



**Minister Louis Farrakhan**

THE NATIONAL REPRESENTATIVE OF THE MOST HONORABLE ELIJAH MUHAMMAD 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.*

As-Salaam Alaikum.

February 6, 1987

Dear Helper in the Cause of Allah:

After nine (9) weeks of study and practical application, we should begin to see changes in our pattern of thought, reflecting itself in changes in our behavior.

I hope that you are not discouraged by the ups and downs of the struggle with Self. Remember, the race is never to the swift, but to the one who can endure to the end. Whether you realize it or not, you have embarked upon the greatest struggle of all and that is to master Self.

That which is happening to us can be likened to the vision of the King of Babylon which was interpreted by Daniel. The King had dreamed of a great image of gold, silver, bronze and iron. He then saw a stone, "cut out without hands", which destroyed the great image by breaking it into pieces. Then the stone became a great mountain and filled the whole earth." Allah (God) blessed Daniel to understand the meaning of this dream, which was the establishment of the Kingdom of God and the destruction of all kingdoms of this world.

There was no sound of hammer or chisel, yet the workers were in the quarry and the stones were being prepared. As we improve ourselves, we hear no tools being used to shape us to be placed into the structure of the "Great Mosque." But the **Bible** says of us, "Ye also, as living stones, are built up a spiritual house, an holy priesthood..." (1 Peter 2:5).

Through our continued self-examination, self-analysis and self-correction, according to the standard or criterion given to us by Allah (God), we are doing that which the Christians sing of: "Working on the building, laying a new foundation."

May Allah (God) continue to bless each of us not to get weary or faint in this great struggle for Self-Mastery. Best wishes for your continued success,

As-Salaam Alaikum.

Your Brother

*Minister Louis Farrakhan*

Servant to The Lost-Found Nation of Islam in the West

LF/am

## HOLY QUR'AN

### Surah 1 "The Opening" (Verses 1-7)

1:1 Praise be to Allah, the Lord of the worlds,

1:2 The Beneficent, the Merciful,

1:3 Master of the day of Requital.

1:4 Thee do we serve and Thee do we beseech for help.

1:5 Guide us on the right path,

1:6 The path of those upon whom Thou hast bestowed favours,

1:7 Not those upon whom wrath is brought down, nor those who go astray.

### Surah 2 "The Cow" (Section 1) (Verses 1-141)

2:1 I, Allah, am the best Knower.

2:2 This Book, there is no doubt in it, is a guide to those who keep their duty,

2:3 Who believe in the Unseen and keep up prayer and spend out of what We have given them,

2:4 And who believe in that which has been revealed to thee and that which was revealed before thee, and of the Hereafter they are sure.

2:5 These are on a right course from their Lord and these it is that are successful.

2:6 Those who disbelieve — it being alike to them whether thou warn them or warn them not — they will not believe.

2:7 Allah has sealed their hearts and their hearing; and there is a covering on their eyes, and for them is a grievous chastisement.

2:8 And there are some people who say: We believe in Allah and the Last Day; and they are not believers.

2:9 They seek to deceive Allah and those who believe, and they deceive only themselves and they perceive not.

2:10 In their hearts is a disease, so Allah increased their disease, and for them is a painful chastisement because they lie.

2:11 And when it is said to them, Make not mischief in the land, they say: We are but peacemakers.

2:12 Now surely they are the mischief-makers, but they perceive not.

2:13 And when it is said to them, Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they are the fools, but they know not.

- 2:14 And when they meet those who believe, they say, We believe; and when they are alone with their devils, they say: Surely we are with you, we were only mocking.
- 2:15 Allah will pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.
- 2:16 These are they who buy error for guidance, so their bargain brings no gain, nor are they guided.
- 2:17 Their parable is as the parable of one who kindles a fire, but when it illumines all around him, Allah takes away their light, and leaves them in darkness — they cannot see.
- 2:18 Deaf, dumb, (and) blind, so they return not:
- 2:19 Or like abundant rain from the cloud in which is darkness, and thunder and lightning; they put their fingers into their ears because of the thunder-peal, for fear of death. And Allah encompasses the disbelievers.
- 2:20 The lightning almost takes away their sight. Whenever it shines on them they walk in it, and when it becomes dark to them they stand still. And if Allah had pleased, He would have taken away their hearing and their sight. Surely Allah is Possessor of power over all things.
- 2:21 O men, serve your Lord Who created you and those before you, so that you may guard against evil,
- 2:22 Who made the earth a resting-place for you and the heaven a structure, and sends down rain from the clouds then brings forth with it fruits for your sustenance; so do not set up rivals to Allah while you know.
- 2:23 And if you are in doubt as to that which We have revealed to Our servant, then produce a chapter like it and call on your helpers besides Allah if you are truthful.
- 2:24 But if you do (it) not — and you can never do (it) — then be on your guard against the fire whose fuel is men and stones; it is prepared for the disbelievers.
- 2:25 And give good news to those who believe and do good deeds, that for them are Gardens in which rivers flow. Whenever they are given a portion of the fruit thereof, they will say: This is what was given to us before; and they are given the like of it. And for them therein are pure companions and therein they will abide.
- 2:26 Surely Allah disdains not to set forth any parable — a gnat or anything above that. Then as for those who believe, they know that it is the truth from their Lord; and as for those who disbelieve, they say: What is it that Allah means by this parable? Many He leaves in error by it and many He leads aright by it. And He leaves in error by it only the transgressors,
- 2:27 Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land. These it is that are the losers.
- 2:28 How can you deny Allah and you were without life and He gave you life? Again, He will cause you to die and again bring you to life, then you shall be brought back to Him.

