

The Message To The Black Man In America 2.0



JONAH SANDERS



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Forward

As always, I must give all praise and thanks to Allah, The Most Gracious, The Merciful. For He is the reason that I am even writing this compilation. As a believer in the faith of Islam and with being blessed to have a respectable amount of knowledge and understanding of its beliefs and tenets, while being given divine guidance, this work had to be published for the people so that a true understanding may be established.

I in no way mean this to be a form of disrespect to the late Elijah Muhammad (born Elijah Poole), however with the religion of Islam being used as a foundation to his mission and guidance to his followers, the innovations that he has produced are unacceptable for those who actually follow Islam, therefore it would be cowardice for myself to allow such teachings to go unchecked for it is revealed in the Quran:

And cover not Truth with falsehood, nor conceal the Truth when you know (what it is).

Surah 2(AL-BAQARAH) ayat 42

I am not alone on this issue, for Elijah Muhammad's son, W. Deen Muhammad, went averse from his father's innovations and embraced Islam in its true form. Therefore, for those who continue to follow the teachings of Elijah Muhammad this book is for you there are no in-betweens so be completely honest with yourself, for I will be honest with myself. But then understanding the possible mind state of those who may still follow his teachings, let's just say that this is a continuation of his message for it took 23 years for the Quran to be completed and in that being so, some things that were first established were diminished so that firmer establishment was put in its place.



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Or better yet: some things were revealed in time so that people didn't just outright reject the message altogether. (Ex: prohibition of alcohol) For the one who is wise an example is presented in the following ayats that you don't know everything in a matter then someone else may not be able to clarify a matter for you.

So he began (the search) with their baggage, before (he came to) the baggage of his brother: at length he brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but overall endued with knowledge is One, the Allknow- ing.

Surah 12 (YUSUF) ayat 76

In this ayat dealing with the Prophet Yusuf and his brothers we see a vital lesson for the one who wishes to be guided on the Straight Path. That lesson is: No one should claim to have the final say in a matter about something that they do not have complete, verified knowledge, then one should always consider the fact that someone may be more knowledgeable which is more than likely.

One of the most profound examples of this is found in the story of Moses and Khidr. Prophet Moses, being one of the five most recognized Prophets of Allah, still didn't know everything thus met someone more knowledgeable and wiser than himself. The following is that story:

Behold, Moses said to his attendant, " I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel. " But when they reached the Junction, they for-



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got (about) their Fish, which took its course through the sea (straight) as in a tunnel. When they had passed on (some distance), Moses said to his attendant: " Bring us our meal truly we have suffered much fatigue at this (stage of) our journey.

" He replied: " Did you see (what happened) when we be-took ourselves to the rock? I indeed forgot (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvelous way! " Moses said: "That was what we were seeking after: " So they went back on theirfootsteps, following (the path they had come). So they found one of Our servants, on whom We had bestowed mercy from Ourselves and whom We had taught knowledge from Our own presence.

Moses said to him: " May I follow you, on the footing that you teach me something of the (Higher) Truth which you have been taught? " (The other) said: " Surely you will not be able to have patience with me! " " And how can you have patience about things about which hour understanding is not complete? " Moses said: " You will find me, if Allah so will, (truly)patient:nor shall I disobey you in anything. " The other said: " If then you will follow me, ask me no questions about anything until I myself speak to you concerning it. "

So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: " Have you scuttled it in order to drown those in it? Truly a strange thing you have done! " He answered: " Did I not tell you that you can have no patience with me? " Moses said: " Rebuke me not for forgetting, nor grieve me by raising difficulties in my case. " Then they proceeded: until, when they met a young boy, he slew him. Moses said: " Have you



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slain an innocent person who had slain none? Truly a foul (unheard-of) thing have you done! "

He answered: " Did I not tell you that you can have no patience with me? " (Moses) said: " If ever I ask you about anything after this, keep me not in your company: then would you have received (full) excuse from my side. " Then they proceeded: until, when they came to the inhabitants of a town, they asked them for food, but they refused them hospitality. They found there a wall on the point of falling down, but he set it up straight. (Moses) said: " If you had wished, surely you could have exacted some recompense for it! " He answered: " This is the parting between me and you: now will I tell you the interpretation of (those things) over which you were unable to hold patience.

" As for the boat, it belonged to certain men in dire want: they plied on the water: I but wished to render it unserviceable, for there was after them a certain king who seized on every boat by force. " " As for the youth, his parents were people of Faith, and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man). So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection. "

" As for the wall, it belonged to two youths, orphans, in the Town there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: so your Lord desired that they should attain their age of full strength and get out their treasure - a mercy (and favor) from your Lord. I did it not of my own accord. Such is the interpretation of (those things) over which you were unable to hold patience. "

Surah 18 (AL-KAHF) ayats 60 - 82



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Therefore I am one who just knows what I know through study and divine guidance, however please do not get what I'm presenting misconstrued, for I am not a prophet nor a messenger, for to be a messenger (Prophet Muhammad was the Seal of the Prophets) there are qualifications, which I do not have. One of the main things to qualify as a Prophet is to be sinless, for in Is-lam it is taught that none of the Prophets committed sins (especially the ones that were attributed to them in the Bible).

So, to better present my stance as to who I am I am nothing but a servant of Allah a believer. Then if you are of romantic allegories a lover of Allah, but that is all. My mission is to establish Allah's religion to people and to protect people from misguided scholars, as the following Surah describes:

Relate to them the story of the man to whom We sent Our Signs, but he passed them by: so Satan followed him up, and he went astray. If it had been Our Will, we should have elevated him with Our Signs but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. This is the similitude of those who reject Our Signs so relate the story perchance they may reflect.

Surah 7 (Al-A'RAF) ayats 175 - 176

Then we must be vigilant of the unbeneficial knowledge, that we all have gained one way or another. Wherefore, as Muslims we must destroy falsehood and stand for the truth - which comes from sound knowledge. An example of this is clarified in the following Surah:

When it is said to them: " Believe as the others believe: " they say: " Shall we believe as the fools believe? " - No, of a surety they are the fools, but they do not know.



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Surah 2 (AL-BAQARAH) ayat 13

As you read through this, I pray that Allah guides you to proper knowledge, wisdom, and understanding. As with all of my intellectual works - this is straightforward and short so that it's not oppressively academic in nature, but natural for Prophet Muhammad (P.B.U.H) said to keep the religion simple and not to make it burdensome.

As salamu alaiykum!

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Who is Allah?

Well...for one Allah isn't Clarence 13X nor any man at all. The proper name - Allah - can be translated as God. Even though the title or term is an imperfect translated, it gives individuals who are unfamiliar with Arabic with an understanding of Allah(God). You must note though that the name Allah is unique in the sense that it has no plural or gender. In Arabic Allah literal-ly means " the One, True God." Now one of the most confusing things that has been taught by followers of Elijah Muhammad is that Allah has been made into a man. Before I establish who,Allah is, without any doubt, I will present the teaching of one Dr. Wesley Muhammad who happens to be a follower of ElijahMuhammad.

Dr. Wesley Muhammad evinces that Allah (God) is a man and always has been such according to Quranic language. According to his research, the word Al-Ghaib, in particularly, in Quranic terminology, describes the presence of Allah as a man or rather an anthropomorphic being. Although most modern Islamic scholars defined ghaib to simply mean " unseen " and attach its meaning as immateriality, Dr. Wesley Muhammad elaborates on this by stating: " AlGhaib means to withdraw ones presence from absence from view - denoting - a being that can be seen but has made a conscious decision to withdraw his presence until the appoint hour..." Dr. Wesley Muhammad goes on to explain how and why Eastern Islamic scholars classified Allah as an imperceptible or immaterial entity. He states that this concept stems from a time around the 10th Century A.D., when two elite Muslim groups namely, Jammiyya and Mu' tazila were influenced



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under Greek religious philosophy. Dr. Wesley Muhammad elaborates:

" Islam is considered the religion par excellence of divine transcendence. God, according to Muslim theologians, is absolutely - other -. He is immaterial, possesses no body or form, and invisible. This god however does not derive from the Quran or Sunnah, but derives from later Greek interpretations of the Quran and Sunnah.

" Like the God of the Bible, the God of the Quran and Sunnah is transcendently anthropomorphic he has a human form, but one unlike that of man's in that it is dangerously luminous and eternal. The Quran specifically describes God as a delimited being with human physical characteristics (e.g. a face, two hands, eyes, legs, side, a soul, a spirit).

" The Sunnah specifically refers to God as a person with a body (Shakhs) and according to early Orthodox Sunni tradition God appeared to Muhammad in the form of a man. (Shabb) The early Muslims understood these passages to be literal descriptions of God. It was non - Sunni Muslim groups such as the Jammiyya and Mu' tazila, influenced by Greek philosophy, who first rejected the anthropomorphism of the God of the Quran and Sunnah. Later, Islam's own - philosophers - would work to bring the God of Islam in line with the god of Greek philosophy."

According to Dr. Wesley Muhammad, beginning around 384 B.C. Aristotle's invisible God concept was instituted into Jewish and Christian theologians that God is an immaterial and formless spirit. Such an understanding of God does not derive from the Bible, but instead derives from later Greek philosophers Plato and Aristotle, who are largely responsible for the de-



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velopment of the idea of an immaterial and formless deity. The God of the Bible in its original languages - Hebrew and Greek - is neither immaterial nor formless. Like the gods of the Ancient Near East generally, the God of the Bible is anthropomorphic that is to say that he has a form (morph) like that of a man (Anthropos). The very concept of an immaterial and formless deity was developed by the Greek philosophers who were repulsed by the anthropomorphic gods of the older Greek pantheon (circle of gods). The Ionian philosopher Xenophanes (570 - 475 B.C.) was one of the earliest to reject the anthropomorphism of the gods and argue that God should be characterized as non-anthropomorphic. Plato (428 - 348 B.C.) is pretty much the author of the nature of immateriality before him it was recognized that all things, including spirit, was in some material, even if that materiality was so subtle that you could not see it. It was Plato's famous student, Aristotle (384 - 322 B.C.) who first explicitly applied this new concept of non-materialistic to God, his so-called " Unmoved Mover. "

I will say that Dr. Wesley Muhammad's presentation is well researched, however - even if Allah was or rather is anthropomorphic (which I'm not of the belief), isn't there more to who Allah is? If we focus solely on that subtext - the debate of immateriality, wouldn't we ignore the facts that are all around us that no one can debate? Allah is an unlimited being who is absolute and totally different from the creation that HE made. Therefore, the following is who Allah is - without questions nor debate.

