

GOVERNMENT  
EXHIBIT  
258  
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باسمہ تعالیٰ شأنہ و بزرگوار

انکس الحبيب العزيز محمد محمود حفظه العولي وديها  
السلام عليكم ورحمة الله وبركاته

كل تحياتي وأشوقي الحبيبه أيشرا اليكم عبر هذه الرساله في أسطرها للتواضعه أملك  
من الحبيب الورود أن تهل اليكم وأنتم في تمام الصحه والعايفه اني ابقاها  
لكم وجميع الأخوان في الدين الأعداء عند الله وعند المؤمنيين

بادئاً لاني محمد اتعني ان تكون قد وصلتم رسالتنا من رتفس، وأن تكون  
أخباركم كللهم غير.

أكتب هذه الرساله متمنياً أن تكون تحابيراً مؤثراً في العبد المستبور  
وذلك حرصاً مني بما أمر الله ان نبين لبعضنا البعض حسنات الطريق  
رسول الله صلى الله عليه وآله وسلم في الدنيا أيشرا اليكم على طريق حسنات  
الله ورسوله في الدنيا أيشرا اليكم على طريق حسنات  
الله ورسوله في الدنيا أيشرا اليكم على طريق حسنات  
الله ورسوله في الدنيا أيشرا اليكم على طريق حسنات

يا هيبين يا محمد قد أدركت سيف أبدأ ذلك في هذه المساءة ولكن الأني أهدكم  
عند أبارك رادان أبارك في أيت وأعانى قفا بهيل ما هدت صلتكم  
عبد الله من الأخوان رحمان شهور بالحزن بما قرب على الأخوان  
بصوره نابه ربه رحمة قفا هدت بما هدت معك في الصوره التي ذكرتها  
أهد فيا محمد أنا قد أريد ان أزيد من أهدك ولكن أريد  
ان أطف أي جانبك من هذه الحونه - انما المؤمنون أشوه - الحيرات  
ثم يؤكد أبارك فيا هدها بين أشركم - رتلوس مرآه الهد أسوين والمؤمن عطف  
أسيد المؤمن - وعنه (ص) من أضي أختا في الله رفع الله له درجه في الجنة  
لا يناظر بفتح من حقه - و أظلم وأوثق ثوب (أني حقه) الأيمان  
أب في الله وأستوى لذو بياد الله - و الأرواح بهنود مجنده بما أهدك من  
أشرف ربه أتنا من أهدك

