

Happy September 17! :

Theology, Ufology and Black Liberation in Minister Farrakhan's Vision-Like Experience

Part 1

By Demetric Muhammad

A Special Day in the Nation of Islam

Happy September 17!

What is so special about today? Well today is the anniversary of a vision that Minister Farrakhan experienced in 1985. It has since been described by Nation of Islam theologian Jabril Muhammad as a "vision-like" experience. This experience is very special to all students of Minister Farrakhan and the Nation of Islam. It is special because it is this "vision-like" experience that the Minister credits with furnishing him with the guidance and instruction for the work he has done from that point onward.



The Minister has frequently over the years described his vision to us. He explains that while he was on a retreat to fast and pray and commune with the spirit of Allah (God) in a village near the town of Tepoztlan, Mexico he had a unique experience with what some call a UFO. Within the Nation of Islam, one might regularly hear discussions regarding so-called UFOs. This is not because the Nation of Islam is necessarily filled with sci-fi enthusiasts. Instead it is because of a profound history and teaching that we have received beginning all the way back in the 1930s when the Nation of Islam was founded in America.

The Most Honorable Elijah Muhammad taught us what his teacher Master W. Fard Muhammad taught to him. And part of that broad message and teaching aimed at the total liberation of the Black people of America includes a profound teaching on the aerial phenomenon that is now commonly known as UFOs. A 2012 ABC News report revealed that nearly 36% of Americans believe UFOs exist; that's nearly 80 million people. Yet to this date, the American government has refused to declassify its UFO files so that the public can know what it knows.

I strongly recommend taking a little time to watch Minister Farrakhan's treatment of this subject that can be found online at <http://www.noi.org/thetime/> . For 5 weeks, the Minister used the subject of UFOs to create a series within the larger series "The Time and What Must Be Done." Beginning in part 51 and continuing through part 55, the Honorable Minister Louis Farrakhan delivers the most complete treatment of this subject to date. And

using very strong sources of empirical information, he brings this obscure subject out of the realm of science fiction and conspiracy theory. And he places it within the context of scripture, theology, prophecy and the liberation of the Black people of America.

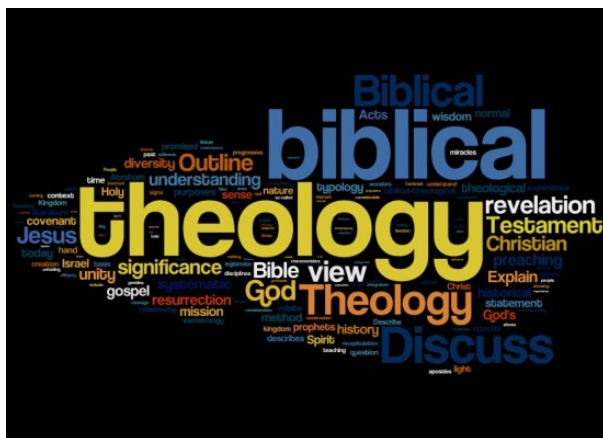


The Minister's series on this subject is nothing short of amazing. It is an awe-inspiring and breathtakingly profound series of messages that deserves the widest possible audience and careful study. From my vantage point, the Minister is uniquely qualified to speak on the subject of UFOs. Of course, the Nation of Islam does not refer to these objects as UFOs, because we don't consider them to be "unidentified." We look at them as being manifestations of what we have been taught regarding the Bible and Holy Qur'an and their

respective theology and eschatology. *Theology* is the study of God and *eschatology* is the study of end times prophecies. And we have been given a lot of wisdom on these areas.

What makes the Minister uniquely qualified to offer this guidance to us in this critical time in history is first of all his position as the most popular, effective and committed student of the Most Honorable Elijah Muhammad's teachings. Second, his "vision-like" experience with these "wheels," as the Honorable Elijah Muhammad describes them, gives him the authenticity and authority of an eye witness.

Theology



As far as theology goes, most people outside of those within religious studies departments or seminaries aren't too versed in all that a "study of God" provides. That is not to say that most people don't believe in God. However, to believe in God and to have knowledge of God, that is borne of one's study of God in an academic way is altogether quite different. As a believer, one may conceive of God in whatever way they choose. But a study of God will quickly reveal if one's own personal belief and

concepts agree with primary sources and sacred texts.

With that in mind, one should re-visit the Nation of Islam's (NOI) teaching on the reality of God. The NOI theology that can be best summed up in these words by the Most Honorable Elijah Muhammad in his seminal work "Message to the Blackman in America":

“God is a man, and we just cannot make Him other than man...”