- 2:29 He it is Who created for you all that is in the earth. And He directed Himself to the heaven, so He made them complete seven heavens; and He is Knower of all things.
- 2:30 And when thy Lord said to the angels, I am going to place a ruler in the earth, they said: Wilt Thou place in it such as make mischief in it and shed blood? And we celebrate Thy praise and extol Thy holiness. He said: Surely I know what you know not.
- 2:31 And He taught Adam all the names, then presented them to the angels; He said: Tell Me the names of those if you are right.
- 2:32 They said: Glory be to Thee! we have no knowledge but that which Thou hast taught us. Surely Thou art the Knowing, the Wise.
- 2:33 He said: O Adam, inform them of their names. So when he informed them of their names, He said: Did I not say to you that I know what is unseen in the heavens and the earth? And I know what you manifest and what you hide.
- 2:34 And when We said to the angels, Be submissive to Adam, they submitted, but Iblis (did not). He refused and was proud, and he was one of the disbelievers.
- 2:35 And We said: O Adam, dwell thou and thy wife in the garden, and eat from it a plenteous (food) wherever you wish, and approach not this tree, lest you be of the unjust.
- 2:36 But the devil made them slip from it, and caused them to depart from the state in which they were. And We said: Go forth, some of you are the enemies of others. And there is for you in the earth an abode and a provision for a time.
- 2:37 Then Adam received (revealed) words from his Lord, and He turned to him (mercifully). Surely He is Oft-returning (to mercy), the Merciful.
- 2:38 We said: Go forth from this (state) all. Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.
- 2:39 And (as to) those who disbelieve in and reject Our messages, they are the companions of the Fire; in it they will abide.
- 2:40 O Children of Israel, call to mind My favour which I bestowed on you and be faithful to (your) covenant with Me, I shall fulfil (My) covenant with you; and Me, Me alone, should you fear.
- 2:41 And believe in that which I have revealed, verifying that which is with you, and be not the first to deny it; neither take a mean price for My messages; and keep your duty to Me, Me alone.
- 2:42 And mix not up truth with falsehood, nor hide the truth while you know.
- 2:43 And keep up prayer and pay the poor-rate and bow down with those who bow down.
- 2:44 Do you enjoin men to be good and neglect your own souls while you read the Book? Have you then no sense?
- 2:45 And seek assistance through patience and prayer, and this is hard except for the humble ones,

- 2:46 Who know that they will meet their Lord and that to Him they will return.
- 2:47 O Children of Israel, call to mind My favour which I bestowed on you and that I made you excel the nations.
- 2:48 And guard yourselves against a day when no soul will avail another in the least, neither will intercession be accepted on its behalf, nor will compensation be taken from it, nor will they be helped.
- 2:49 And when We delivered you from Pharaoh's people, who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.
- 2:50 And when We parted the sea for you, so We saved you and drowned the people of Pharaoh while you saw.
- 2:51 And when We appointed a time of forty nights with Moses, then you took the calf (for a god) after him, and you were unjust.
- 2:52 Then We pardoned you after that so that you might give thanks.
- 2:53 And when We gave Moses the Book and the Discrimination that you might walk aright.
- 2:54 And when Moses said to his people: O my people, you have surely wronged yourselves by taking the calf (for a god), so turn to your Creator (penitently), and kill your passions. That is best for you with your Creator. So He turned to you (mercifully). Surely He is the Oft-returning (to mercy), the Merciful.
- 2:55 And when you said: O Moses, we will not believe in thee till we see Allah manifestly, so the punishment overtook you while you looked on.
- 2:56 Then We raised you up after your stupor that you might give thanks.
- 2:57 And We made the clouds to give shade over you and We sent to you manna and quails. Eat of the good things that We have given you. And they did not do Us any harm, but they wronged their own souls.
- 2:58 And when We said: Enter this city, then eat from it a plenteous (food) whence you wish, and enter the gate submissively, and make petition for forgiveness. We will forgive you your wrongs and increase the reward of those who do good (to others).
- 2:59 But those who were unjust changed the word which had been spoken to them, for another saying, so We sent upon the wrongdoers a pestilence from heaven, because they transgressed.
- 2:60 And when Moses prayed for water for his people, We said: March on to the rock with thy staff. So there flowed from it twelve springs. Each tribe knew their drinking-place. Eat and drink of the provisions of Allah, and act not corruptly, making mischief in the land.

- 2:61 And when you said: O Moses, we cannot endure one food, so pray thy Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Would you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were stamped upon them, and they incurred Allah's wrath. That was so because they disbelieved in the messages of Allah and would kill the prophets unjustly. That was so because they disobeyed and exceeded the limits.
- 2:62 Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last Day and does good, they have their reward with their Lord, and there is no fear for them, nor shall they grieve.
- 2:63 And when We made a covenant with you and raised the mountain above you: Hold fast that which We have given you, and bear in mind what is in it, so that you may guard against evil.
- 2:64 Then after that you turned back; and had it not been for the grace of Allah and His mercy on you, you had certainly been among the losers.
- 2:65 And indeed you know those among you who violated the Sabbath, so We said to them: Be (as) apes, despised and hated.
- 2:66 So We made them an example to those who witnessed it and those who came after it and an admonition to those who guard against evil.
- 2:67 And when Moses said to his people: Surely Allah commands you to sacrifice a cow. They said: Dost thou ridicule us? He said: I seek refuge with Allah from being one of the ignorant.
- 2:68 They said: Call on thy Lord for our sake to make it plain to us what she is. (Moses) said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between these (two); so do what you are commanded.
- 2:69 They said: Call on thy Lord for our sake to make it clear to us what her colour is. (Moses) said: He says, She is a yellow cow; her colour is intensely yellow delighting the beholders.
- 2:70 They said: Call on thy Lord for our sake to make it clear to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.
- 2:71 (Moses) said: He says: She is a cow not made submissive to plough the land, nor does she water the tilth, sound, without a blemish in her. They said: Now thou hast brought the truth. So they slaughtered her, though they had not the mind to do (it).
- 2:72 And when you (almost) killed a man, then you disagreed about it. And Allah was to bring forth that which you were going to hide.
- 2:73 So We said: Smite him with it partially. Thus Allah brings the dead to life, and He shows you His signs that you may understand.