وعن الصادق عليه السلام قَلَّ ثَلَاثَةٌ أَشْيَاءُ فِي كُلِّ زَمَانٍ : الْأَخَارُ فِي آدَمَ وَالزُّوجَةُ الرَّصَادُ  
 وَالْوَدَّ الرَّشِيدُ وَبَنُ أَصْحَابِ أَحَدِ الثَّلَاثَةِ فَقَدْ أَصَابَ ضَيْرَ الدَّارِينَ وَاللَّهُ يَقُولُ  
 الْأَخْلَادُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ حَسَدٌ إِلَّا الْمُتَّقِينَ فَاطْلُبْهُ مَوَازِيَهُ الْاِتِّعَارُ  
 وَلَوْ فِي ظِلْمَاتِ الْأَرْضِ وَلَوْ أَفْنَيْتَ الْعُورَى فِي طَلْبِهِمْ .  
 خَالِدٌ مِنْ أَخِي الْمُؤْمِنِ كَمَا جَسَدُ الْوَاحِدِ إِنْ اشْتَكَى شَيْئًا مِنْهُ وَجَدَ الْعَمَّ ذَاكَ فِي سَائِرِ  
 جَسَدِهِ وَأَرْوَاهُمْ مِنْ رُوحٍ وَاحِدَةٍ وَعَنِ الصَّادِقِ الْمُؤْمِنُونَ خَدَمَ بَعْضُهُمْ لِبَعْضٍ  
 فَيَعْنُو عَنْ زَلَّاتٍ وَأَهْفَوَاتٍ بَعْضُهُمْ فَيَنْ خَانَتِ فِي الدِّينِ نَصَحَ وَأَرْشَدَ  
 بَعْضُهُمْ بَعْضًا وَإِنْ خَانَتِ لَتَقْبِيرِ فِي الْأَخُوهِ عَضُوٌّ مِنْ بَعْضٍ وَإِذَا اخْتَدَرَ  
 أَمْرُهُمْ لِلْأَخْرِ يُضَلُّ خَدْرُهُ وَيَعْسُكَ اللِّسَانُ حِينَ ذَكَرَ حَيُوبَهُ فِي الْحَاضِرِ وَالْغَائِبِ  
 وَلَا يَسْتَشْفُوا أَسْرَارَهُمْ وَلَوْ كَانَ قَطِيعَهُ فَيَأْتِي ذَلِكَ مِنْ لِقَوْمِ الطَّبَعِ  
 خَالِدٌ مِنْ نَصَحَ إِخْوَانَهُ بِرَخْوَةِ إِذَا ارْتَكَبَ هَرَامًا لَدَسَعِ أَرَاهُ وَرَبِّهِ عَلَى مَرُوبِهِ  
 إِذَا خَانَتْ وَرَبِيقَةَ الصَّبِيحِ الْقَبِيحِ فِي عَيْنِهِ وَمَحْسِنِ الْحَسَنِ .  
 فَالْصِدَاقَةُ كَمَا فِي رَوَايَةٍ مَا مَضَعُونَ إِذَا لَمْ يَكُنْ فِي الشَّخْصِ شَيْءٌ مِنْهُ  
 فَلَا تَنْبَغِي أَيُّ شَيْءٍ مِنَ الصِّدَاقَةِ إِذْ لَمْ يَكُنْ سَرِيرَتُهُ وَحَلَالَتُهُ وَرَأَاهُ  
 لَكَ وَرَأَيْتَهُ إِنْ بَرِنَ زَيْنُكَ زَيْنَهُ وَشَيْنُكَ شَيْنَهُ وَالثَّانِي : لَا تَنْبَغِي عَلَيْكَ  
 مَا فِي عِلْمِهِ أَوْ سُلْطَانِهِ أَوْ رَأْيِهِ : إِنْ لَا يَفْعَلُكَ شَيْئًا يَسْتَطِيعُ أَنْ تَضْمَنَ بِهِ  
 وَأَعْمَلُ أَنْ لَا يَسْلُكَ حَيْثُ الْبُكَبَاتُ - وَأَنَا يَا مُحَمَّدُ أُرِيدُ أَنْ أَدْخُلَ  
 مِنْ هَذَا الْبَابِ فَخَضَارُ حَوَائِجِ الْمُؤْمِنِينَ مِنَ الْأَعْمَالِ الَّتِي تَسْتَعِينُ لِلْمُؤْمِنِ بِرِغْمِ  
 الْقِيَامَةِ وَرَقَبَاتِ الْحَوَائِجِ يَدْخُلُ إِزْنَانًا فِي نِطَاقِ الْمَوْجُودِ وَالنَّاسِ  
 وَالْإِنْسَانِ عَلَى تَسْوِيدِ أَسْوَارِ فَيَأْتِيهِ قَضَارُ الْحَوَائِجِ

حَسْبُ مَا ذَكَرَ الْأَخِي الْهَدَى عَمَّا جَرَى مَعَكُمْ نَوَافِلُ أَعْوَانِ لَكَ يَا مُحَمَّدُ لَا تَنْدَمُ  
 عَلَى شَيْءٍ مِمَّنْ إِلَّا إِذَا كَانَ زَيْنًا - انْتَبِهْ إِلَى ذَلِكَ مِنْ مَعْنَى - أَمَا إِذَا  
 كَانَتْ قَبْرَاتٍ عَيْنَهُ وَتَرَارُونَ فِي أَمْرٍ مَا خَانَتِهِ أَيُّ ذَلِكَ بِأَنَّ لَا تَقْدَرُ  
 عَلَيْهِ فَنَائِدُ - أَمْوَالًا لَا يَلْدُهُ مِنْ جَهَنَّمَ حَرَّتَيْنِ - وَبِحَسْبِ يَا مُحَمَّدُ كَمَا تَدْرَأُ  
 أَنْ بَعْضُ الْقَبْرَاتِ السَّبِيحَةِ تَكُونُ مَكْلُفَةً بَلْ تَكُونُ مِنْهَا لِيَهْدِيهِ حَيْثُ يَدْنُو  
 لِقَدْرِهَا أَمْهَا أَمْهَا الْحَيَاةُ - أَنْ تَغْيِسَ مَعَارِ حَيَاتِهِ اِمْتِثَابًا وَهَذَا يَأْتِي  
 تَفْسِيرُ كَمَا نَفَسُوا أَنْفُسَهُمْ يَطْلَعُونَ - يَا حَسْبِي يَا مُحَمَّدُ إِذَا أَهْبَ عِبْدٌ يَلْطَفُ  
 بِهِ - قَامَهُ وَيَعْنِي عَلَى تَفْصِيلِ بَعْضِ الْأَسْوَرِ - وَكُنْ إِذَا تَعْبَدُ لَمْ يَنْظُرْ أَيُّ

