

# TABLE TALKS WITH MESSENGER ELIJAH MUHAMMAD

## Part 1

*The following is taken from recorded conversations that took place at Messenger Elijah Muhammad's home at his dinner TABLE, various people at the TABLE asked questions. Unless stated otherwise, the answers to all questions are provided by The Honorable Elijah Muhammad, THE MESSENGER OF ALLAH.*

**A comment by The Honorable Elijah Muhammad on a subject that had been brought up about the possible and the impossible:** There is nothing impossible so Allah told me. I questioned Him on this. Now, what makes the God so sure that nothing is impossible? Because if we say anything or this or that is impossible yet we find ourselves within the circle of something how can it be impossible to produce or take away or to change anything? It can't be impossible. Because you may think something is impossible or don't see the possibility existing there somewhere the God can still say there is no impossibility.

Here is the point he takes. Once upon a time nothing existed. You and I couldn't be sitting here discussing this because we came from nothing. So if we were made out of nothing into something then that does away with the impossible. There can't be the impossible because here we are ourselves produced out of nothing. That's very beautiful and a good answer.



Just like people argue with you about who is God and say that man can't be God. That's a foolish man talking like that. You can't replace man. If man is not God then try and replace him. You can't replace him so that's a proof right there that he's God.

Your mind doesn't exceed the limitation of the first man who is God because He came down through us. We have been experimenting from ourselves. Everything that we think is necessary then we can produce it and bring it into reality. If this house is sitting in my mind but it is not yet built and I can bring it out of my mind into reality, that's the God.

**Questioner:** That's right, He creates it.

**Honorable Elijah Muhammad:** That's right, you can create the image that is in you, that is in your mind once you can conceive out the image of it, of what you want. Then you can bring it into being. But that which you just can't create in your mind is something you can't do. Now that yet does not mean that it (that which you have not yet conceived of) is not coming in. It may come in your son's mind or your son's son's mind, that same thing which you were trying to get a hold of, it will come up in somebody else, that is if it is

necessary, if it is good.

It's like our Saviour. The people had been wanting someone to conquer this devil for a long time, so it kept on going from one to another then finally His (Allah's) father produced the thing that was necessary. That is a son that would be wise enough to destroy the devil. He was lucky to have been the father. Wherever there is a need for something it will be produced.

Just like the devil wanted to learn how to fly. He kept trying some contraptions until he learned how to get up there in something heavier than air and went on to make the air his servant. It was the same I thing when he was on the other side of the ocean. He kept on looking over the vast ocean and couldn't see any end to it. He wanted to see where the sun was going down on the other side of it, so he kept on until he mastered the waves and the storms until he got over here.

**Questioner:** The Qu'ran says, and one of the points the Eastern Muslim remark on is that the Qu'ran says that He (Allah) neither begets nor is He begotten. Yet we know that Allah came out of the family of the Tribe of Shabazz, out of the family of The God and the God is always produced out of a fairly consistent family, so that from the ranks of this family we look for the production of a God so that eventually this family actually begets the God. Yet knowing the Qu'ran is true and that what the wise man wrote they meant even if we don't have an understanding of it, how do we account for this apparent contradiction?

**Honorable Elijah Muhammad:** Well, that has two meanings. There was no Tribe of Shabazz with that first God brother. There wasn't even a tribe. Tribe means many or the head of many. So in the beginning of the Creation of the life germ of man there was no Tribe there. That was one God talking there, the Tribes came later. Just like the space was not full of Stars when this was going on, but now its full. We had no Sun in that time but now we have one. Around these live eggs that we call planets, we now have a Sun to keep them warm.

Now, he begets not nor is He begotten, this is the theme. When was He not begotten? When was He not beget nor begotten? What do you mean He begets not nor is He begotten? Is He one who does not beget civilization when he is out of civilization? Is He one that was not begotten by civilization and that now the proof is He was not begotten Himself? You see this goes into a very deep science. This is what I whipped one of the Ahmadiyyah Muslims with. He used to be over here on 46th and Wabash at that time. We had what you might call a showdown. He wanted a showdown with me when we were on 43rd St. and so I gave it to him one Monday.