And despite the criticism that the NOI has routinely experienced based on this aspect of its teaching, a study of God reveals that Mr. Muhammad and Minister Farrakhan are 100% correct. And you don't need to be a religious scholar to have an appreciation for this simple and basic, yet profound theological point. Just consider that all of the major figures within the Bible, commonly used by Jews and Christians, had encounters with God as a man.

Adam's God was surely a man because Adam is first of all said to be in the "image and likeness" of God (Genesis 1:26). But Adam also hears God walking about in Garden

When the cool evening breezes were blowing, *the man and his wife heard the Lord God walking about* in the garden. So they hid from the Lord God among the trees. Then the Lord God called to the man, "Where are you?"-Genesis 3:8-9(NLT)

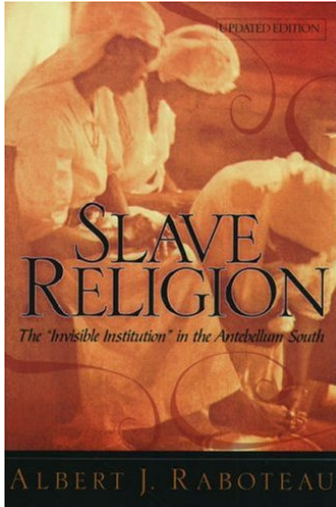
Abraham's God was also a man. Abraham is a very special case. Abraham is special because he is considered to be the father of the kind of monotheism (worship of one God) practiced by Jews, Christians and Muslims. So Abraham is definitely intimately connected with the Jewish Christian and Muslim concept of God. He is a major theological figure. Yet in chapter 18 of Genesis, he bows down and prostrates before a man whom he calls "Lord". This man is travelling with 2 other men who are angels.

And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant.-Genesis 18:1-5(KJV)

The God of Moses was a man who talked to Moses face to face according to the Bible in its book called Numbers. In the 12th chapter of Numbers we read:

At once the Lord said to Moses, Aaron and Miriam, "Come out to the tent of meeting, all three of you." So the three of them went out. Then the Lord came down in a pillar of cloud; he stood at the entrance to the tent and summoned Aaron and Miriam. When the two of them stepped forward, he said, "Listen to my words: "When there is a prophet among you, I, the Lord, reveal myself to them in visions, I speak to them in dreams. But this is not true of my servant Moses; he is faithful in all my house. With him I speak face to face, clearly and not in riddles; he sees the form of the Lord. Why then were you not afraid to speak against my servant Moses?"- Numbers 12:4-8(NIV)

Moses also has tremendous significance. He is the prophet of God whose responsibility it was to liberate an enslaved mass of people-the Children of Israel. Moses is also the most mentioned prophet in the Holy Qur'an. His name occurs 524 times in the deluxe edition of the English translation of the Holy Qur'an translated by Maulana Muhammad Ali.



Professor Albert J. Raboteau in his book *Slave Religion* discusses the belief system of the African slaves on plantations in America. He quotes a Union Chaplain named W. G. Kiphant on his work among freed slaves in Decatur Alabama:

“There is no part of the Bible with which they (slaves) are so familiar as the story of the deliverance of the children of Israel. Moses is their ideal of all that is high, and noble, and perfect, in man. I think they have been accustomed to regard Christ not so much in the light of a spiritual Deliverer, as that of a second Moses who would eventually lead them out of their prison-house of bondage.”

This is an amazing admission. For it powerfully demonstrates that our enslaved ancestors, many of whom could not read the Bible for themselves, yet drew appropriate parallels from the plight of the Children of Israel in the Bible to their own plight in bondage in America. So much so, that they believed God too would bless them with a deliverer. This is astonishing because today the work of the Honorable Minister Louis Farrakhan to teach this is made difficult due to the Black community’s own disbelief that they would receive a prophet or messenger from God to deliver them from their suffering in America.

Jesus God was also a man. He demonstrated his concept of God in the Bible’s book of John. John’s chapter 8 records the following:

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me.-John 8:12-17

This passage shows clearly that Jesus’ concept of God-the Father was a man! Jesus believed that this Man-God could come and testify before his enemies that Jesus was in fact the Light of the World as he claimed.

All of this points to the fact that the Prophets and Messengers of God as they are recorded in the Bible had an altogether different concept of the reality of God from what most Bible based believers have today. Therefore, we ask the question, “Are the Prophets correct, or are the religious teachers of today correct?”

Tomorrow we will examine this question further as we discuss the modern phenomenon of UFOs and their relation to theology and Minister Farrakhan’s vision in part 2