العناية والرحمة من الله بأن يصيبه هبات تزيينا نزيهاً يأتي ربه العبد  
 فهو لا يعين نفسه بذلك وينزع عن ذلك التراب والنقص  
 واهب ان اضعيف شيئاً آخر وهو انه حسب تقليدكم لا يجوز لكم تجارز  
 السرور انقائونيه بل وحتى من زبانه من اسبابه فأجوبينك يا محمد  
 ان تتفقد من هذه التجربة وارسل ان لا تتكرر وقد يكون  
 هبات استكان شوق حينما تعلم ان عمل ما سوف يؤثر على رزقك  
 وما لك فذلك تجيبه فتدري ان ا كنت تعمل عملك يتلف مالك  
 بل وقد يؤثر عليك ، الله تعالى يطلب من العبد ان يحافظ على ما  
 وقد يكون ابتداءه في كيفية محافظته على ما له فعليه الانتباه حتى يورث الاثران

فيا ابي وصيبي محمد ان الله نزع في قلب عباده المؤمنين الكمال  
 والرجاء وعلى العبد ان يبحث عن بذورها في قلبه ثم يستقبل بها  
 الايمان حتى تنشر صبراً وجهداً وحققه ورايه في التعامل مع الامور  
 ليس حياً ان يخطأ اي انسان وليس مراماً ولكن الحمد لله على المؤمنين  
 يتعلم من اخطائه حذراً عندما يخطأ سيذنب اناس آخرين تعلموا  
 عباه الخطأ صبراً وشهم وليس لهم يد فيه اللهم ان تكون معينين في  
 الحديث ان المؤمن حين فطن - فيا محمد اتوصل في اولئك ذلك لتقف  
 وتنظرن من الزهور دليل اسلام نسبي فتم كل اندام اشخصيه والجسديه  
 التي ما انت في ضمن ظروف صعب لم يقدرها كل اناس رسم يعرضاً قبيحاً بل  
 من تجردوا دليل رفضوا دليل اضطراب خاضع على صغر سنه وسرقوا  
 وارثك ما زلت كان متوقفاً ... وقفت شامخة قوية اصيله تعاملت على  
 كل المواقف التي اهلطت برا فحفظ شانه عند المؤمنين - غاي  
 خسارة بواهل الانسان او صليبه فذلك بيت نزيه ارقام ولكن  
 ذلك بعد بداية خبره بديه مع الله وبهشده انثرت نقدر انك ثبت لنفس  
 امام الله سبحانه وتعالى ان الايمان براسه في نفس لم يتزعزع ،  
 لان الله يقول " انما امواكم واولادهم نبتة " فحينئذ سأتصرف في هذه القصة  
 فلا تنظر الى اخساره بصورة سليبه - مداني ادرك ان ذلك بهعب - ولكن  
 انظر انه هذا ايمان ذهب نرته بلاد اكبر ، او انه درس من الله في