* The (All-Holy) Creator (With nothing to imitate preceding Him)

- The Quran establishes this fact in the following ayats:



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To Him is due the primal origin of the heavens and the earth: when He decrees a matter, He says to it: " Be, " and it is.

Surah 2 (AL-BAQARAH) ayat 117

It is He Who created the heavens and the earth in true (proportions): the day He says, " Be, " behold! it is. His Word is the Truth. His will be the dominion the day the trumpet will beblown. He knows the Unseen as well as that which is open. For He is the Wise, well acquainted (with all things).

Surah 6 (AL-AN'AM) ayat 73

He it is Who created the heavens and the earth in Six Days, and then firmly established Himself on the Throne (of authority). He knows what enters within the earth and what comes forthout of it, what comes down from heaven and what mounts up to it. And He is with you wheresoever you may be. And Allah sees well all that you do.

Surah 57 (AL-HADID) ayat 4

* Has The Most Beautiful Names - The Quran establishes this in the following ayats:

The most beautiful names belong to Allah: so call on him by them but shun such men as distort His names: for what they do, they will soon be requited.

Surah 7 (AL-A'RAF) ayat 180

Allah! there is no god but He! To Him belong the Most Beautiful Names.

Surah 20 (TA HA) ayat 8

He is Allah, the Creator, the Evolver, the Bestower of Forms(or Colors). To Him belong the Most Beautiful Names: what- ever is in the heavens and on earth, does declare His Praises and Glory: and He is the Exalted in Might, the Wise.

Surah 59 (AL-HASHR) ayat 24



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* Is the Only God Worthy of Worship

And who is more unjust than he who forbids that in places for the worship of Allah, Allah's name should be celebrated? - whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world, and in the world to come, an exceeding torment.

Surah 2 (AL-BAQARAH) ayat 114

To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goes back every affair (for decision): then worship Him, and put your trust in Him: and your Lord is not unmindful of anything that you do.

Surah 11 (HUD) ayat 123

Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): " We only serve them in order that they may bring us nearer to Allah. " Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful.

Surah 39 (AZ-ZUMAR) ayat 3

* Has No Partners

- It is established in the Quran in the following ayats:

They do blaspheme who say: Allah is one of three in a Trin-ity: for there is no god except One God. If they desist not from their word (of blasphemy), surely, a grievous penalty will befall the blasphemers among them.

Surah 5 (AL-MA'IDAH) ayat 73

One day shall We gather them all together: We shall say to those who ascribed partners (to Us): " Where are the partners whom you (invented and) talked about? " There will then be (



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left) no subterfuge for them but to say: " By Allah our Lord, we were not those who joined gods with Allah. "

Surah 6 (AN-AN'AM) ayats 22 - 23

Allah has said: " Take not (for worship) two gods: for He is just One God: then fear Me (and Me alone). "

Surah 16 (AN-NAHL) ayat 51

Then to conclude this lesson, Allah is the One to which 5 things are only known to Him which the following ayats reveal:

Surely, the knowledge of the Hour is with Allah (alone). It is He Who sends down the rain, and He Who Knows what is in the womb. Nor does anyone know in what land he is to die. Sure-ly, with Allah is full knowledge and He is acquainted (with all things).

Surah 31 (LUQMAN) ayat 34

... So, can we please stop with trying to make Allah less than what He is? I mean, seriously. Be sensible. Reflect on the astral facts that were taught as lessons to the followers of Elijah Muhammad and come to the sum that Allah is far beyond our sense of perception totally unique and powerful. When you find a man, or for the sake of argument something anthropomorphic, that can hold the sun in his hand send him to me so that I may bow to him, but if you cannot (for you never will), save your own soul and bow exclusively to Allah, without attempting to find flaws nor humanize Him.



Who Is the Black Man ?

You may not like the answer that I've come to conclusion with, nevertheless it is the truth. The black man is nothing more than a human being that Allah created. The black man has no special privileges, such as direct and exclusivity to Allah. Nor is the black man exempt from punishments that the White, Oriental, Hispanic, etc. may be punished for. The black man is simply a man.

Some of you who are reading this may be shaking your heads in pure disgust. Many of you may even call me a Sambo or Uncle Tom, however this is the Islamic stance. The black man nor the black race is not the chosen people of Allah who may live arrogantly in the world - that we didn't create. We are simply a creation of Allah that were created to perform a specific duty. To establish this fact, as always, the Quran gives us guidance in the matter.

* Fact One: Allah created everything from water. And Allah has created every animal from water: of them there are some that creep on their bellies some that walk on two legs and some that walk on four. Allah creates what He wills for, surely, Allah has power over all things.

Surah 24 (AN-NUR) ayat 45

* Fact Two: The creation of the embryo.

Man We did create from a quintessence (of clay) The We placed him as (a drop of) sperm in a place of rest, firmly fixed Then We made the sperm into a clot of congealed blood then of that clot We made a (fetus) lump then We made out of that lump bones and clothed the bones with flesh then We developed out of it another creature. So blessed be Allah, the best to create!



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Surah 23 (AL-MU'MINUN) ayats 12 - 14

* Fact Three: Be!

The similitude of Jesus before Allah is as that of Adam He created him from dust, then said to him: " Be: " and was.

Surah 3 (AL- ' IMRAN) ayat 59

* Fact Four: Clay.

He Who has made everything which He has created Most Good: He began the creation of man with (nothing more than)clay, And made his progeny from a quintessence of the nature of a fluid despised: But He fashioned him in due proportion, and breathed into him of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do you give!

Surah 32 (AS-SAJDAH) ayats 7 - 9

* Fact Five: Pairs.

Glory to Allah, Who created in pairs all things that the earth produces, as well as their own (human) kind and (other) things of which they have no knowledge.

Surah 36 (YA-SIN) ayat 36

When we review those ayats we find no distinction of racial superiority nor inferiority. The only thing that we know, without a shadow of a doubt, is that we all were created by Allah. Now the purpose of our creation is something that all humans should be honored to be blessed with for Allah in all of His Knowledgecreated man to be the caliphate of the world. But again, this isn't exclusively stated to the black man nor the white man - simply:man. So...how do we establish this? For starters, Allah says so in the Quran:

Behold, your Lord said to the angels: " I will create a vicegerent on earth. " They said: " Will You place therein one



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who will make mischief therein and shed blood? - while we do celebrate Your praises and glorify Your holy (name)?" He said: " I know what you know not. " And He taught Adam the names of all things then He placed them before the angels, and said: "Tell Me the names of these if you are right. " They said: " Glory to You, of knowledge we have none, save what You have taught us: in truth it is to You Who are perfect in knowledge and wisdom." He said: " O Adam! Tell them their names. " When he had told them, their names, Allah said: " Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal? " Surah 2 (AL-BAQARAH) ayats 30 - 33

Therefore the primary reason why man - or humankind was and is accorded superiority over the angels is that we were " taught the names. " The responsibility or duty of humankind is to improve the earth and to rule according to the dictates of Al- lah. Then to elaborate the following ayat gives us more confirmation of this truth:

He it is That has made you inheritors in the earth: if, then, any do reject (Allah), their rejection (works) against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to (their own) undoing.

Surah 35 (FATIR) ayat 39

Again, I know that some of you may still be holding onto the notion that the black man is somehow a superior breed human and usually take the following ayat out of context:

We created man from sounding clay, from (brown) mud molded into shape. Surah 15 (AL-HIJR) ayat 26

... therefore we have to go deeper into the mind of the black man. Deep within the brain deep psychological strain has ex-



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plotted and damaged this mind from the effects of the slave trade, systematic programming, and racism. When did this nationalism begin? This black separatism? This black...issue? When our ancestors left Africa, they carried with them a knowledge of their own complex cultures. (Remember that we came from various tribes.) Now some elements of those cultures - or at least some variation of them were planted somewhat in America. Most of those surviving - variations - were evident in the slave's speech, dance, music, folklore, and religion. The extent to which their heritage carried over to their life in America varied, depending with time and place. Note that more of the African past, or variations, was evident in the eighteenth century when a large proportion of the slaves were native Africans, than in the mid nineteenth century, when the majority were second and third generation Americans. Field hands living on large plantations in isolated areas, such as the Sea Islands off the South Carolina and Georgia coasts, even possibly in the plantations in Louisiana, preserved more of the African variations - cultures - than slaves who were widely disposed in relatively small holdings or those who lived as domestics in their Masters house. The debate, however has been over the size of what was only really a fragment for few would deny that by the antebellum period, slaves everywhere in the South had lost most - if not all - of their African culture. In slavery, the Negroes lacked cultural autonomy, which is the authority to apply rigorous sanctions against those who were violated or repudiated their own traditions. Not surprising, they were put under constant and considerable pressure to learn and accept whichever of the Masters and white man's customs that would help them to exist - with a minimum of a percentage - in a biracial society. Shockingly, before the Civil War, Negroes



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in America, with very rare exceptions, developed no cultural nationalism, no pride in African culture they just tried to survive another day. At most they subconsciously preserved aspects of old African culture that bore a direct relevance to their new lives, or they combined that old culture with what they learned from their Master and other whites.

In the saddest truth, the Negro existed in a kind of cultural void. He lived in a daze, a nightmare, or twilight zone, between two lives which neither afforded an opportunity to develop the attributes which distinguish man from every other animal. I must say that what our ancestors were subjected to was inhuman and a forever lasting stain on mankind, but I ask you this: Does it give us the right to become as our oppressors were? Should we have a foundation of superiority over another or work as one community? I love being black, a black man - however I know that Allah is not a liar and has ordained that we are but one community.

Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings: and with them He sent the Book in truth, to judge between people in matters wherein they differed but the People of the Book, after the Clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace guided the believers to the Truth, concerning that wherein they differed. For Allah guides whom He will to the path that is straight.

Surah 2 (AL-BAQARAH) ayat 213

To emphasize this point the following ayat should help out: O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Surely



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the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).

Surah 49 (AL-HUJARAT) ayat 13 With this truth firmly put in place we must also conclude that the white man is not the devil. When Malcolm X and a few other outspoken brothers used to label the white man as the " blue eyed devil " many people fail to understand that Malcolm just had a bad translation of the following ayat which states:

The Day when the Trumpet will be sounded: that Day, We shall gather the sinful, blear-eyed (with terror).

Surah 20 (TA HA) ayat 102

In the translation that Malcolm had, the term - blear-eyed - was blue eyed. Then what of the Negroes with blue eyes? The whole idea is actually insane. I certainly understand that the idea was birthed from fear and hatred from what the racist white men did to our ancestors, nevertheless we cannot become deluded, such as it clarifies in the following ayats:

O man! What has seduced you from your Lord Most Beneficent? - Him Who created you, fashioned you in due proportion, and gave you a just bias In whatever Form He wills, does He put you together.

Surah 82 (AL-INTIFAR) ayats 6 - 8

Is it true that the white race may be grafted in some way? Possibly - however, if that is the case it doesn't mean that they are the devil. For it is true that the American Association of Physical Anthropologist had a meeting in Philadelphia, Pennsylvania and submitted a report on the evolution of a gene for skin color that suggests that Europeans acquired pale skin, perhaps only 6000 to 12,000 years ago. It's also true that in 2005, researchers



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linked the paleness of the modern European skin to a mutation in gene SLC 24A5. However, that still doesn't make white people the devil.

What we should accept is Allah's guidance, which He establishes that He created man in the best stature and that our only difference comes from our deeds:

We have indeed created man in the best of molds, Then do We abase him (to be) the lowest of the low - Except such as believe and do righteous deeds: for they shall have a reward unchanging. Surah 95 (AT-TIN) ayats 4 - 6

To conclude I leave you with a snippet from Prophet Muhammad's last speech and one more ayat to reflect on.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor non-Arab has any superiority over an Arab also a white has no superiority over black nor a black has any superiority over white except by piety and good deeds.

And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colors: surely, in that are Signs for those who know.

Surah 30 (AR-RUM) ayat 22



Who is the Devil?

Now some of you are probably still confirming to what you may have been taught nevertheless there are some of you who may be scratching your heads and now wonder: so who is the devil? Al- right, to begin he is a jinn. The following ayats confirm this:

Behold! We said to the angels, " Bow down to Adam ": they bowed down except Iblis. He was one of the Jinns, and he broke the Command of his Lord. Will you then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrongdoers! I called them not to witness the creation of the heavens and the earth, nor (even) their own creation: for is it for Me to take as helpers such as lead (men) astray!

Surah 18 (AL-KAHF) ayats 50 - 51

So what exactly is a Jinn? The Jinn are a creation other than humans and angels that are made out of a smokeless fire. To confirm that the following ayat produces:

And He created Jinns from fire free of smoke.

Surah 55 (AR-RAHMAN) ayat 15

Then to supply the foundation of who and what the devil is (Iblis) it would be wise to present the temptation and fall of Adam, as it is accounted in the Quran:

When We said to the angels, " Prostrate yourselves to Adam, " they prostrated themselves, but not Iblis: he refused. Then We said: " O Adam! surely, this is an enemy to you and your wife: so let him not get you both out of the Garden, so that you are landed in misery. " There is therein (enough provision) for you not to go hungry nor to go naked, " " Nor to suffer from thirst, nor



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from the Sun's heat. " But Satan whispered evil to him: he said, " O Adam! shall I lead you to the tree of eternity and to a kingdom that never decays? "

In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced.

Surah 20 (TA HA) ayats 116 - 121

Therefore we should note a few things: (1) Eve is not blamed for the fall of man as is she in the Bible (2) Iblis became Satan, or rather the devil, after his disobedience to Allah - so there's your devil and (3) Iblis may only suggest (whisper) evil suggestions to mankind - and it's up to man to fall under those suggestions. Before I go into detail as to some of the suggestions of Iblis, I will first present what his goal is. The Quran produces this clearly in the following ayats:

Surely Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become companions of the Blazing Fire. For those who reject Allah, is a terrible Chastisement: but for those who believe and work righteous deeds, is Forgiveness, and a magnificent Reward. Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good (equal to one who is rightly guided)? For Allah leaves to stray whom He wills, and guides whom He wills. So let not your soul go out in (vainly) sighing after them: for Allah knows well all that they do!

Surah 35 (FATIR) ayats 6 - 8

So, now we know who Satan is and what his goal is, then also how he gets people to follow him to the Blazing Fire, there-



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fore now I'll present some of the most common suggestions from him.

* Bribery.

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that you may eat up wrongfully and knowingly a little of (other) people's property.

Surah 2 (AL-BAQARAH) ayat 188

* Charging interest.

Those who devour usury will not stand except as stands one whom Satan by his touch has driven to madness. That is because they say: " Trade is like usury, " but Allah has permitted trade and forbidden usury. Those who after receiving direction from their Lord, desist, shall be pardoned for the past their case is for Allah (to judge) but those who repeat (for-ever). Allah will deprive usury of all blessing, but will give increase for deeds for charity: for He loves not creatures ungrateful and wicked.

Surah 2 (AL-BAQARAH) ayats 275 – 276

* Not lowering gaze when seeing women.

Say to the believing men that they should lower their gaze and guard their chastity: that will make for greater purity for them: and Allah is well acquainted with all that they do.

Surah 24 (AN-NUR) ayat 30

* Not honoring ones parents. Your Lord has decreed that you worship none but Him, and that you be kind to your parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honor.

Surah 18 (AL-ISRA) ayat 23

* Not having patience.



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O you who believe! seek help with patient perseverance of Prayer: for Allah is with those who patiently persevere.

Surah 2 (AL-BAQARAH) ayat 153

* Wastefulness and stinginess.

Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes).

Surah 25 (AL-FURQAN) ayat 67

* Lying.

On the Day of Judgment will you see those who told lies against Allah - Their faces will be turned black is there not in Hell an abode for the Haughty?

Surah 39 (AZ-ZUMAR) ayat 60

* Intoxicants and gambling.

O you who believe! Intoxicants and gambling, (dedications of) stones, and (divination by) arrows, are an abomination - of Satan's handiwork: eschew such (abomination), that you may prosper. Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will you not then abstain?

Surah 5 (AL-MU'IDAH) ayats 90 - 91

* Backbiting.

O you who believe! Let not some men among you laugh at others: it may be that the (latter) are better than the (former): nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who not desist are (indeed) doing wrong.

Surah 49 (AL-HUJURAT) ayat 11



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* To eat forbidden foods.

Say: " I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine - for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah's. " But (evenso), if a person is forced by necessity, without willful disobedience, nor transgressing due limits - your Lord is Oft-Forgiving, Most Merciful.

Surah 6 (AL-AN'AM) ayat 145

* The use of magic or sorcery.

Said Moses: " Do you say (this) about the Truth when it has (actually) reached you? Is sorcery (like) this? But sorcerers will not proper.

Surah 10 (YUNUS) ayat 77

* Unlawful sex.

Nor come near to unlawful sex: for it is a shameful (deed) and an evil, opening the road (to other evils).

Surah 17 (AL-ISRA) ayat 32

* Neglecting obligatory prayers.

But after them there followed a posterity who missed prayers and followed after lists soon, then, will they face Destruction.

Surah 19 (MARYAM) ayat 59

* Associating partners with Allah.

Behold, Luqman said to his son by way of instruction: " O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrongdoing. "

Surah 31 (LUQMAN) ayat 13

* Apostasy.



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O you who believe! If any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love Him - lowly with the believers, mighty against the Rejecters, fighting in the Way of Allah, and never afraid of the reproaches of such as find fault. That is the Grace of Allah, which He will bestow on whom He pleases. And Allah encompasses all, and He knows all things.

Surah 5 (AL-MA'IDAH) ayat 54

Therefore, to conclude this lesson I leave you with the following ayat so that you know that Satan will let you down if you listen to his whispers. And Satan will say when the matter is decided: " It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you, but you listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can you listen to mine. I reject your former act in associating me with Allah. For wrongdoers there must be a grievous Penalty. "

Surah 14 (IBRAHIM) ayat 22



So, do you follow Muhammad?

So...yes you should follow Prophet Muhammad (P.B.U.H.) but remember that this is not Elijah Muhammad or better yet, Elijah Poole whom was born in Sandersville, Georgia. When Muslims state that they follow Prophet Muhammad (P.B.U.H.) they are speaking of the Seal of the Prophets whom was born in the Arabian Peninsula, in the city of Mecca, in the year 570 A.D.(see appendix 2 for Brief Biography of Prophet Muhammad (P.B.U.H.)). To follow Prophet Muhammad (P.B.U.H) is actually the second part of the shahadah. (declaration of faith):

Ash-hadu an la ilaha ill Allah, wa ash-hadu anna Muhammad ur-Rasulullah which translated in the English language mean: I bear witness that there is no deity but Allah, and I bear witness that Muhammad is the Messenger of Allah.

Therefore as every lesson has been substantiated by the Quran I will now present a reference guide so that you will be able to reflect and do your own research on this lesson.

* Obedience to Prophet Muhammad (P.B.U.H.) is obedience to Allah.

He who obeys the Messenger, obeys Allah: but if any turn away, we have not sent you to watch over their (evil deeds).

Surah 4 (AN-NISA) ayat 80

* Believers ordered to obey Prophet Muhammad (P.B.U.H.)

What Allah has bestowed on His Messenger (and taken away) from the people of the townships - belong to Allah - to His Messenger and to kindred and orphans, the needy and the wayfarer in order that it may not (merely) make a circuit be-



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tween the wealthy among you. So take what the Messenger as-signs you, and deny yourselves that which he withholds from you. And fear Allah for Allah is strict in Punishment.