- 2:74 Then your hearts hardened after that, so that they were like rocks, rather worse in hardness. And surely there are some rocks from which streams burst forth; and there are some of them which split asunder so water flows from them; and there are some of them which fall down for the fear of Allah. And Allah is not heedless of what you do.
- 2:75 Do you then hope that they would believe in you, and a party from among them indeed used to hear the word of Allah, then altered it after they had understood it, and they know (this).
- 2:76 And when they meet those who believe they say, We believe, and when they are apart one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not understand?
- 2:77 Do they not know that Allah knows what they keep secret and what they make known?
- 2:78 And some of them are illiterate; they know not the Book but only (from) hearsay, and they do but conjecture.
- 2:79 Woe! then to those who write the Book with their hands then say, This is from Allah; so that they may take for it a small price. So woe! to them for what their hands write and woe! to them for what they earn.
- 2:80 And they say: Fire will not touch us but for a few days. Say: Have you received a promise from Allah? Then Allah will not fail to perform His promise. Or do you speak against Allah what you know not?
- 2:81 Yea, whoever earns evil and his sins beset him on every side, those are the companions of the Fire; therein they abide.
- 2:82 And those who believe and do good deeds, these are the owners of the Garden; therein they abide.
- 2:83 And when We made a covenant with the Children of Israel: You shall serve none but Allah. And do good to (your) parents, and to the near of kin and to orphans and the needy, and speak good (words) to (all) men, and keep up prayer and pay the poor-rate. Then you turned back except a few of you, and you are averse.
- 2:84 And when We made a covenant with you: You shall not shed your blood, nor turn your people out of your cities; then you promised and you bear witness.
- 2:85 Yet you it is who would slay your people and turn a party from among you out of their homes, backing each other up against them unlawfully and exceeding the limits. And if they should come to you as captives you would ransom them, whereas their turning out itself was unlawful for you. Do you then believe in a part of the Book and disbelieve in the other? What then is the reward of such among you as do this but disgrace in the life of this world, and on the day of Resurrection they shall be sent back to the most grievous chastisement. And Allah is not heedless of what you do.
- 2:86 These are they who buy the life of this world for the Hereafter, so their chastisement shall not be lightened, nor shall they be helped.

- 2:87 And We indeed gave Moses the Book and We sent messengers after him one after another; and We gave Jesus, son of Mary, clear arguments and strengthened him with the Holy Spirit. Is it then that whenever there came to you a messenger with what your souls desired not, you were arrogant? And some you gave the lie to and others you would slay.
- 2:88 And they say: Our hearts are repositories. Nay, Allah has cursed them on account of their unbelief; so little it is that they believe.
- 2:89 And when there came to them a Book from Allah verifying that which they have, and aforesaid they used to pray for victory against those who disbelieved — but when there came to them that which they recognized, they disbelieved in it; so Allah's curse is on the disbelievers.
- 2:90 Evil is that for which they sell their souls — that they should deny that which Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they incur wrath upon wrath. And there is an abasing chastisement for the disbelievers.
- 2:91 And when it is said to them, Believe in that which Allah has revealed, they say: We believe in that which was revealed to us. And they deny what is besides that, while it is the Truth verifying that which they have. Say: Why then did you kill Allah's prophets before (this) if you were believers?
- 2:92 And Moses indeed came to you with clear arguments, then you took the calf (for a god) in his absence and you were wrongdoers.
- 2:93 And when We made a covenant with you and raised the mountain above you: Take hold of that which We have given you with firmness and obey. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their disbelief. Say: Evil is that which your faith bids you if you are believers.
- 2:94 Say: If the abode of the Hereafter with Allah is specially for you to the exclusion of the people, then invoke death if you are truthful.
- 2:95 And they will never invoke it on account of what their hands have sent on before, and Allah knows the wrongdoers.
- 2:96 And thou wilt certainly find them the greediest of men for life, (greedier) even than those who set up gods (with God). One of them loves to be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement. And Allah is Seer of what they do.
- 2:97 Say: Whoever is an enemy to Gabriel — for surely he revealed it to thy heart by Allah's command, verifying that which is before it and a guidance and glad tidings for the believers.
- 2:98 Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael, then surely Allah is an enemy to disbelievers.
- 2:99 And We indeed have revealed to thee clear messages, and none disbelieve in them except the transgressors.
- 2:100 Is it that whenever they make a covenant, a party of them cast it aside? Nay, most of them have no faith.



- 2:101 And when there came to them a messenger from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.
- 2:102 And they follow what the devils fabricated against the kingdom of Solomon. And Solomon disbelieved not, but the devils disbelieved, teaching men enchantment. And it was not revealed to the two angels in Babel, Harut and Marut. Nor did they teach (it to) anyone, so that they should have said, We are only a trial, so disbelieve not. But they learn from these two (sources) that by which they make a distinction between a man and his wife. And they cannot hurt with it anyone except with Allah's permission. And they learn that which harms them and profits them not. And certainly they know that he who buys it has no share of good in the Hereafter. And surely evil is the price for which they have sold their souls, did they but know!
- 2:103 And if they had believed and kept their duty, reward from Allah would certainly have been better; did they but know!
- 2:104 O you who believe, say not *Ra'i-na* and say *Unzur-na*, and listen. And for the disbelievers there is a painful chastisement.
- 2:105 Neither those who disbelieve from among the People of the Book, nor the polytheists, like that any good should be sent down to you from your Lord. And Allah chooses whom He pleases for His mercy; and Allah is the Lord of mighty grace.
- 2:106 Whatever message We abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that Allah is Possessor of power over all things?
- 2:107 Knowest thou not that Allah's is the kingdom of the heavens and the earth, and that besides Allah you have not any friend or helper?
- 2:108 Rather you wish to put questions to your Messenger, as Moses was questioned before. And whoever adopts disbelief instead of faith he indeed has lost the right direction of the way.
- 2:109 Many of the People of the Book wish that they could turn you back into disbelievers after you have believed, out of envy from themselves, after truth has become manifest to them. But pardon and forgive, till Allah bring about His command. Surely Allah is Possessor of power over all things.
- 2:110 And keep up prayer and pay the poor-rate. And whatever good you send before for yourselves, you will find it with Allah. Surely Allah is Seer of what you do.
- 2:111 And they say: None shall enter the Garden except he who is a Jew, or the Christians. These are their vain desires. Say: Bring your proof if you are truthful.
- 2:112 Nay, whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve.
- 2:113 And the Jews say, The Christians follow nothing (good), and the Christians say, The Jews follow nothing (good), while they recite the (same) Book. Even thus say those who have no knowledge, like what they say. So Allah will judge between them on the day of Resurrection in that wherein they differ.