على ان احيد انظر في حجب هوانه عيان وانظر اي الاربعاء التي اسير  
 حيل في بياني ، انظر اي المسأله حتى انزل ناقوس يدتي في زامرك  
 لعل زحماً كنت سأؤثر برضا انان امر سأكون من الناس الذين لا تلهيهم  
 اموالكم ولا اولادكم عن زكراة ومن يفعل ذلك فأولئك هم الخاسرون ، سنا  
 فعلاً هي الخسارة لأن قد يقود المان اكي غوائل وآفات تجر اي المعاصي  
 و اي التثني بمايات وقد يلهم اصلاح انان عن زكراة فكل ما يشغل  
 العبد عن زكراة فهو ضار وبذلك فهناك قور نعيم بن مريم أن  
 في انان ثلاث آفات إن يأخذ من خير حله فقيل ان أخذه من  
 حله فان يضعه في خير حله فقيل ان وضعت في لبقه فان يشغله ~~بغيره~~  
 امله من زكراة

اهل الجبب محمد رغم بعد المسافة فان شعور من انك تقر بمرحلة صعب  
 وقد يكون المرحلة في حياتك مرحلة امتحان لان مرحلة شباب فتشعر  
 وحنان الاشياء تساقطت عليك فبعد والهدى فيكون الامتحان الى  
 من تهاجرت وكيف تتعرف فتناسا انه سبحانه الحكيم في قراراتنا والسداد  
 في غطانا و يكون حاننا في المحنة والفتنة كما قال الامير على بن  
 لا يجب احدم ظلم الاديان حتى يعلم ان ما اتهاب به لم يكن ليخطاه  
 وان ما اخطاه لم يكن يصيب . اليقين هو كل الايمان فلو شخص  
 فر من زرقه كما يفر من الموت لأدركه زرقه كما يدرك الموت  
 وعن الامير على بن قال : ان الله بعدله وقسطه جعل الروح والراحه باليقين والرضا  
 وجعل اهرم واخرنا بالشك والسخط .

فادعوا له ان يجعلنا من الذين قال الله فيهم .. وعلى الله تتوكلوا ان كنتم مؤمنين  
 من يتوكل على الله فهو حسبه . فاحرص على النبات وحصن نفسك  
 بالصلوة الخاشعة والدعاء الصادق وبعرفة امور الدين التي تتعلق بتفسير  
 الامور بأسباب التي اراها اجرت واغفل على الحصول على حاله الرضا  
 في كل الامور واتقن ان لا تجعل احياء والاسرار المحيطه وتوش في  
 حاله ان يرب ان الله والتبطل اليه فان ابواد امرى كما صعبه والمه صعب  
 غريب والاضيه انصبه تلك طمان موهوبه يرتع فيها رهاياً ولبها .

اذا كنت في نعمة فارعرها فان المعاصي تزيل النعم

فأقبل مني هذه الكلا من أني أهد وأساله بارتان الله تعور  
الامر ان نصابه في هذا الشهر المبارك نستغل التقية والتدبر باليهام الخبير  
الامر تقيةا حاجياتنا.

ارسلت لكم والجملة خلية السيد أرجو ان تعرفهم على الأصول في  
الجملة وذلك لإتمام الفائدة. وأسألك الدعاء.

أرجو يا محمد ان لاتنس بيتي عنى بالارتقان بهم ختمنا في شخص غريب  
رواؤنني محتاجينه ولك الأجر والثواب من الله  
704 922 3821

إني يا محمد قلت هذا الكلام مع اليقين بانك تدركه ولكن قلنت من باب الغيرة  
والتذكير فلا مظاهره أو ثوق من المستوره وأصب ان أقول ان اللهم الذي  
يرعيه المؤمن نتيجة فعل ما يحمله على تصحيح ما فسد من قرارات افذهها بحياته  
فضلاً عن أمور دينه وعملاً زاد فهمه وتفكره بالتقريب أو الذنوب أو ما سابه  
البرار اندفاعاً ضد اطمانه فقد تلون هذه المسألة هي مريض القوس أو  
حايه انفسه فاستغلل بالتفكر والفعل على عدم تلويثه ههنا انفسه والفظه  
من نقاد القلب غيان عدم السحاب للبعين ابراهيم بذلك تقعو انفس رتعال  
واردت خلفه الدر وأسرار خلقاته ما لا تدركه بغير النفوس بعد ما من الله  
و بهذا صفت نفوس الانبياء والائمة والاهلبيار الذين ينظرون بنور الله حيث  
باننت هم الأسرار وتساوولت الحجب وكل الامور الأستار وتذوقوا طعم  
الحقيقه فلا ينظرون الا ببصائر الإيمان وما من شئ الا ويلومون ان الله

