idols of Meccan Kabah

Foundation for Khulba

When individuals are mentioned in scripture it is really a types
360 - means Meccan Circle of Life given to idol worship, total

Recognizing a Movement — because it last
son of Man - God Consciousness.

Prophet - Woman in scripture.

Assignment: One Page Glorification of God from Al-Fatihah
and Ihklas. ← (1st) Glorification

2nd Holy Quran

3rd Hadith

4th Community

قُلْ أَعُوذُ بِرَبِّ النَّاسِ
sa A M L A ba ra ba tha wa ah A L CA

silent
like 0

drop L sound Rabbim - Nas (rather than Rabbil)

Because of the rhythm - some ^{Westerners} call Quran a book of poetry.