Surah 59 (AL-HASHR) ayat 7

* Is only a Prophet.

Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, would you then turn back on your heels? If any did turn back on his heels, not the least harm would he do to Allah but Allah (on the other hand) would swiftly reward those who (served Him) with gratitude.

Surah 3 (AL-IMRAN) ayat 144

* Seal of the Prophet.

Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.

Surah 33 (AL-AHZAB) ayat 40

* Universal Messenger.

O mankind! the Messenger has come to you in truth from Allah: believing in him: it is best for you. But if you reject Faith, to Allah belong all things in the heavens and on earth: and Allah is All-knowing, Allwise.

Surah 4 (AN-NISA) ayat 170

* Leads to the Straight Path.

It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a Messenger to reveal, with Allah's permission, what Allah wills: for He is the Most High, Most Wise. And thus have We, by Our command, sent inspiration to you: you knew not (before) what was Revelation, and what was Faith but We have made the



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(Quran) a Light, wherewith We guide such of Our servants as We will and assuredly you do guide (men) to the Straight Way - The Way of Allah, to Whom belongs whatever is in the heavens and whatever is on earth. Behold (how) all affairs tend toward Allah!

Surah 42 (ASH-SHURA) ayats 51 - 53

* A mercy to the world.

We sent you not, but as a Mercy for all creatures.

Surah 21 (AL-ANBIYA) ayat 107

* A role model.

You have indeed in the Messenger of Allah a beautiful pat-tern (of conduct) for anyone whose hope is in Allah and the Fi-nal Day, and who engages much in the Praise of Allah.

Surah 33 (AL-AHZAB) ayat 21

Now I will present references of Prophet Muhammad (P.B.U.H.) being prophesied from the Bible as to establish his stance even farther. Here are a few prophecies:

** The Lord said unto me (Moses): " What they have spoken is good. I will raise them up from them a Prophet like you from among their brethren, and will put My words in his mouth and he shall speak to them all that I commanded to him. And it shall be that whoever will not hear My words, which he speaks in My name, I will require it on him. "

Deuteronomy, 18: 17 - 19

It is established from these verses that it was meant by " a Prophet like you among your brethren, " is a Prophet who will come from the line of Ishmael, since Ishmael was the brother of Isaac, who was the forefather of Moses' people. Then it cannot even be debated that the only Prophet who came from the line



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of Ishmael after Moses and resembled him in many ways is the Prophet Muhammad (P.B.U.H.).

Then as for the sentence, " I will put my words in his mouth and he shall speak to them all that I command him," is established in the Quran in the following ayats:

Nor does he say anything of (his own) Desire. It is no less than inspiration sent down to him.

Surah 53 (AN-NAJM) ayats 3 - 4

** The Lord came from Sinai, and dawned on them from Seir He shone forth from Mount Paran.

Deuteronomy, 33:2

This verse refers to the Prophethood of Moses, Jesus, and Muhammad respectively. For Sinai is the place where Prophet Moses spoke to Allah and received the Torah. Seir is in Palestine, and where Prophet Jesus received Divine Revelation. As for Paran, it is the area in the desert where Hagar was left by her husband Abraham, to live with her son, Ishmael, upon the guidance of Allah. This is where the well of Zamzam appeared. Abraham left Hagar and Ismael in the valley of Mecca, which was then an uninhabited place within the mountain ranges of Paran.

** Then the book will be given to the one who is illiterate, saying, " Read this, " and he will say, " I cannot read. "

Isaiah, 29:12

It is well established that Prophet Muhammad (P.B.U.H.) was illiterate. Then to further plant this core truth, all we need to do is go to the Quran, in which clarifies this prophecy:

Proclaim! (or Read!) in the name of your Lord and Cherisher, who created - Created man, out of a (mere) clot of congealed blood: Proclaim! And your Lord is Most Bountiful - He



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Who taught (the use of) the Pen - Taught man that which he knew not.

Surah 96 (AL-ALAQ) ayats 1 - 5

The above ayats are the first revealed to the Prophet (P.B.U.H.) by Gabriel then establish that: (1) He was illiterate and (2) He only spoke which was revealed to him.

** Behold my servant, whom I uphold My elect one in whom My soul delights I have put My spirit upon him: he will bring forth justice to the Gentiles. He will not cry out, nor raise his voice, nor cause his voice to be heard in the street. A bruised reed he will not break, and smoking flax he will not quench: he will bring forth justice for truth. He will not fail nor be discouraged, til he has established justice in the earth: and the coastlands will wait for his law.

Isaiah, 42: 1 - 4

Even though the above verses are believed by Christians to be prophecies of the coming of Jesus, the verses actually refer to Prophet Muhammad (P.B.U.H.) and the religion of Islam. How? To simplify it: Jesus did not bring a law, nor did he set to establish Christianity as the religion for all people to follow, mainly because he was technically a Jew not a Christian. Then as for the claim for the Gentiles Jesus states that he only came for the lost sheep of the house of Israel.

** Nevertheless I tell you the truth: It is to your advantage that I go away for if I do not go away, the Helper (Paraklit) will not come to you but if I depart, I will send him to you. And when he has come, he will convict the world of sin, and of righteousness, and of judgment.

John, 16: 7 - 8



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In the above verses, Prophet Muhammad (P.B.U.H.), is originally referred to as the Paraklit. The word Paraklit derives from the word parakletos, meaning " intercessor, advocate, and pleader. " No one can honestly deny the fact that this is Prophet Muhammad (.P.B.U.H.).

** Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, " Who are you?" He confessed, and did not deny but confessed, " I am not the Christ. " And they asked him, " What then? Are you Elijah? " He said, " I am not. " " Are you that Prophet? " And he answered, " No. " Then said they to him, " Who are you, that we may give an answer to those who sent us. What do you say of yourself? " He said: " I am the voice of one crying in the wilderness: ' Make straight the way of the Lord, ' as the prophet Isaiah said. "

John, 1: 19 - 23

The passage above presents what the Children of Israel were looking for: the coming of the Christ, Elijah, and another Prophet, who was expected by everyone. This prophet clearly is Prophet Muhammad (P.B.U.H.) because no other prophet appeared after Jesus, then it cannot be Prophet John because he had already been chosen for prophethood before Jesus announced his mission.

Therefore I conclude with a challenge: if you can find anyone who fits the bill of a prophet, that came after Jesus, other than Prophet Muhammad (P.B.U.H.) present your facts, but know that you will fail miserably. You just have to accept the truth for what it is: He is who we all should be following.



What does it mean to be Allah's Caliphate?

For the one who sincerely wishes to please Allah and to strive with all that Allah has blessed him with, as Caliphate, there are a number of responsibilities that are to be adhered to. Is it simple? Yes. However that doesn't mean that it will be easy, for those before you were tried with trials and tribulations therefore it is in due fairness that you must be tried to see which among you are true followers of Allah. To conclude I leave you with a few Quranic references of things that you are obligated to do as Allah's Caliphate.

* Encouraging what's good and forbidding what is evil.

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: they are the ones to attain felicity.

Surah 3 (AL'IMRAN) ayat 104

The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, pay Zakat (poor due), and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is Exalted in power, Wise.

Surah 9 (AT-TAWBAHL) ayat 71

* Standing up for justice.

O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest you swerve,



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and if you distort (justice) or decline to do justice, surely, Allah is well acquainted with all that you do.

Surah 4 (AN-NISA) ayat 135

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that you may receive admonition.

Surah 16 (AN-NAHL) ayat 90

* Taking care of orphans.

They ask your instruction concerning the Women say: Allah does instruct you about them: and (remember) what has been rehearsed unto you in the Book, concerning the orphans of women to whom you give not the portions prescribed, and yet whom you desire to marry, as also concerning the children who are weak and oppressed: that you stand firm for justice to orphans. There is not a good deed which you do, but Allah is well-acquainted therewith.

Surah 4 (AN-NISA) ayat 127

* Controlling your anger.

Those who spend (freely), whether in prosperity, or in adversity who restrain anger, and pardon (all) men for Allah loves those who do good.

Surah 3 (AL-IMRAN) ayat 134

* To be humble.

Nor walk on the earth with insolence: for you cannot rend the earth asunder, nor reach the mountains in height.

Surah 18 (AL-ISRA) ayat 37



Appendix 1: The 99 Attributes of Allah.

1. AR-Rahman (The Most Gracious One)
2. AR-Rahim (The Most Merciful)
3. AL-Malik (The King)
4. AL-Quddus (The Holy One)
5. AS-Salam (The Source of Peace)
6. AL-Mu'Min (The Faithful)
7. AL-Muhaymin (The Protector)
8. AL-Aziz (The Mighty)
9. AL-Jabbar (The Compeller)
10. AL-Kabir (The Great)
11. AL-Hafizh (The Preserver)
12. AL-Mutakabbir (The Majestic)
13. AL-Khaliq (The Creator)
14. AL-Bari (The Producer)
15. AL-Musawwir (The Shaper)
16. AL-Ghaffar (The Forgiver)
17. AL-Qahhar (The Subduer)
18. AL-Wahhab (The Bestower)
19. AR-Razzaq (The Provider)
20. AL-Fattah (The Opener)
21. AL-Wadud (The Loving)
22. AL-Majid (The Glorious)
23. AL-Alim (The Knower)
24. AL-Qabid (The Constrictor)
25. AL-Basit (The Expander)
26. AL-Khafid (The Abaser)



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27. AR-Rafi (The Exalter)