ان دائماً وأبداً أظن ان أفكر بعين رايها أنا أرى هوره في نهائي  
وفعلاً أشعر بحسب الانام على في رسوخه حياه بلمتقين بانرا حياه تتطلب  
حدا نهده ربيع نفس حامله بده رتركه انيا حتى يمكن تفهم هذا النسطر  
د فهم وانارهم قد رآها هم في ايمانهم رهم رابده جمع قد رآها هم في ايمانهم

فأنت ان تعيش من رايهم من حيث هذه افاه فإنا انهم من العباد

في الختام اسأل الله ان يوفقكم لخير الدين والدنيا وينفع جميع  
اسمائكم ويبدد خطراتكم لخير ما يملكه الله سبحانه وتعالى

سلامي الى ابي بشار وابراهيم بن الحسين وسعيد بن ابي نوح فندمكم

او صلبك ونفسي بتلاوة القرآن والحداد من اياه الا اني ارجو ان يرد  
وقرار ربحه ان يردني الى حالتي السابقة والصلوة او الله اعلم بالصواب  
خادم اعز حوى وآهه مسنون

انتمي اللام بقول جميل شاعر

وليس لهديتي من انا قلت <sup>تلقه</sup> ~~صفتي~~ ظني ان في موقف امر

في السديتي انك لو تعلمت بنانه ظن حصداً انها لهدية اخرى

و  
اصابع

واسلام خلدك ويريده بجهاد

اسلامك لي دائماً باختر واسلام

انتمي

ابو اسلم

١٨ ١٥ ١٨

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## FEDERAL BUREAU OF INVESTIGATION

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The following is a verbatim translation of the item identified below:

Case:	265B-CE-82188
Item:	S01071005
IB:	281
Item Description:	6 Page letter from Abu Adam to Mohamad Hammoud dated 5/28/97

In His Name and For Him is the Praise

My dearly beloved brother, Mohamad Hammoud, may God save and protect. My God's peace, mercy and blessings be upon you.

I send you my warmest greetings through the humble lines of this message hoping from God it will find you in the best health, which I wish for you and for all the brothers in the religion.

First, brother Mohamad, I hope you got my message from Tennessee, and that everything is alright with you.

I write you this message hoping that you understands my intentions, and that is to, as God ordered us, show each others the way as believers, even if it's clear, for sometimes two [people] could walk on the same road for years, but on a dark night one could tell the other don't forget your lantern so you won't trip and fall in the dark, for one has prepared himself and the other took the matter casually.

Beloved Mohamad, I don't quite know how to start talking about this subject, but brother Ahmed was at my house during the past two days and told me in details what happened to you and a number of the brothers, and I was saddened by what happened with the brothers in general, and honestly, I was surprised at what happened to you as reported by Ahmed. So Mohamad, I don't wish to increase your pain, but want to be by your side in this calamity, for believers are brothers, and God has emphasized, amend among your brothers, and the believer is a mirror for his believing brother and his support, and as the prophet has said, who

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by LS Elgamiel, Hesham A Hoe

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befriended a brother God will elevate him a degree in Heaven which he wouldn't attain by his own actions. The best and strongest faith is loving for the sake of God, and souls are like soldiers, whichever ones knew one another got along, and whichever ones abstained from knowing one another disagreed. The prophet has said, three things at anytime: befriending for the sake of God, good wife and child who's on the right path, and who gets one of the three would've gotten the best of Heavens and Earth. God has said that during the day of judgment, friends will be the enemies of one another, except the pious ones, so befriend the pious ones, even if [they are] in the darkest corners of the earth or if you spend your entire life seeking them.

For the believer is the brother of the other believer as in one body, if one of his members complained of ailment, he will find the pain in the rest of his body. And their souls are for one another. And as said by the prophet, believers are servants for one another. They forget each other's mistakes, it was related to the religion, they guide and advise one another, and if it was related to shortcomings in brotherhood obligations, they forgive one another, and if one apologized to the other, he must accept his apology and abstain from mentioning his faults in his presence or absence, and they don't divulge each others' secrets for this is considered bad behavior. The believer advises his brother and warns him if he committed a sin and tells him about his imperfections and hates the bad and wishes the good for him.