- 2:114 And who is more unjust than he who prevents (men) from the mosques of Allah, from His name being remembered therein, and strives to ruin them? (As for) these, it was not proper for them to enter them except in fear. For them is disgrace in this world, and theirs is a grievous chastisement in the Hereafter.
- 2:115 And Allah's is the East and the West, so whither you turn thither is Allah's purpose. Surely Allah is Ample-giving, Knowing.
- 2:116 And they say: Allah has taken to Himself a son — glory be to Him ! Rather, whatever is in the heavens and the earth is His. All are obedient to Him.
- 2:117 Wonderful Originator of the heavens and the earth! And when He decrees an affair, He says to it only, Be, and it is.
- 2:118 And those who have no knowledge say: Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say. Their hearts are all alike. Indeed We have made the messages clear for a people who are sure.
- 2:119 Surely We have sent thee with the Truth as a bearer of good news and as a warner, and thou wilt not be called upon to answer for the companions of the flaming Fire.
- 2:120 And the Jews will not be pleased with thee, nor the Christians, unless thou follow their religion. Say: Surely Allah's guidance — that is the (perfect) guidance. And if thou follow their desires after the knowledge that has come to thee thou shalt have from Allah no friend, nor helper.
- 2:121 Those to whom We have given the Book follow it as it ought to be followed. These believe in it. And whoever disbelieves in it, these it is that are the losers.
- 2:122 O Children of Israel, call to mind My favour which I bestowed on you and that I made you excel the nations.
- 2:123 And be on your guard against a day when no soul will avail another in the least, neither will any compensation be accepted from it, nor will intercession profit it, nor will they be helped.
- 2:124 And when his Lord tried Abraham with certain commands he fulfilled them. He said: Surely I will make thee a leader of men. (Abraham) said: And of my offspring? My covenant does not include the wrongdoers, said He.
- 2:125 And when We made the House a resort for men and a (place of) security. And: Take ye the Place of Abraham for a place of prayer. And We enjoined Abraham and Ishmael, saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.
- 2:126 And when Abraham said: My Lord, make this a secure town and provide its people with fruits, such of them as believe in Allah and the Last Day. He said: And whoever disbelieves, I shall grant him enjoyment for a short while, then I shall drive him to the chastisement of the Fire. And it is an evil destination.
- 2:127 And when Abraham and Ishmael raised the foundations of the House: Our Lord, accept from us; surely Thou art the Hearing, the Knowing.

- 2:128 Our Lord, and make us both submissive to Thee, and (raise) from our offspring, a nation submissive to Thee, and show us our ways of devotion and turn to us (mercifully); surely Thou art the Oft-returning (to mercy), the Merciful.
- 2:129 Our Lord, and raise up in them a Messenger from among them who shall recite to them Thy messages and teach them the Book and the Wisdom, and purify them. Surely Thou art the Mighty, the Wise.
- 2:130 And who forsakes the religion of Abraham but he who makes a fool of himself. And certainly We made him pure in this world and in the Hereafter he is surely among the righteous.
- 2:131 When his Lord said to him, Submit, he said: I submit myself to the Lord of the worlds.
- 2:132 And the same did Abraham enjoin on his sons, and (so did) Jacob: O my sons, surely Allah has chosen for you (this) religion, so die not unless you are submitting ones.
- 2:133 Or were you witnesses when death visited Jacob, when he said to his sons: What will you serve after me? They said: We shall serve thy God and the God of thy fathers, Abraham and Ishmael and Isaac, one God only, and to Him do we submit.
- 2:134 Those are a people that have passed away; for them is what they earned and for you what you earn; and you will not be asked of what they did.
- 2:135 And they say: Be Jews or Christians, you will be on the right course. Say: Nay, (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists.
- 2:136 Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord; we do not make any distinction between any of them and to Him do we submit.
- 2:137 So if they believe as you believe, they are indeed on the right course; and if they turn back, then they are only in opposition. But Allah will suffice thee against them; and He is the Hearing, the Knowing.
- 2:138 (We take) Allah's colour, and who is better than Allah at colouring, and we are His worshippers.
- 2:139 Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and for us are our deeds and for you your deeds; and we are sincere to Him?
- 2:140 Or do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians? Say: Do you know better or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not heedless of what you do.
- 2:141 Those are a people that have passed away; and for them is what they earned and for you what you earn; and you will not be asked of what they did.

## Surah 16 “The Bee” (Verses 66, 67)

16:66 And surely there is a lesson for you in the cattle: We give you to drink of what is in their bellies — from betwixt the faeces and the blood — pure milk, agreeable to the drinkers.

16:67 And of the fruits of the palms and the grapes, you obtain from them intoxicants and goodly provision. There is surely a sign in this for a people who ponder.

### **SELF-IMPROVEMENT**

Paragraphs 16-21(page 6, para.3-page 7, para.3) and 89-93(page 22, para. 3-page 23, para.2)

16. Coming to birth is painful. It’s painful to the mother, but if the baby could tell you what it just came through, the baby would have a story to tell; for oftentimes, when the baby comes forth, its head is pained, there are bruises on the shoulder, because birth is painful. Likewise, you cannot go to new levels of consciousness, new levels of awareness, new levels of power and development without pain; and if you shrink from pain and won’t face the pain and face the difficulties, you will never evolve to the people that Almighty God intends for you to be.

17. This Book, the Holy Qur’an, teaches that man is created complete, yet incomplete. How is man complete, yet incomplete? There are stages of evolutionary development. We start, as the Qur’an teaches (and biologists will bear witness), from a cloudy drop of water called sperm, mixed with ovum. Then we evolve into a clot, then into an embryo, then into a fetus, then we come forward — complete, yet incomplete. You are today complete, yet incomplete.

18. Human life has a pre-determined goal. The pre-determined goal of all human life is not to walk the streets of Phoenix with dope, no hope, no direction, no guidance. The pre-determined — now listen to this — I didn’t say ‘determined’, but, ‘pre-determined’. Before you came into existence, there was a goal set for your life and that goal for your life is written in the Bible and in the Qur’an: that goal is to make that life meet with its Source; its Creator.

19. This Qur’an says that many of you deny meeting with God. Some of you think that the only way you meet with God is that you have to die physically, and they say ‘I am sending you’ or ‘You are going to meet your Maker.’ No, no, no, no, no, that is the wrong way to understand Scripture, Brothers and Sisters.

20. Did you think that when you meet with God it’s going to be a sit down — ‘How ya’ doin’, God! Glad to meet ya. Sure nice. I been thinkin’ about you. ‘Been prayin, now I get a chance to see you, talk to you.’ This is not a meeting. To ‘meet with’ means to ‘join’ the essence of your being to the Essence of The Originator of all of this life. To ‘meet with’, to ‘join with’, that is the pre-determined goal of human life.

21. Look at you, male and female. You have a pre-determined nature that makes you gravitate towards one another. You just can’t help yourself. If you make yourself other than that, that’s what you did. Nature has given you a goal to meet one another. I’ll get off of that. But that’s all truth. We all have problems and those who have that problem, I hope you will listen carefully; and all other problems. Listen carefully to what Brother Farrakhan says to you tonight from the Honorable Elijah Muhammad, and think about it, and I’ll guarantee you that you will come away from here with a different perspective on your life tonight.