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28. AL-Mu'Izz (The Honorer)
29. AL-Mudhill (The Dishonorer)
30. AS-Sami (The Hearer)
31. AL-Basir (The Seer)
32. AL-Muhsi (The Counter)
33. Al-Mubdi (The Originator)
34. AL-Hakam (The Judge)
35. AL-Adl (The Just)
36. AL-Latif (The Subtle)
37. AL-Khabir (The Aware)
38. Al-Halim (The Forebearing)
39. AL-Azim (The Great One)
40. AL-Ghafur (The Forgiving)
41. ASH-Shakur (The Appreciative)
42. AL-Ali (The Most High)
43. AL-Ahad (The One)
44. AS-Samad (The Eternal)
45. AL- Muqit (The Maintainer)
46. AL-Hasib (The Reckoner)
47. Al-Jalil (The Sublime)
48. AL-Karim (The Generous)
49. AR-Raqib (The Watchful)
50. AL-Mujib (The Responder)



51. AL-Wasi (The All-Embracing)
52. AL-Hakim (The Wise)
53. AL-Ba'ith (The Resurrector)
54. ASH-Shahid (The Witness)
55. AL- Haqq (The Truth)
56. AL-Wakil (The Trustee)
57. AL-Qawi (The Strong)

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58. AL-Matin (The Firm)
59. AL-Wali (The Governor)
60. AL-Mu'id (The Restorer)
61. AL-Muhyi (The Giver of Life)
62. AL-Mumit (The Creator of Death)
63. AL-Hayy (The Living)
64. AL-Qayyum (The Subsisting)
65. AL-Wajid (The Finder)
66. AL-Majid (The Noble)
67. AL-Wahid (The Unique)
68. AL-Badi (The Incomparable)
69. AL-Baqi (The Everlasting)
70. AL-Ghani (The Sufficient)
71. AL-Mughni (The Enricher)
72. AL-Mani (The Preventer)
73. AL-Warith (The Inheritor)
74. AR-Rashid (The Guide)
75. AL-Afuww (The Pardoner)
76. AR-Rauf (The Compassionate)
77. AL-Qadir (The Able)
78. AL-Muqtaakhkhir (The Delayer)



79. AL-Awwal (The First)
80. AL-Akhir (The Last)
81. AZ-Zahir (The Manifest)
82. AL-Batin (The Hidden)
83. AL-Wali (The Protector)
84. AL-Muta'Ali (The Most Exalted)
85. AL-Barr (The Righteous)
86. AT-Tawwab (The Acceptor of Repentance)
87. AL-Muntaqim (The Avenger)

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88. An Nafi (The Propitious)
89. AD-Darr (The Distresser)
90. AN-Nur (The Light)
91. Malikul-Malik (The King of Kings)
92. Dhul Jalal Wal Ikram (Lord of Majesty and Bounty)
93. AS-Sabur (The Patient)
94. AL-Hadi (The Director)
95. AL-Muqsit (The Equitable)
96. AL-Hamid (The Praiseworthy)
97. AL-Jami (The Gatherer)
98. AL-Muqtadir (The Powerful)
99. AL-Muqqaddim (The Expediter)



Appendix 2: Black Muslim men that you should know.

* **Mansa Musa.**

Mansa Musa Keita (the 1st) which translates as "Sultan" (King), or emperor of the wealthy West African Mali Empire.

-Mansa Musa is documented as the richest person to have ever lived.

At the time of Musa's rise to the throne, the Malian Empire consisted of territory formerly belonging to the Ghana Empire in present-day southern Mauritania and in Mali and the immediate surrounding areas. Musa held many titles, including Emir of Melle, Lord of the Mines of Wangara, Conqueror of Ghanata, and at least a dozen others. It is said that Mansa Musa had conquered 24 cities, each with surrounding districts containing villages and estates, during his reign. During his reign Mali may have been the largest producer of gold in the world at a point of exceptional demand.

He is known to have been enormously wealthy reported as being inconceivably rich by contemporaries. The University of Sankore in Timbuktu was re-staffed under Musa's reign with jurists, astronomers, and Mathematicians. The University became a center of learning and culture, drawing Muslim scholars from around Africa and the Middle East to Timbuktu.

By the end of Musa's reign, the Sankore University had been converted into a fully staffed University with the largest collections of books in Africa since the Library of Alexandria. The Sankore University was capable of housing 25,000 students and had one of the largest libraries in the world with roughly



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1,000,000 manuscripts. Musa was a devout Muslim, and his pilgrimage to Mecca made him wellknown across northern Africa and the Middle East. To Musa, Islam was "an entry into the cultured world of the East Mediterranean". He would spend much time fostering the growth of the religion within his empire. Musa made his pilgrimage between 1324 - 1325. His procession reportedly included 60,000 men, including 12,000 servants who each carried 4lb of gold bars and heralds dressed in silks who bore gold staffs, organized horses, and handled bags. Musa provided all necessities for the procession, feeding the entire company of men and animals. Those animals included 80 camels which each carried 50 - 300lb of gold dust. Musa gave the gold to the poor he met along his route. Musa not only gave to the cities he passed on the way to Mecca, including Cairo and Medina, but also traded gold for souvenirs. It is also reported that he built a mosque every Friday.

Musa's journey was documented by several eyewitnesses along his route, who were in awe of his wealth and extensive procession, and records exist in a variety of sources, including journals, oral accounts, and histories.

* **Samore Toure.**

Samori Ture, also known as Samori Toure, Samory Toure, or Almamy Samore Lafiya Toure, "The Black Napoleon Of The Sudan" was a Guinean Muslim cleric, and the founder and Emperor of the Wassoulou Empire his reign being 1878 - 1898, an Islamic empire that was in present-day southeastern Guinea and was also part of north-eastern Sierra Leone, part of Mali and part of northern Cote d'Ivoire. Samori Ture was a deeply religious



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Muslim of the Maliki jurisprudence of Sunni Islam. Ture resisted colonial rule in West Africa from 1882 until his capture in 1898

* Askia Muhammad (the 1st)

Born Muhammad Ture or Mohamed Toure in Futa Toro, later called Askia, also known as Askia the Great, was an emperor, military commander, and political reformer of the Songhai Empire in the late 15th century, the successor of Sunni Ali Ber. He was from the Soninke ethnic group. Askia Muhammad strengthened his empire and made it the largest empire in West Africa's history. At its peak under his reign, the Songhai Empire encompassed the Hausa states as far as Kano (in present-day Nigeria) and much of the territory that had belonged to the Songhai Empire in the west.

His policies resulted in a rapid expansion of trade with Europe and Asia, the creation of many schools, and the establishment of Islam as an integral part of the empire. Due to his efforts, Songhai experienced a cultural revival it had never witnessed before, and the empire flourished as a center of learning and trade.

* **Mai Idris Alooma.**

Idris Alooma was Mai (king) of the Kanem-Bornu Empire, located mainly in Chad, Cameroon, and Nigeria. His name is more properly written Idris Alawma or Idris Alauma. An outstanding statesman, under his rule Kanem-Bornu touched the zenith of its power. Idris is remembered for his military skills, administrative reforms and Islamic piety. He succeeded Queen Aissa Koli.



Appendix 3: Some hadiths to reflect on.

* "Actions are (judged) by motives (niyyah), so each man will have what he intended. Thus, he whose migration (hijrah) was to Allah and His Messenger, his migration is to Allah and His Messenger but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated."

* "Islam has been built upon five things - on testifying that there is no god save Allah, and that Muhammad is His Messenger performing salat giving the zakat performance of Hajj to the house and fasting during Ramadan."

"None of you truly believes (in Allah and His religion) until he loves for his brother that which he loves for himself."

* Do not be envious of one another do not artificially inflate prices against one another do not hate one another do not shun one another and do not undercut one another in business transactions and be as fellow brothers and servants of Allah.

A Muslim is a brother of a Muslim. He neither oppresses him nor humiliates him, nor looks down upon him. Piety is here - and he points to his chest three times. It is evil enough for a Muslim to hold his brother Muslim in contempt. All things of a Muslim are inviolable for another Muslim: his blood, his property and his honor.



Appendix 4: A brief bio of Prophet Muhammad.

Not prone to ignorance as to what we as Westerners would want to know, as to this question. I understand that a mere description of him would not suffice and that only the most concise of biographies would be accepted. With spreading the religion of Islam being an obligation for all Muslims I thought about how I would present something that would be acceptable and up to our standards in the West then realized that I should share in the blessings that will be come from Allah for compiling this work (for everything that a Muslim does should be to please Allah), so I will be presenting a biography of Prophet Muhammad that was originally published by the newsletter UNIS in its 269 issue in December 2018. I applaud their work and believe that they should be included in the blessing that will come from Allah, therefore I present to you: Who is Prophet Muhammad?

° The Birth of Muhammad (pbuh):

Muhammad (pbuh) was born on Monday the 12th of the month of "Rabi-Al-Awwal" "The Year of the Elephant" ("A'am al-Feel" in Arabic) which corresponds roughly to April 20, 571. The reason it was given this name was because it was the year when Abraha Al-Ashram, the local governor of the Ethiopian protectorate of al-Yemen, mounted his elephant and lead his army in an attempt to storm Makkah (Mecca) and destroy the Kaaba.

Muhammad's father's name was Abdullah and his mother's name was Amina the Daughter of Wahab. His full name was Muhammad the son of Abdullah the son of AbdulMuttalib. The ancestry goes back to Ishmael the son of the Prophet Abraham



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(pbut). Muhammad's grandfather, AbdulMuttalib, was the leader of the tribe of Quraish, the noblest of the tribes of the re- gion, and his mother was a woman of prominent nobility and ancestry in the same tribe. Muhammad's father, Abdullah, died before he was born and never saw him. Just before his birth, Muhammad's mother Amina had a dream wherein she saw a light issuing forth from her and illuminating the palace of Basra. As was the custom in that day, upon his birth Muhammad's mother Amina sent him to live the first years of his life in the desert in order to learn the pure uncorrupted classical Arabic and to breathe the fresh desert air from the boundaries of the city of Makkah (Mecca). For the first two years of his life he nursedfrom Halima Al-Saadia.

