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AND
THE NATION OF ISLAM

IN THE NAME OF ALLAH, THE BENEFICENT, THE MERCIFUL.
I BEAR WITNESS THAT THERE IS NO GOD BUT ALLAH
AND I BEAR WITNESS THAT MUHAMMAD IS HIS MESSENGER.

December 12, 1986

As—Salaam Alaikum.

Dear Helper in the Cause of Allah (God):

This letter is to introduce you to the new study guide material. These study and training units are based upon a speech which I delivered September 21, 1986 in Phoenix.

This speech, in my judgment, formally ushers in that which is the launching pad of a worldwide movement.

Each study session is designed on the guidance of Allah (God) to produce: self-examination; self-analysis; self-correction; and, to quicken in each of us, the self-accusing spirit. For, it is only when we are awakened morally that we have to face the self-accusing spirit that leads to our resurrection.

“Resurrection” is that process that begins with the self-accusing spirit and does not end until we become one in perfect harmony or peace with Allah (God) and His Creation.

“In the name of Allah, the Beneficent, the Merciful.

- 1. Nay, I swear by the day of resurrection!*
- 2. Nay, I swear by the self-accusing spirit! ²⁶⁰⁶*
- 3. Does man think that We shall not gather his bones?*
- 4. Yea, We are Powerful to make complete his whole make.”*

*HOLY QUR’AN 75:1-4
(Muhammad Ali Translation)*

Note that Verse 2 of Surah 75, Al-Qiyamah (The Resurrection), is explained in footnote 2606 as indicating a **spiritual resurrection**. The rising to life of the spiritually dead and the Great Resurrection are one and the same. And the first stage in our spiritual resurrection occurs through the stimulation of our **self-accusing spirit**; that is, when the inner voice speaks, guides, warns, reproves, exhorts, and accuses us of going contrary to what is right.

If you will notice, this inner voice does the work of a Messenger of Allah (God). Would you knowingly kill one of Allah (God)'s prophets or messengers? What would be the punishment if you did?

Every time we act to still the voice of correction, coming from within ourselves, we are in fact murdering the Messenger of Allah (God). The result is spiritual blindness, leading to spiritual death, leading ultimately to an untimely physical death.

If we desire to stay alive spiritually, we must never still the voice of Allah (God) within. We must protect it, for in our moral awakening, it is the best friend that we have; for it is Allah (God) working on the inside of us.

The more we feed on truth and right guidance from Allah (God) the stronger the voice becomes. That inner voice is like a seed which can ultimately grow into its perfected state, to be the Mind of God Himself in you.

“Let this mind be in you, which was also in Christ Jesus...”

PHILIPPIANS 2:5

The Honorable Elijah Muhammad said to me that if he could choose any symbol to represent His Work, it would be the trumpet; for the trumpet is the symbol of resurrection. It is a man, a voice and a truth that is capable of quickening to life the inner voice, the spirit, the essence of Allah (God) in man.

This quickening to life and this process of heeding truth and right guidance is the process that brings about a transformation in the Believer. As you know, mere belief counts for nothing except that it is carried into practice. This phase of our development is designed, by the help of Allah (God), to bring about a transformation or complete change in our lives. This is done by stimulating self-analysis and self-correction in us. Our self-improvement actually brings into fruition the awesome power of Allah (God) to “make complete his (our) whole make.” (Holy Qur’an 75:4)

No Believer is exempt from this study. Those whose desire is to be qualified as laborers, must be foremost in study and self-analysis in this transformation of our lives.

Each student, after studying the principle under analysis, must then analyze self and critique self. The study sessions, while leading the student to self-examination, first; self-analysis, second; self-correction, third; must simultaneously be therapeutic. Therefore, these sessions must be twofold, consisting of both **theory** and **practice**. The **practice** will refine the **theory**.

The student will receive assignments which allow him or her to apply the principle just learned. At the following session, the student will relate his or her experience in applying the principle and what the results were. The discussions will also consist of narratives from the students: when, in

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our personal experience, we failed to apply the principle and what were those results.

Let us remember: that the mosque is a place where people can repair or come out of a world that represents death and inhale the spirit of life in an atmosphere of peace, harmony, freedom, justice and equality; which is to give a prototype of the Kingdom of Islam (God). Today, however, the mosque must also be launching pad for our activities, to establish the Kingdom of Islam (God) on Earth. Therefore, self—development is an absolutely essential component of this microcosm of the New World.

It is not enough that we grow horizontally through the acquisition of farms, factories, banks, industry, trade, commerce, money, and good homes. As you can see by the daily news, Allah (God) is destroying and rendering bankrupt, people who have money and good homes. Why? Because horizontal growth alone is death. All dead things are on a horizontal level. Therefore, we must grow vertically; grow in uprightness, or we will be overcome by our horizontal growth.

In all of our prayers in which we ask for blessings on Muhammad, we ask Allah (God) to “...bless Muhammad and the followers of Muhammad, as Thou did bless Abraham and the followers of Abraham....” The Holy Qur’an says that Abraham was an upright man and he was not of the polytheists.

These study sessions and their practical application, if it be the Will of Allah (God), will strengthen us both vertically and horizontally.

May Allah (God) bless you in your endeavors to do His Will for yourself and His people.

As—Salaam Alaikum

Your Brother and Servant,



The Honorable Minister Louis Farrakhan
National Representative of
The Honorable Elijah Muhammad and
The Nation of Islam

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