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89. This is why, in the Book (I think it is Genesis), Jacob wrestled with an angel all night long, until his life was preserved. You have to wrestle with the God Force in your own Self, in order to advance. If you do not wrestle and overcome with an intelligent, enlightened, mature mind, you become a devil.

90. We have reached the point, or place in time, where the childlike, mischievous, blood-shedding nature of man is threatening his own existence. Man's desire to become the center has ruined his own world.

91. Now, I am going to speak specifically to Caucasian people — without malice, without hatred, just speaking to the facts. You have desired to be the center of the life of all other peoples of the world. You want your culture, your way of looking at God, your way of looking at life, to be what they perceive reality is. And because you desire that like a child, to be the center of everything; white folks, you are not the center; you have got to take your place. Listen to me good! Your desire to be the center has ruined you, ruined your soul and ruined your nation and ruined your world. You are not the center. God has always been (the center), but you won't recognize Him, with your proud, arrogant, haughty, self-conceited, boastful, mischief-making, blood-shedding malice.

92. It is this childishness that produces racism. 'Well, my color is better than yours. See, I am white.' Or, the reverse, "My color is better than yours, I am Black.' 'Well, the Honorable Elijah Muhammad taught us that Black is beautiful.' It is; it should be to you. But, if you take that to the extreme, you will become what you condemn. If Black is so beautiful, and you are so supreme, how can you walk with the Indians? How can you walk with the Chicanos? How can you walk with another human being? If Black is supreme today. I am the Black man.' 'Well, you ain't so Black.' 'Well, I'm Black enough.' Then it starts getting ridiculous. Chinese people saying, 'It's time for the slanted-eyed people to rule. Only rice-eaters rule today.' Mexicans say, 'No, no, no. It's tortilla time.' These are children. These little children playing childlike games with the Divine Force of Life. You cannot do it. This has messed you up, white folks. And it will mess you up, Black man. We cannot play that kind of game.

93. The Honorable Elijah Muhammad taught you Blackness, because the Caucasian had made you hate what God had created you to be. He didn't teach us Blackness for us to be another mischief making devil in the name of Blackness.

## **THE WILL OF GOD (PART 2)**

Paragraphs 1-5(all of page 79) and 26-47(page 83, para.4-page 87, para.3)

1. Everything in Creation is the manifestation of the Will of God. All of Creation expresses the Attributes or Characteristics of this Mighty Being, The Originator of the Heavens and the Earth. But the Will of God is the Power behind the throne. The Will of God is the Power behind the Universe: its creation, its maintenance and its sustenance.
2. The Holy Qur'an constantly reminds us that Allah's command is just "Be!" And it is. But this is not some spooky term such as "Abracadabra!" or "Open, Sesame!". When Allah (God) says "Be!", He summons the Power of His Own Being, His Creative Mind and Will, to bring about that which He Wills.
3. When Allah says, "Be!" this is an expression of His Will. But it is more than just the expression of His Will, for when He says, "Be!", He arranges forces, resources, angels, people — according to a Plan — to bring about the Fruition of His Will.
4. Allah's Will never fails. There is no plan by any scholar or scientists, no power in the Heavens above or in the Earth beneath, that can circumvent the Plan of Almighty God. In fact, the plans of the present world leaders were all taken into consideration. Before they were even a thought in the mind of their father, their plans were known. Their scheme was known. And Allah took their plans into consideration. He places His Hand over their plan; He places His scheme over their scheme, so that even their wicked schemes help to bring about the Fruition of His Will. That is a Mighty, Powerful Being we are dealing with. When He says, "Be!" it is.
5. What a wonderful thing, that Almighty God, Allah chooses to share this Power with Humanity! Think over that, Brothers and Sisters! Almighty God, Allah, Who has created everything by His Will, shares His Power with you and me! We, today, have the ability to Will. We have the ability to plan, to organize and to bring into fruition our plans. We, too, can say "Be!", go to work, "Be!" it is.

## **FEAR**

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26. Anytime we are afraid to think, to move, to express ourselves, for fear of being censured; for fear of losing a job; then you need to get away from that type of job, for you have lost the most precious thing that you could have and that

is a Free Will. That is what Allah (God) has given you. But if your choices are made out of Fear, then you have made yourself a slave.

27. Fear is a distressing emotion; aroused by impending pain and danger. Of course, the Scriptures teach us that the Fear of Allah (God) is the beginning of Knowledge and that, of course, is true.

28. The Fear of Allah (God) is restricting, but it does not restrict us in a way that damages our development. The Fear of Allah (God) frees us to act in accordance with His Will.

### **VANITY**

29. The next thing that hurts the Will, redirects the Will, redirects the Power of our being in a negative direction, is something called Vanity.

30. Vanity is excessive pride in one's appearance, one's qualities, one's abilities and/or one's achievements. It is Conceit. Vanity can lead to Arrogance. And, of course, anything that is done with the spirit of Conceit lacks real value. In fact, it is hollow and worthless. And those of us who are self-conceited; who are overly concerned with ourselves and who see too much importance in ourselves in our relationships to others; our acts are shallow,. Our words are hollow; they have no real value. Consequently, we are considered, in the Eyes of Allah (God), worthless.

### **PRIDE**

31. The next terrible distortion, or that which distorts the Will, is Pride. Pride is a high or inordinate opinion of one's own dignity, importance, merit or superiority. Whether this is cherished in the mind or expressed openly by our bearing or conduct, makes no difference.

32. Once the mind is beset with Pride and we swell up with Pride, this directs the Power of our being. So we do things to enhance our merit, our superiority, our sense of importance. And we become blinded, by Pride, to the Will of Allah (God); to the Power of Allah (God). Pride makes you think of yourself as the Power and not God as the Power. Pride will make you pay lip service to Allah (God) and even feign humility, while in reality, the heart is a boiling cauldron of False Pride which has now corrupted the Will and redirected it toward an end that makes Man a slave of his own self-conceit, importance and, really, Delusion.

33. [I am sorry to depart from this lecture and make this kind of statement; but such a statement — that which I am about to make — can be proved true. This (Pride) was the condition of Pharaoh's mind and it caused Pharaoh to make terrible blunders which led to the destruction of his power, his people and his nation. This has been, and is, the state of mind of most leaders in the world. And, unfortunately, it is the state of mind of the President of the United States. It is also the state of mind of the powerful men and women that are gathered around him. They have for so long thought of their own importance above obedience to the Will of Allah (God) that their own Pride, now, is speeding them toward a hasty destruction.]