At the end of the two-year term Halima asked his mother to allow him to remain with her a while longer and she consent- ed. Muhammad's (pbuh) mother Amina died when he was six years old and was followed shortly thereafter by his grandfather Abdul Muttalib when he was eight years old. At this point, he went to live with his uncle Abu Talib and his three cousins Ali, Jaafar, and Akeel. Under the guidance of his uncle he learned to be a sheepherder and a tradesman. As he grew up, he earned a reputation for honesty, fairness, humbleness, and integrity. It was not long before the people of Quraish Gabe him the nick- name of "Al-Ameen" ("The Trustworthy"). When Muhammad (pbuh) was about sixteen years old he entered into the employ- ment of Khadeejah the daughter of Khuwalid, a widow, a promi- nent business woman, and one of the nobles of Quraish. Uponreaching the age of twenty-five, he married her. It is estimatedthat she was approximately forty years old when he married her. She became the mother of all of his children except Ibraheem.



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The children were Al-Qasim, Al-Tahir, Al-Taayib, Zainab, Rukayyah, Um-Kalthoom, and Fatima. He had Ibraheem with another wife. One of the first signs of Muhammad's wisdom and diplomacy came when he was thirty five years old. The tribes of Quraish found it necessary to rebuild the Kaaba in order to prevent it from collapse. When they got to the point in the construction when it was necessary to insert the "Black Stone", the tribes began to contend with one another for the honor of placing the stone in its place.

This continued for a number of days until the situation became extremely volatile. Blood pacts were consummated between the various tribes to fight to the death and all-out war on the verge of breaking out between them over this matter. At this point they came to a peaceful compromise. They agreed that the first person to enter the door of the holy mosque shall choose the one who shall receive this honor and they shall abide by his judgment. As it happened, the first person to enter the holy mosque was Muhammad (pbuh).

Upon seeing him the tribes all breathed a sigh of relief and proclaimed: "It is Al-Ameen (The Trustworthy), we accept him! It is Muhammad!" Muhammad called for a garment, laid it upon the ground, and then placed the stone in the middle of it. He then asked all of the tribes to select a single representative from their tribe whom was then asked to grasp an edge of the garment. All the chosen representatives then carried the stone together to the Kaaba. When they reached it Muhammad (pbuh) rolled it in place.

° The Beginning of the Prophethood:



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It is narrated that the first signs of Muhammad's prophethood was a series of visions he would receive at night which would come then come true exactly as he had envisioned them.

In the cave of Hira where Muhammad first became the prophet of Islam, he was visited by angel Gabriel. Immediately after receiving this visit, Muhammad (pbuh) ran back home to his wife, trembling and in a state of terror crying "Cover me! Cover me!" When he had had a chance to calm down, Khadee-jah asked him what had happened and he told her the whole story. Muhammad's wife was very well acquainted with his character and when this story was narrated to her and she saw the terror in his eyes she said: "No, by Allah! God shall not disgrace you. You do good to your kin, carry the burdens of others, give to the needy, aid the weak, and assist in all good things."

However, as she did not know exactly what to make of this matter, she decided to ask the advice of her Christian cousin, Waraka the son of Nawfal.

When Waraka heard what had happened he said: "By Him in whose hands my soul rests, you are the prophet of this nation, and the one who visited you is none other than the chief of the angels who visited Moses. Verily, your people shall call you a liar, abuse you, expel you, and wage war against you." When Muhammad (pbuh) heard these words he was bewildered, for he knew of his noble standing with his people, their great respect and admiration for him, and how they called him "The Truthful, the Trustworthy," so he asked Waraka: "Will they expel me?" Waraka replied " Yes! Never has there come a man before you with similar to that which you have come with except his people fought him and waged war against him.



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If I were to live to that day, I shall stand by you and assist you mightily." However, Waraka died shortly thereafter. To first people to believe in Muhammad (pbuh) were his closest of kin and some of his close friends. Among them were his wife Khadeejah, his cousin Ali ibn Abi-Talib, his close friend Abu Bakr Al-Sid-dik, and his adopted son Zaid ibn Haritha, as well as many of the poor and weak such as Bilal the Ethiopian, and Abdullah ibn Masood, among others. Some of those who accepted Muhammad's call were nobles and leaders in the tribe of Quraish, such as Uthman ibn Affan, Abdulrahman ibn Auf, Saad ibn Abi-Wakkas, and Talha ibn Ubaidallah.

However, Muhammad's call to Islam continued in secret for a period of green years at which point the following verse was revealed to him: "Therefore expound openly that which you are commanded, and be heedless of those who associate partners with God." The noble Qur'an, Al-Hijr(15):94. Upon receiving this command Muhammad (pbuh) climbed to the top of the hill of Al-Safa and shouted at the top of his lungs: "Ya sabaha!" This was well known to be a call of dire distress and impending peril. It was usually reserved to warn of a siege by a hostile army. Immediately the citizens clamored around him to learn what alarming news he had to reveal to them. When they had assembled around him he proclaimed: "O children of Abdul-Muttalib, O children of Fihir, O children of Kaab, if I were to warn you that at the bottom of this hill are horses [of war] about to attack you, would you believe me?" The people responded: "Yes!" Then Muhammad said: "Then [be notified that] I am a warner, before me is a terrible punishment." Everyone fell silent and did not know what to say until one of the nobles, Muhammad's uncle Abu Lahab blurted out: "Damn you the rest of the day! Is this why you as-



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sembled us?" From that day forward, Muhammad (pbuh) called to Islam openly and without fear. With time, more and more people began to accept this call and became Muslims.

Most of them, however, were of the poor, the weak, and the destitute of Quraish. In the beginning, the nobles did not pay him much heed until they learned that he was deriding their idols. This is when their animosity and their campaign of retri-bution began. At first, the noble tried to convince Muhammad's followers, that he was a lunatic or a magician.

However, when this method did not succeed they resorted to physical abuse and torture. Those of them who had no clan to protect them were subjected to the worst of this culture. Many were whipped, stoned, beaten, starved and burned.

The nobles took great spins to come up with new and innovative ways to torture them. Among these was the method employed by Umayya against his slave Bilal the Ethiopian. He would take him out to the desert at the hottest time of the day, lay him on his back under the scorching sun, then order that a large boulder be rolled onto his stomach. All the while Bilal remained resolute, repeating: "(God is) one, (God is) one."

At the same time, the tribe of Makhzoom would take the family of Yasir, the father the mother and the son, out to the desert during the midday heat and torture them severely. While this was going on Muhammad (pbuh) would pass by them and say: "Have patience family of Yasir. Your appointment is with heaven." Khabbab Ibn Al-Art narrated that: "The used to take me out, light a fire, and then roast me over it. A man then came and placed his foot on my chest extinguishing the fire with my back." Muhammad (pbuh) himself was under the protection of his un-cle Abu-Talib.



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This protection by no means protected them from all abuse, however, it did afford them a measure of protection against the severest torture or murder. Because of the continuous and unrelenting persecution of Quraish towards the Muslims, it was next to impossible for any among them to publicly declare his acceptance of the faith much less call others to Islam.

When this continued for a long while the nobles of Quraish went to Muhammad's uncle Abu-Talib and attempted to bribe him to renounce his protection of Muhammad (pbuh). When this did not succeed, they went to Muhammad directly and attempted to bribe him with wealth, leadership, nobility, and to appoint him as their leader if he would but renounce his message. He refused. When the torture of Quraish became unbearable, Muhammad (pbuh) authorized his companions to emigrate to Ethiopia (Abyssinia). At this point eighty three Muslims fled Makkah (Mecca) and traveled to Ethiopia. When the nobles of Quraish saw that the Muslims had found a reprieve from their torture and abuse in Abyssinia and that they were allowed to practice their religion freely there, these nobles decided to send a delegation to the King of Abyssinia consisting of Abdullah the son of Arabia and Amr the son of Al-Aas, and with them they sent many gifts for the king and his generals. When the delegation arrived in Abyssinia, they first presented their gifts to the King's generals and received passage to speak to the king. When they stood before the king they said: "There has come to your land a scrapping lot of the most ignorant juveniles. They have departed from the religion of their fathers and have not accepted your religion, rather, they have invented a completely new religion which neither we nor you have heard of before. The nobles among their people, their fathers, their uncles, make their clan



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have sent to you to return them to them, for they are best acquainted with them and closer in bond to them." The King's officers then spoke up saying: "They have spoken the truth O King so let us return them to their people." Upon hearing this the king became very angry and refused to accept their words or to return them those who had sought sanctuary with him to this delegation. He then commanded the Muslims be assembled before him as well as his Bishops.

When they had all assembled before him he asked the Muslims: "What is this religion which has caused you to relinquish the religion of your fathers and not accept our religion nor any of these other faiths?" Ja'far the son of Abu-Talib, the cousin of Muhammad (pbuh) then arose and said: "O King of Abyssinia, We used to be a people of ignorance, worshipping idols, eating dead animals, performing indecencies, casting off family bonds, doing evil to our neighbors, and the strong among us would eat the weak.

This remained our common trait until God sent to us a messenger. We knew his ancestry, his truthfulness, his trustworthiness, and his chastity. He called us to Allah that we might worship Him alone and forsake all that which we had been worshipping other than Him of these stones and idols. He commanded us to be truthful in speech, to keep our trusts, to strengthen our family bonds, to be good to our neighbors, to avoid the prohibitions and blood, and to avoid all indecencies, lying, theft of the orphan's money, and the slander of chaste women. He further commanded us to worship Allah alone, not associating anything in worship with Him. He commanded us to pray, pay charity, and fast (and he listed for him the requirements of Islam).



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So we believed him, accepted his message, and followed him in that which he received from Allah, worshipping Allah alone, not associating any partners with Him, refraining from all prohibitions, and accepting all that which was made permissible for us. For this our people greeted us with animosity and vindication.