This was his subject that he picked and it also was my subject. We both had the same subject: "Say He (Allah) is One". Allah is He of Whom nothing is independent. He begets not nor is He begotten. The main question in it with which he was trying to condemn me was where it says, "and there is none like Him". Well I knew this would probably be the only thing in the Qu'ran he would contend with me that Allah was not man, and I was proving that God was man. I showed him up by proving he didn't understand what he had taken for his defense, how it didn't defend him when he was trying to make it serve something other than a man.

I started off with him on the actual noun and pronoun that was used there; that it applies to something and not to nothing. A spirit can't be given a noun and a pronoun which is not something of itself. It is something that is emitted by something. You don't have steam coming out of the kettle all by itself. You've got to have something in that kettle for it to be producing steam. The steam is the energy of what you have in there. Well, anyway I won, I can tell you that. He came down with about 7 or 8 volumes of books. I had one book, The Qu'ran. I never did let him get away from the one book. I held him there because the Qu'ran is the chief of all the other books. He and I wrestled there and we had a temple full. It was really something to see how the wisdom of Allah as taught to me stands up against anything you can go out there and scrape up brother. What made him so dissatisfied and confused was this was their book so he jumps in there and tells me not to dispute it from the beginning. He said, "This Qu'ran, every Muslim on the earth believes it. If you don't

believe in THIS Qu'ran no Muslim in Asia or any place else will like you." I said, well I would be the same if were them...I said, if they didn't like this Qu'ran, I wouldn't like them. And he was surprised because he thought I was going to argue the Qu'ran as an untrue book. Then I said, here the Qu'ran comes after the Bible and not before the Bible. It is a book produced after the Bible and given to Muhammad but it is a book that verifies the truth of the Bible and the truth of the Bible verifies the truth of the Qu'ran and it teaches you that. This he did not try to condemn. He said, that's right, absolutely true. I said but we must understand it. And the Bible teaches the same, we must understand. Therefore the Holy Qu'ran is not a book made whereby the average reader can read and understand it, he has to learn what it means. If he did then the prayer for an interpreter for Abraham and Ishmael would not have been made.

The Holy Qu'ran often mentions the disbeliever not understanding. I said, what we call the creed there, Say He Allah is One God, that's right. I said in the very beginning He was One. He was before all, and from Him we all came, right? He said, "yes". I said, alright then, that is final and that is conclusive that we must believe that because we all didn't come at once. Say He is One God and there is no God but Him. I said, this I agree 1,000%. I said but now He comes here and He says, Allah is One, He begets not nor is He begotten. I said, but this can't go now back to that one in the beginning because if that were so how did we get here, if He didn't produce us? He was not begotten but now we're here from His creation. He created us. Well if we were created by Him, we are begotten of Him. He gave birth to us. I said, but brother you have to understand what this is referring to. We couldn't use this as saying He begets not nor is He begotten, we can say He is not begotten because He was the first and if He was the first we can not refer to Him as being begotten for if we did then we would have to say that one who begot Him would be the God. So in that sense the He begets not nor is He begotten is true but the Qu'ran is a book made to condemn the Trinity of Gods and this is what it is referring to. We are to get away from believing Christian beliefs and interpretations of the God. They say there are three Gods. Well I say if there are three then here is a begetting and a begotten and we must make a distinction. Who was the first one? The Christians make the three equal, so now the Qu'ran has to shed the light of truth on the God that the God is not three Gods but is only One God and He has in the Qu'ran here He is not a begetter, this is the Trinity making Gods beget God here, you see? Therefore this must be stamped out along with the worship of a trinity of Gods. Our god is referred to throughout the Holy Qu'ran as being One God, Your Lord is One Lord it says; your Lord is One God. This is to condemn the teaching of that in which the show- down of truth has come, that is a world that is teaching that the God is three. Here now, I'm saying to you that God is only One God. He is not three. He doesn't beget nor is He begotten. You say (the Christians) that He begot Jesus for a son. He didn't do that. The power is in the Jesus to beget if you understand it rightly.



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