### **ENVY**

34. This is another emotion that can absolutely corrupt and redirect the Will. Envy is a feeling of discontent, usually with ill-will, at seeing someone else's superiority, advantages or success. How many of you — how many of us — are plagued with this disease of the heart, right now? You are angry with someone whom you feel has an advantage or success that you believe should be yours. This is a terrible corruption of the Will of Allah (God); of the Will of Man.

35. So these enemies of the Will: Fear, Vanity, Pride, Envy must be gotten rid of. But how can we get rid of the enemies that keep us from full development?

### **LUST**

36. Lust is a voracious appetite; a sexual appetite that is inordinate. It is out of the Divine Law. It is out of the way of the Order of Allah (God). It is something that we feel we have to do. It is a compulsion. And we allow that drive, that sexual drive, that Lust, to actually corrupt our Will and direct our Will towards ends that are nonproductive of good.

## ANGER

37. To those of us who are angered much, Anger can direct the Will. Anger directs the power of our being toward the object of our Anger. And oftentimes, in our Anger, we can do very destructive things to Self and others. Anger is something that must be controlled.

## GREED

38. And of course, lastly, there is Greed. Greed is the accepted inordinate or rapacious desire for wealth, power, food or drink. Allah (God) wants us to be satisfied. But when we are overcome by Greed, this lust for wealth or power or food or drink, it manifests itself in our conspicuous consumption. It manifests itself in our directing our Will to destroy those who stand in the way of our assumption of Power. It leads to obesity, where one destroys one's health because of one's Greed; or destroys one's health because of our uncontrolled urges.

39. When Allah (God) asks us to become His servants, He asks us to give Him the best part of ourselves. What does Allah (God) ask us for? He asks us for our Will. What does He ask us for? He asks us for the Power of our being.

40. Since He gave it (Power of our being) to you and you say 'The Lord giveth and the Lord taketh away', then if Allah (God) has given you a bit of His Own Power (which is His Will) then He asks you will you give it back in surrender, what should our word to Almighty God be? Of course we should say "Yes. I submit my Will to do Your Will. Not by force, but willingly.

41. And this is the meaning of the Arabic word "Muslim". To be a Muslim is not some strange thing. To be a Muslim doesn't mean being radical or being an extremist or being a parrot. To be a Muslim means that you recognize that your Will that has been given to you by God, as His Gift to you. And He is requiring of us, obedience to His Will; submitting our Will to His. And when we do that, we are called Muslim.

42. And the religion of obedience to the Will of Allah (God) is called, in Arabic, Islam. And so we say to you, Beloved, that every prophet of Almighty God, was, by the action of that prophet, a Muslim, though he may not have called himself Muslim as such. But his act of submitting his Will and time to do the Will of Allah (God) is an act of surrender, that, in Arabic we say he is Muslim, his religion is Islam.

43. So when we are asked to submit to our Will to do the Will of God, He takes that Will and He fashions it. He makes that individual unto Himself. So when The Honorable Elijah Muhammad asked us, 'Who is The Original Man?', he is gently directing you back to your original state, since your original state is to submit.

44. You came into this world not knowing anything. You came into the world pliant, ready to be taught, to be shaped, to be guided, to be developed, to be evolved, to be nurtured. And so, you submitted when you came in. Your original state is one of submission to Almighty God, Allah. And if you return to that state, you can become the Original Man of a New Dispensation. You can become the Cream of the Planet. For those who submit to the Will of Allah (God) rise above all of those who reject obedience to His Will. By submitting to the Will of Allah (God), we can become the Fathers of a brand new civilization; a civilization superior to those who have rebelled against His Will.

45. In fact, we can become that which the Holy Qur'an calls "Caliphate", or, "one who takes the place of God"; God's Vicegerent. We can become the Supreme Ruler of the Universe Itself. It starts with obedience to the Will of Allah (God). Because of the awesome power that Man can come into by obeying Allah (God), he must learn valuable lessons.

46. Brothers and Sisters, whenever Allah (God) has chosen a People, He chooses them for Eminence. He chooses them for Greatness. He chooses them for Exaltation, but he requires of them obedience to His Will.

47. If we submit, Allah (God) starts exalting us. There is a requirement — a prerequisite, if you will — for Exaltation. And Allah (God) gives us that prerequisite in the very first verse of the Holy Qur'an: Al-hamdu li-llahi (The Praise belongs to God.) If you submit your Will to the Will of Allah (God), The Most High, and He begins to exalt you, to nurture you into greater power and creativity and greater influence, then there should be in us obedience.

## FACTS

“66 And surely there is a lesson for you in the cattle: We give you to drink of what is in their bellies — from betwixt the feces and the blood — pure milk, agreeable to the drinkers.” (H.Q. 16:66)

Pure milk is a valuable and virtually complete source of nutrition to the physical body. It is the working of the divine natural laws set in motion by Allah (God) that produces such a valuable and agreeable diet, separating it from the blood and dung.

Just as divine laws work in the physical world to produce pure food by separating them from obnoxious elements and useless excrement, their working in the spiritual world produces the most sublime moral teachings which afford us a pure, agreeable and complete spiritual diet.

## ANALYSIS

1. See GLOSSARY.

2. “AS NEWBORN BABES, DESIRE THE PURE MILK OF THE WORD, THAT YE MAY GROW BY IT...” [1 Peter 2:2]

- a. The term “milk’ is both a noun and a verb. The noun describes the white liquid secreted by the mammary glands of female mammals for suckling by their young. The verb describes the act of drawing, squeezing or extracting.

The Scriptures quoted above tell us to “desire” the pure milk of the Word. Milk may be obtained only by action on the part of the one seeking to obtain it. A baby draws milk from his mother by pulling on the breast. Milk is obtained from the cow by pulling on its mammary glands also.

In assigning the title “Cow” to this Surah, Allah (God) is indicating that there is something here to draw from in order to understand the Holy Qur’an.

This principle of drawing or extracting spiritual and physical nutrition is not limited to the breast or to a book.

The Universe Itself is a giant mammary gland of Allah (God). It holds untold treasures for you and I. But nothing can be obtained from it without an activity on our part. We must engage in the actions set forth in Surah 2: Believe in the Unseen, Prayer, Charity, etc.

When we follow the principles of faith and action set forth for us in the Holy Qur’an, we thereby extract what the Universe holds for us. It cannot and will not hold back on you if you do these things. It is created to release its treasures to you.