They tortured us and persecuted us in our religion in hope that they might turn us from the worship of Allah to the worship of idols, and that we might accept that which we had accepted of old of our evil deeds. So when they overcame us, dealt unjustly with us, restricted us, and bared us from our religion, we fled to your land and chose you above all others, hoping for your sanctuary, and hoping that we would not fear injustice in your presence." The King listened to Ja'far's words patiently and quietly then he said: "Do thou have with you any of that which your companion has brought to you? Ja'far replied "Yes." The King said: "Then recite it before me." So Ja'far recited to him the verses of the chapter of Maryam (chapter 19). When the king heard these verses he wept until he soaked his beard, make with him his Bishops also wept. The king then said: "Verily, this and that which was brought by Jesus have indeed some from the same burning light." He then turned to the emissaries of Quraish and said to them: "Return to your people, for I shall never deliver them to you." Then the next morning, Amr the son of Al-Aas returned to the king and said: "They say a most monstrous thing regarding Jesus the son of Mary?" At this the king summoned the Muslims again and asked them: "What do you have to say regarding Jesus the son of Mary?" Ja'far the son of Abu-Talib replied: "We say in his regard that which our prophet says: That he was the servant of God and his messenger, a spirit from Him, and His Word which he bestowed upon Mary the chaste, the pure." Upon hear-



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ing this the king struck the ground with his hand and lifted up a stick. He then said, "Verily, Jesus the son of Mary did not sur-pass what you have just said even so much as this stick." The king granted the Muslims sanctuary and the emissaries of Quraish returned with empty hands. This king of Ethiopia later passed away during the lifetime of Muhammad (pbuh). When Muham-mad learned of his death, he commanded the Muslims to as- semble for a congregational "prayer upon the deceased" (funeral prayers) on the King's behalf. Angel Gabriel then addressed him saying: "Allah has heard what your people said to you, and how they have replied to you. Allah has sent the Angel of the Moun-tains to you so that you may order him to do whatever you wish to these people." The Angel of the Mountains then called out greeting him and then said, " O Muhammad! Order what you wish. If you like, I shall cause al-Akhshabayn (two mountains surrounding Al-Taif) to fall upon them." The Prophet (pbuh), replied, "No, for I hope that there shall be among their children those who will worship Allah alone, and will worship none be- side Him." He then returned to Makkah (Mecca) and to the abuse of its people. Shortly thereafter, Allah Almighty sent for Muhammad (pbuh) who was taken to the "Furthest Mosque" (Temple mount in Palestine) and then up into the heavens where he met the prophets of God, saw many of the signs of God, and then the five prescribed daily prayers were prescribed pon him and all Muslims.

All of this happened one night which was later called the night of "Israa and Miraj" (travel by night and ascension). Muhammad (pbuh) continued to call the surrounding tribes to Islam and to the aid of the Muslims at every possible opportuni- ty. During the trading season when the surrounding tribes would



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all convene in Makkah (Mecca), Muhammad (pbuh) would go out, speak to them and encourage them to accept Islam.

° The Emigration to Al'Madinah

When the Muslims received authorization from Muhammad (pbuh) to emigrate to Al'Madinah, they began to flee in droves under the cover of night for fear that they might be discovered by Quraish. After Muhammad (pbuh) authorized the Muslims to emigrate to Al-Madinah, all able bodied Muslims departed until there was no one left behind except himself, his close friend Abu-Bakr, his cousin Ali, and those who had been persecuted and imprisoned. When Quraish saw that Muhammad (pbuh) had found a strong ally and a tribe that would protect him and his followers from their persecution they began to fear that he might leave and join them. They decided that extreme measures were necessitated in order to prevent this from happening. It was time for Muhammad to die.

The nobles of Quraish met in "Dar-Alnadwa" and plotted as to how they shall execute this deed. Gabriel visited Muhammad (pbuh) and informed him of this plot, so Muhammad requested from his cousin Ali that he take place in his bed and he informed him of this plot. He consoled him not to worry, no harm shall befall him. When the young men of Quraish collected outside Muhammad's home, Allah momentarily took away their sight, Muhammad (pbuh) then scooped up a handful of dust, sprinkled it upon their heads, and then departed. As he did this he read the first verses of Yaseen (36): "YaSeen. By the Qur'an full of Wisdom. Truly you [O Muhammad] are one of the messengers. On a straight path. [This is] a Revelation sent down by the All-Mighty, the Most Merciful, that you may warn a people that which their forefathers were warned, but they are heedless" until



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he reached the verse "And We have set a barrier before them and a barrier behind them, and [thus] we have covered them so that they see not." A man then passed by them and said "what are you waiting for here?" They replied "For Muhammad" He responded "He has already departed and left dust on your heads." They quickly set out in his pursuit.

Muhammad (pbuh) set out with Abu-Bakr towards Yethrib. When the two reached the cave of Thor at the edge of Makkah (Mecca), Abu Bakr said: "Wait O messenger of Allah while I inspect it [for dangerous creatures]." Once he had inspected it he asked Muhammad (pbuh) to enter. While they were inside the cave, the dispatchment of Qurasih reached them. As they walked about all around the cave Abu Bakr became terrified and said: "O Messenger of Allah, of one of them were but to look beneath his feet he would see us." Muhammad (pbuh) turned to him and said: "O Abu Bakr, what shall you think of two [men] the third of whom is God? [through guidance and protection]" In this regard the following verses were later revealed: "If you help him not [it matters not], for Allah helped him when those who disbelieved drove him forth, the second of two when they two were in the cave, when he said unto his comrade: "Grieve not. Verily! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with troops you did not see, and made the word of those who disbelieved the nethermost, while Allah's Word is the highest. For Allah is Exalted in Might, Wise." The noble Qur'an, Al-Tawba(9):40. Muhammad (pbuh) and Abu Bakr remained inside the cave for three days while Abdullah the son of Abu Bakr brought them news of the plotting of Quraish. His daughter, Asma, would also bring them food everyday. After three days, they took a guide by the name of Abdullah



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ibn Arqat and set out for Madinah. At times Abu Bakr would walk behind Muhammad (pbuh) and at others he would walk in front of him. Finally, Muhammad (pbuh) asked him about that and Abu Bakr explained that at times he would fear that an attack would come at Muhammad from behind, so he would walk behind Muhammad (pbuh) to protect him.

At other times he would fear an attack from in front of them so he would walk in front of him for the same reason. When Quraish realized that Muhammad (pbuh) had eluded they announced a reward of one hundred camels for anyone who would capture him and return him to them. Suraqa was a skilled tracker and Muhammad (pbuh) and Abu Bakr had spent three days in the cave before departing, eventually he caught up with them. However, as he began to close in on them his horse tripped and fell. He then got up and mounted his horse, and again it tripped and fell. When this happened a third time his horse began to sink into the ground and a strong wind began to blow. When Suraqa saw this he realized that he would not be allowed to capture them. So he called to them: "I am Suraqa ibn Ju'ushum. Will you allow me to speak to you? By Allah, I promise not to harm you." They asked him what he wanted and replied: "I want you to write a pact for me that shall be a sign between me and you." Muhammad (pbuh) commanded that this pact be written and Suraqa took it and left. As he departed, Muhammad (pbuh) said to him: "conceal our location," as they parted ways. Suraqa never spoke to anyone about what happened until many years later, after the Muslims capture Makkah (Mecca). At that point, Suraqa returned to Muhammad (pbuh) with the pact in his hand and embraced Islam. When Muhammad (pbuh) drew near Al-Mad-



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inah, he came upon the city of Quba (/two miles away from Al-Madinah).

Ever since the beginning of the emigration of the Muslims Muhammad (pbuh) remained in Quba four days. During his stay he laid the foundations for the first masjid (mosque) to be built in Islam, the masjid of Quba. After these four days he departed on Friday and prayed the Friday (congregational) prayer in Bani Salim ibn Quf. The citizens of the city had been waiting with the utmost anticipation for his arrival. When he arrived the citizens had already returned home for the afternoon. The first person to see him called out at the top of his lungs announcing his arrival. Muhammad (pbuh) and Abu Bakr were men of similar age. Most of the citizens of Al-Madinah had never seen Muhammad (pbuh) in person, so they could not tell which one was him. When Abu Bakr realized this he stood over Muhammad (pbuh) and shaded him with his coat whereupon the people recognized Muhammad (pbuh). It is estimated that about five hundred greeted them on that day and the people clamored on the roof tops trying to get a glimpse of him and crying: "Which one is him? Which one is him?" while the children and the slaves filled the streets shouting, "God is great! God's messenger has come! God is great! Muhammad has arrived!" The people joined together in singing: "The full moon (Muhammad) has risen upon us, From the direction of 'Thaniyyat al-Wada'a'. And all thanks [to Allah]." When Muhammad (pbuh) entered the city of Al-Madinah all of its people vied for the honor of having him as a guest in their home and they would call to him: "stay with us and under our protection."

Some of the people would also take hold of his camel's reins in order to guide it to their homes. However, each time Muham-



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mad (pbuh) would respond to them with the words: "Leave it (my camel) be, for it has been commanded [where to go]" Muhammad (pbuh) released the reins of his camel and allowed it to roam freely.

The people all followed the camel through the city hoping against hope that it might stop at their home. Each time it would come upon one of their homes its owner's heart would soar perhaps I shall be the one. And each time it passed by a home their hearts would plummet, for they had lost the honor of the best of guests, the Messenger of God.

Finally the camel of Muhammad (pbuh) came to a stop and sat down at a location in the city where the Masjid of the Prophet stands today. The land that Muhammad's camel had come to stop upon was at that time owned by two orphans from Banu Al-Najjar named Sahil and Suhail, the children of Amr. This land was used as a "Marbad" (a place to dry their dates). Muhammad (pbuh) asked them to sell it to him but they insisted that he accept it as a gift.

Muhammad (pbuh) refused to take it without paying for it and insisted on paying for it until they finally sold it to him. He then commanded that the masjid be built on that spot.

This masjid was later named "The Masjid of the Prophet Muhammad." Muhammad (pbuh) worked with the Muslims in the construction of this masjid, transporting the bricks, and laying them in place. All the while he would recite: "O my Lord, verily the true reward is that of the hereafter. So forgive the 'Ansar' and the 'Muhajerren'." As he was doing this, the Muslims would work with him chanting and reciting poetry while they raised the construction of the masjid.



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This continued for approximately eleven months until the masjid was finally completed. Not long after the masjid was built, the Muslims began to go to it five times a day to attend the five daily prayers.