It was never Allah’s (God’s) intention that we experience poverty. There is an abundance of everything we could possibly want or need in His Creation. Poverty is a condition rising up only in the absence of those principles which, when practiced, automatically bring about fulfillment of the need.

- b. “Doubt” is a state of uncertainty of the mind which casts a cloud over your Desire.

This statement (“no doubt in it”), if you believe it, creates a state of mind for you that will allow you to follow every word of guidance in This Book with confidence and trust in Allah (God). Doubt is the Mother of Hypocrisy and Allah (God) is removing it at the onset of the course.



Allah (God) is introducing the Formula for the proper relationship between Himself and the Believer. This formula was developed exclusively by Him and if we do not follow instructions and mix it correctly, we fail. The Holy Qur'an is free from doubt and it can make you and I like itself, that is, with no doubt in us. This is important to our self-improvement, because Doubt threatens the light of Desire.

Doubt starts with a thought that is against your Desire. Your Desire (Affirmation) is extinguished (Negation) by Doubt. A hesitancy in believing has a chilling effect on movement towards the object of the Desire and ultimately extinguishes the Desire altogether. Doubt halts the process of decision-making and decisive action. It undermines Faith. When Faith is undermined long enough it disappears. Hypocrisy is the absence of Faith. Doubt is its Mother. Please think on this carefully.

Look at (John 20:24-29) for an illustration. The Apostle Thomas was a chronic skeptic who habitually doubted the Word. So he automatically was always the last one to move; unlike Peter, who acted on Faith and therefore moved readily, Thomas had to have evidence of the physical senses in order to be satisfied. To this day, a person who is not willing to be convinced is called a "doubting Thomas".

"29 Jesus saith unto him Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." (John 20:29)

c. The Holy Qur'an is only good for those who desire to do the Will of Allah (God) and who desire Self-Realization and Self-Mastery. All of these desires are in accordance with the nature in which we are created.

d. The nature in which we are created makes us want to be successful in our lives. It is not natural to want to fail. Allah (God) assures us in verse 5 that those who believe and act in accordance with the fundamental principles enunciated in verses 2-4 are "on a right course from their Lord and these it is that are successful."

In Study Guide 6, we looked at the true meaning of the word "successful" and learned that it is not measured by material things. In the Eyes of Allah (God), we are not successful unless we have mastered the forces that keep us from Him.

The acquisition of material things automatically comes to one who has cultivated and developed him or herself through belief and application of the principles of faith. It is the principles that Allah (God) uses to measure our success, not the results. And so Jesus said, "29And seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. 30For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. 31But rather seek ye the kingdom of God and all these things shall be added unto you." (Luke 12:29-31)

The evidence that those who take this Book as a Guide will be successful is manifested in the life of Muhammad, who brought the book and the results brought about by him with the book. Throughout the world, scholars agree that the most productive man in recent (6,000 years) history was not Newton, not Boyle, not even Jesus. The man who singularly made the greatest impact upon his followers and the world was Muhammad ibn Abdullah (Peace Be Upon Him).

"In fact, the transformation wrought by the Holy Qur'an is unparalleled, in the history of the world. No other reformer brought about such an entire change in the lives of a whole nation in his lifetime. The Qur'an found the Arabs worshippers of idols, stones, trees, heaps of sand, and yet, within less than a quarter of a century (25 Years), the worship of The One God ruled the whole country, idolatry being wiped out from one end to the other...the Qur'an welded together a nation, a united nation full of life and vigor, before whose onward march the greatest kingdoms of the world crumbled as if they were but toys before the reality of the new faith..." "The Qur'an effected a transformation of humanity from the lowest depths of degradation to the highest pinnacle of civilization in an incredibly short time where centuries of reformation had proved fruitless..." [Maulana Muhammad Ali - Intro To The Study of The Holy Qur'an Page 33, 34]

The Book remains without doubt. Then how are we justified in doubting what the principles set forth in This Book can do for us, under the guidance of The Honorable Elijah Muhammad?

3. Surah 1:5 reads, "5 Guide us on the right path." The very core of our being cries out to be guided rightly. The nature in which we are created yearns to be given direction and does not want to go astray. This yearning of the soul is so strong that Allah (God) has given us this oft-repeated prayer, "Al-Fatihah", which we say at least 32 times a day if we are steadfast in our prayers.

In this Surah, we bear witness to our own nature, which is needy and sinful. We are in need of guidance on the "right path", for we want to be on "the path of those upon whom Thou hast bestowed favours..."

4. We recite the Attributes that we are most in need of every day. We say, "In the name of Allah, the Beneficent, the Merciful." Maulana Muhammad Ali also writes that, Rahman and Rahim are both derived from "rahma, which signifies tenderness requiring the exercise of beneficence, and thus comprising the ideas of love and mercy." [Maulana Muhammad Ali - Intro To The Study of The Holy Qur'an Page 53]

We say, in verse 1, "Praise be to Allah, the Lord of the worlds...", because no matter what becomes of our lives, we bear witness that all praise is due to Allah (God). He is the Creator of our existence; He is the one who supplies the desire that feeds the Will to attain our goals in life; He is the Nourisher unto perfection who supplies the way and the means through which we may be brought to the highest level of achievement.

He is not just a judge or a king, He is Master of the day of Requital (Judgment), so He may forgive whom He pleases and He may chastise whom He pleases.

5. Surah 1 states our need. Surah 2 supplies the answer to the need. The same Powerful God brings us the proper expression of the need and brings us the perfect fulfillment of it.

6.

- a. The root of the Arabic word "muttaqi", which is often translated as "God-fearing", signifies "the guarding of a thing from that which harms or injures it." The Holy Qur'an is a guide to those who guard themselves against evil.

In the law of success, the Caucasian is not mentioned as an obstacle. He is not mentioned as consequential. Guarding against evil as a threat to spiritual advancement refers to anything that inspires doubt in our minds or keeps us from prayer, from charity, from any of the principles of faith or action essential to our development. Those threats come from forces that are within us.

We learned in Study Guide 4 that we must struggle for and then maintain our Balance. So in studying the forces that work from within, we must not lose sight of the forces that work from without.

Here is an example: In Surah 70, a trait of the believer is that he or she is one in whose wealth the beggar and the destitute have a known right. That is, the true believer is charitable. When we do not actively work to develop this divine attribute of giving, then the internal force, Greed, rises up.

When Greed, an internal force, goes unchecked, then someone on the outside can manipulate us by using our Greed, or voracious appetite for things, to overpower our sense of moral correctness.

So constancy in recognition of the needs of the poor serves to neutralize the internal force within, thereby freeing us from any threat of being manipulated by outside forces; elimination of the internal force deprives the external force of a connection to our mind and heart.

b. "Unseen" is that which is unperceived by the physical eye. Note that "Unseen" is with a capital "U". "...the Unseen here stands for Allah, a belief in God is thus the first duty of man, the first requisite of spiritual advancement."

Unseen does not mean Unreal. A terrible impediment to us in this world is that most of us only believe in what we can physically see, which is, of course, extremely limited in scope. This is primarily due to the fact that we only know ourselves as material beings; we do not know the spiritual self.

The Holy Qur'an tells us that everything is an illusion, that is, it will ultimately pass away, except Allah. He is the Real Power behind all that you see. The Will is the Power behind your being, but the Will is Unseen. To deny the existence of what we cannot see is to deprive ourselves of access to the true Power behind the Universe. The physical things we see are mere variations in forms of manifestation of that Power. The 'things' come and go, but the Power that produces them is eternal.

A baby draws milk from his mother's breast. He can see the breast, but he cannot see the milk. The first time he pulls on the breast, he is acting not out of knowledge of what is contained therein, but out of faith that something is there. Again, as indicated in previous study guides, the scripture is true: "Faith is the substance of things hoped for; the evidence of things unseen."

The baby's belief in the presence of the milk supply is strengthened each time he nurses, because his need is supplied. He draws this milk five (5) or more times a day, increasing in physical strength and emotional security each time he gets satisfaction. If he did not get satisfaction, his faith would be ultimately destroyed. A means of weaning a child off the breast is to dry up the milk supply. After several fruitless efforts, the baby is forced to look elsewhere. He no longer looks to his mother's breast for his nourishment.

c. The belief in Allah (God) MUST be supported by prayer. It is only through actually going to the Source and attempting to draw the spiritual milk of the Word that we can obtain the security and satisfaction it brings. The prayer is an act of faith as the baby's act of nursing is demonstrated faith. If no action is taken, no milk is obtained.

7. Constancy in prayer produces a bond between the Believer and the Creator.

When baby nurses from mother's breast, there is satisfaction for the child, not only in the stomach, but in the mind. As the baby is physically fed, the act of nursing produces a chemical reaction in the brain of the child, resulting in contentment. This manifested in the peaceful countenance you see on a nursing child as it drinks. There is also chemical reaction in the mother's brain and satisfaction for her as she obtains both relief and pleasure as the milk that fills her breasts is drawn out.

When the mother has peace of mind, this is transferred to the child through the milk. The Honorable Elijah Muhammad said that "we nursed the milk of fear from our mother's breasts." In slavery, the fear of the master that was in our mothers, the fear for the future of the child, was passed on to us through the substances produced in their bodies due to the chemical reaction that Fear produces. Milk is capable of being the conduit of security or fear, due to the mental condition of the giver.

The constancy of nursing that produces a bond between mother and child is replicated in the bond produced between Creator and Believer through constant prayer. Since Allah has no fears or weaknesses, we can only draw strength and security from our sincere prayers to Him.

Though He is above need of us, our prayers have the wonderful effect of earning us a qualitative fare from Him through our submission. Though He provided for us before we came into existence, before we ever heard of "prayer", through prayer we earn His care.

"77 Say: My Lord would not care for you, were it not for your prayer..." (H.Q. 22:77)

The Fear that is in us from the experience of our condition, can be removed by constant prayer and the doing of good.

“112 ...whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord and there is no fear for such nor shall they grieve.” (H.Q. 2:112)

Prayer is the key to the evolution toward God and binds us to Him: “Then We deliver Our messengers and those who believe — even so (now); it is binding on Us to deliver the believers.” (H.Q. 10:103)

### **PRACTICAL APPLICATION**

This week we want to apply the principles of success. We can test these principles immediately, for they remain the same whether the desire is for something small and personal, such as a pair of shoes; or, the desire is on a lofty plane, such as the liberation of oppressed people.

Think of something you personally desire. Think of this object or achievement right now. Envision it in your mind. Is it within the Power of your God, Allah, to bring this desire about? Think of His Attributes: Beneficent, Merciful, Masterful... Does He have the Power to fulfill your desire? If He is the Nourisher unto perfection, would He want you to have it?

Do you truly desire it? How strong is your desire? Do you doubt that you can get it? Will having this desire fulfilled help you in your faith in Allah (God) and your ability to solve your own problems?

Will money be required to fulfill the desire? Does that which you want cost more than what you have? Then you must obtain whatever financial resources are needed to fulfill the desire. You must not go into debt to obtain the object of your desire. Debt is a form of slavery. In our prayers we say to Allah (God): “I seek Thy refuge from being overpowered by debt and the oppression of men.” Do not obtain your desire by taking a step backward, obtain it by taking a step forward.

Here is what you must do to be successful. Follow the verses you have studied from The Book that has no doubt in it. Believe in the Unseen; Keep up Prayer; Spend out of what Allah (God) has blessed you with in the way of charity; Believe in the previous and present revelations; be sure of the Hereafter.

Do these things and you will be of the **SUCCESSFUL!**

Report on your progress and what desires were fulfilled next week.

## GLOSSARY

**BIND:** To fasten or secure; to fix in place; to cause to cohere; to unite by spiritual, moral or legal ties; to stick fast; the act or process of binding.

**BOND:** That which holds together; something, as an agreement, friendship, etc., that holds individuals together in a group; binding assurance or firm agreement (My word is bond).

**BELIEVE:** To have confidence in the truth, existence or reliability of something without absolute proof; to have faith in the truth of a positive assertion; to have a conviction that a (person or thing) is, has been, or will be engaged in a given action or involved in a given situation.

**DOUBT:** To be uncertain in opinion about; hold questionable; hesitate to believe. To distrust. A feeling of uncertainty about the truth, reality or nature of something.

**DOUBTFUL:** Admitting of or causing doubt; uncertain, ambiguous. Of uncertain outcome or result. Of equivocal character. Reluctance or unwillingness to be convinced.

**UNSEEN:** Not seen; unperceived; unobserved; hidden or withdrawn; not perceptible by the physical eye.

**NEED:** A condition marked by the lack of something requisite; lack of something deemed necessary.

**GUIDE:** To assist (a person) to travel through or reach a destination in, an area in which he does not know the way, by accompanying him or giving him directions; to supply with advice or counsel; to supervise in an advisory capacity; that which regulates progressive motion or action; to show the way.