Sixteen months after Muhammad (pbuh) arrived in Al-Mad-inah, he was commanded to change the direction of prayer to the Muslims from the holy mosque in Jerusalem to the Kaaba in Makkah (Mecca). From that day forward all Muslims have directed their prayers towards the Kabba in Makkah (Mecca).

The second year after the emigration was the year that fasting of the month of Ramadan prescribed upon all Muslims. However, it was famous for another reason, for it was in this year, the fifteenth year of the Islamic message, that the great turning point of Islam arrived. This was the year of the great battle of Badr. Due to its tremendous importance in the history of the Islamic message, this day was named in the Qur'an "Yawm al-Furqaan" (loosely translated: "The day of discerning and decisiveness"). In the sixth year after the emigration, Muhammad (pbuh) saw a vision wherein he entered Makkah (Mecca) and circumambulated (circled) the Kaaba.

This vision did not specify a date but he realized that he would soon capture Makkah (Mecca). Muhammad (pbuh) commanded his men to prepare for "Umrah" (minor pilgrimage) to Makkah (Mecca). Quraish came to Muhammad (pbuh) and made a pact with him stipulating that the Muslims should not perform their pilgrimage this year but shall wait till the next year. And no man shall come from Quraish without the authorization of his master seeking refuge with the Muslims but he shall be returned to Quraish. And that no man from the Muslims shall come to Quraish seeking refuge but he shall be allowed to stay



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with Quraish. They also agreed to refrain from fighting for ten years after that whatsoever wished to enter into Muhammad's (pbuh) pact and treaty could do so. Muhammad (pbuh) agreed to this truce which was named "The Truce of Al-Hudaibiyya".

When the Muslims saw Muhammad (pbuh) accept this pact they were dumb stuck. How could he possibly accept such a one-sided and unjust treaty (in their estimation)? However, Muhammad (pbuh) commanded them to return and they did. One of the outcomes of this treaty was that the people of Arabia were finally able to enter into the religion of Islam without the fear of persecution or death.

The Muslims were finally able to travel to the tribes and re-cite the Qur'an to them freely and without hindrance. In this one year (after the start of the truce) more people entered into Islam than had entered into it in all the fifteen years prior to that combined. One of the signs of this was that in the first attempt at pilgrimage (when Muhammad accepted the truce) 1500 Muslims traveled with him.

The next year over ten thousand Muslims returned with him to perform the pilgrimage. Allah said in the Qur'an: "But it may happen that you hate a thing which is good for you, and it may happen that you love a thing which is bad for you. Allah knows, and you know not". The noble Qur'an, Al-Baqarah (2):216. It is estimated that Muhammad's (pbuh) letters to the kings of the surrounding nations were sent out around the end of the sixth year after the emigration. Muhammad (pbuh) sent messengers to the leaders of Rome, Persia, Egypt, and Ethiopia among others.

This was the beginning of the global call to Islam. Allah says in the Qur'an: "We have not sent you but as a universal [Messenger] to mankind, giving them glad tidings, and warning them,



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but most of mankind understand not." The noble Qur'an, Al-Ha-jj (22):49. Quraish annulled of the treaty and feared the consequences of this act.

So they sent one of their most respected nobles, Abu-Sufyan, in person to renew the treaty and to increase in its term, however, Muhammad (pbuh) refused to meet with him and he returned to Quraish empty handed. Muhammad (pbuh) prepared himself and the Muslims to march upon Makkah (Mecca). At first he kept their objectives a secret. However, before their departure for Makkah (Mecca) he informed them of their goal. As he did this he supplicated to God: "O my Lord, bar the spies and the news from Quraish so that we might surprise them in their land." Eight and a half years after the emigration, in the month of Ramadan, Muhammad (pbuh) departed Al-Madinah with ten thousand Muslims and rode towards Makkah (Mecca). When they reached "Mar Al-Dhahran" they stopped and set up camp. Allah had answered Muhammad's (pbuh) prayer and kept the news from Quraish.

All they knew was that the treaty had been nullified and they had not yet received news of Muhammad's (pbuh) intentions. Before entering into Makkah (Mecca), Muhammad (pbuh) did his utmost to ensure the safety of everyone in Makkah (Mecca) save those who explicitly refused it. Muhammad (pbuh) addressed the Muslims before they rode into Makkah (Mecca) saying: "He who enters into AbuSafyan's home shall be given sanctuary. And he who closes his door shall be given sanctuary. And he who enters the holy masjid shall be given sanctuary." Muhammad (pbuh) then severely cautioned all Muslims against raising their weapons against anyone who did not attack them first. He also severely cautioned them against taking their money, prop-



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erty, or homes, and to not lay their hands upon the citizens. It is recorded that Muhammad (pbuh) entered Makkah (Mecca) on the Friday the 20th of Ramadan (ninth lunar month) in the eighth year after the emigration.

As the Muslims entered into Makkah (Mecca) victorious, Muhammad (pbuh) bowed his head down low in humility to God whom had bestowed upon him this bloodless triumph. So low did he lower his head in humility and submission that his beard nearly touched his camel's back. As he was in this state he recited the chapter of Al-Fath(48): "Verily, We have given you [O Muhammad] a manifest victory, that Allah may forgive you your sins of the past, and the future, complete his favor upon you, and guide you on the straight path " As Muhammad (pbuh)

and his army strode through the heart of Makkah (Mecca), the capital of Arabia and it's political and spiritual center, he did so in all peace, humbleness, and justice. A man spoke to him on that day, trembling with fear. As he did so, Muhammad (pbuh) consoled him saying: "Calm yourself, for I am not a king. I am but the son of a woman from Quraish who eats 'jerked' meats." As Saad in Obadah (one of the leaders of the Ansar) passed by Abu- Sufyan, he called unto him saying: "Today is the day of the great poems (immortalizing this day). Today that which is unlawful is made lawful. Today Allah has dishonored Quraish." When Muhammad (pbuh) passed by Abu-Sufyan he complained to him of what Saad had said to him. Muhammad (pbuh) disliked what he heard and responded: "Rather, today is the day of mercy. Today Allah shall honor Quraish and shall honor the Kaaba!" Muhammad (pbuh) then commanded that the banner be taken from Saad and given to his son Kais. Muhammad (pbuh) entered into the holy masjid and circled around the Kaaba with his bow



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in hand. As he did so, he would poke the 360 idols which had been placed around it with his bow and recite: "And say: Truth has come and has crushed falsehood. Verily, falsehood [by its nature] was destined to perish." The noble Qur'an, Al-Israa(17):81. Muhammad (pbuh) then stood in the door of the Kabaaba.

The people had collected below him and had filled the masjid, row upon row, waiting for him to issue his decree regarding their fate. Finally he spoke and said: "There is no deity worthy of worship but Allah, no partners has He. He has fulfilled His promise, given victory to his servant, and defeated the confederates by his own Self. [I declare that] every glory, money, or blood has been placed under these, my two feet, except for the "sidanah" (custodianship of the Kaaba), and "siqaya" (watering of the pilgrims). O people of Quraish, I relieve you of the false pride of the age of ignorance, and its pride in its ancestry. Mankind is from Adam, and Adam was from dust." He then recited: "O Mankind, We have created you from a male and a female and made you nations and tribes that you may know each other. Verily the noblest among you in the sight of Allah is the most God fearing among you. Verily, Allah is all-knowing, AllAware." The noble Qur'an, Al-Hujurat(49):13.

Muhammad (pbuh) then asked the people: "O people of Quraish. What do you imagine that I shall do with you?"

The people reflected on their twenty-one years (13+8) of abuse and open warfare against Muhammad (pbuh) and the Muslims and feared the worst. However, they were completely and utterly at his mercy now and could only respond: "[We hope it shall be] Goodness. [You are] a noble brother, the son of a noble brother." Muhammad (pbuh) replied to them: "Go, for



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you are [all] free!" He then descended, purified himself and then prayed eight "raka" (cycles) to God.

Muhammad (pbuh) then commanded Bilal the Ethiopian to perform the "adhan" (call to prayer) from the center of the holy masjid. From that day forward, the inhabitants of Arabia began to enter into Islam in droves, wave after wave. Islam had finally succeeded in eradicating paganism from the heart of Arabia, from Makkah (Mecca).

Makkah (Mecca) was, and is to this day, the capital of Islam in the world. It is the home of the Kaaba, the birthplace of the message of Islam, and the birthplace of Muhammad (pbuh) himself. When Muhammad (pbuh) was finally blessed with the opening of Makkah (Mecca), the Muslims of AlMadinah (the Ansar) feared that he would leave them and return to his hometown.

However, out of loyalty to the Ansar for all they had done and sacrificed for Islam, Muhammad (pbuh) chose to return with them and live in Al-Madinah. After the Hajj in the tenth year, the following verse was revealed: "This day I (God) have perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion." The noble Qur'an, Al-Maida(5):3. Allan also said: "You are the best people sent out to mankind. You instruct that which is good and dissuade from that which is evil and you believe in God." When the companions of Muhammad (pbuh) heard this chapter being recited they understood that the prophet Muhammad (pbuh) would not be with them much longer and their hearts began to weigh heavy with the thought of losing him. In the final year of Muhammad's (pbuh), he redoubled his efforts in worship, in the



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praise of his Lord, and the recitation of the Qur'an in preparation for his final journey.

The illness which finally claimed the life of the messenger of Allah began in the second month of the eleventh year after the emigration.

The last words uttered by Muhammad (pbuh) before his death were a warning to his followers against their taking his grave as a place of worship. He then advised the Muslims to attend to their prayers, their charity, and that which their right hand do possess (do well by their slaves). Muhammad (pbuh) was sixty three years old when he passed way, having spent exactly twenty three years in the call to Islam, then belief in one God, and the eradication of all false gods other than He.



About The Author

Jonah Sanders is originally from Northern New Jersey. A poet, advocate for at -risk youth and criminal justice reform. A fighter against human trafficking and domestic violence. He is also an anxiety coach and founder of The Jonah Sanders Foundation, Black Genius Academy and The Urban Law School. A few of his other books are, The Message To The Black Woman In America and I Am.

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