It was said that there are certain elements that need to exist in a person to be considered a friend: First, his secrets are known to you. Second, things that honors him honors you and those which shames him shames you. Third, neither money nor authority or position changes him towards you. Forth, he will not deny you anything that can help you, most importantly are those things that could save you from calamities. From here Mohamad I want to approach this topic, for meeting a believer's need is one of the things that could save you during the day of judgment, and meeting the needs could also be in the form of advise and guidance.

Based on what brother Ahmed told me about what happened to you, I am telling you brother Mohamad, don't regret anything that has already happened except if it was a sin- pay attention to the meaning of that- but if it was bad decisions or slacking, then be aware of it so you won't repeat it again, for a believer does not get stung from the same hole twice. As you are aware Mohamad, some of the bad decisions could cost you dearly and you could end-up paying for it for the rest of your life by changing your life direction and this is the explanation of "they commit injustice

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towards themselves. Beloved Mohamad, if God loved someone, he becomes kind to him- it's a rule with some exceptions- but if the person does not seek God's caring and protection by malingering, by doing so, he is not helping himself and he pays the price for this shortcoming.

I would like to add one more thing, according to your ways, you are not permitted to exceed the speed limit or even throw garbage from the car, so I hope, Mohamad, that you benefit from this experience and not repeat it. And there could be implications concerning the Shari'a [Islamic Law] when you know that certain act could effect your money and earnings then you must avoid it. How about when you're doing something that will ruin your money and cause it to be taken away from you, God asks his servant to safeguard his money and he may be tested as how he may do so, therefore he has to be aware in order to pass the test.

My dearly beloved brother Mohamad, God has planted hope in the hearts of the believers and the servant must search for its seed in his heart then water it with faith for it to grow into patience and wisdom and awareness of how to deal with matters. Its not shameful or sinful for someone to make a mistake, but the burden rests on the believer for learning from his mistakes, especially when his mistake will cost others who carried the burden of his mistake unwillingly and without a hand in it. So Mohamad, I am reminding myself first and you second to stop and learn from the Zahra, peace be upon her, for despite all the pain she suffered, physically and personally, during difficult circumstances that no one can understand, they even attacked her and forced special discrimination upon her in her you age and stole her inheritance, and what did she do... she stood fast and strong and above all the situations that surrounded her which raised her place among the believers. Any loss or calamity faces the person is not the end of the world, but the beginning of a new era with God and a new page to turn and prove to yourself in front of God that the faith is stable and will not be moved.

God says your money and your sons are temptation so don't look at the loss in a negative way, although I know that this is difficult, but look at this money as if it was gone in place of a bigger calamity, or a lesson from God so I can reconsider my life's path and look at the priorities I follow in my life. Look at this issue as if it was a bell ringing in your memory, was I to be affected with this money or was I to be among "those whose money and children don't distract them from remembering God, and whomever does so are the losers" This could be the real loss, for money could lead to sins and to the enjoyment of the forbidden, and the money may distract from the remembrance of God, and everything that

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distracts from remembering God is a loss, and for such he told Jesus, the son of Marry, that there are three problems: To take it unjustly and he asked what if he took it justly, it was said to use it unjustly, and he asked what if he used it justly, he said if it distracted him from remembering God.

Dear beloved brother Mohamad, despite the long distance I feel that you are going through a difficult phase and this phase in your life could be a test because its youthful phase, and you may feel that everything is falling on you at the same time and the test could be to whom you can go and how do you act? So we ask God for wisdom in our decisions and success in our steps and that be our condition in the tests and hardships. As Prince Ali has said, none of you would taste faith until he knows that what has happened to him was not to miss him, and what has missed him was not to happen to him. Knowledge is belief, so if someone ran away from his fate as he runs from death, his fate will catch up with him as death catches up with him. And according to Prince Ali: God with his wisdom and justice made comfort comes with acceptance of fate and made sadness comes with mistrust and resentment.

I pray that God will make us among those who he said about them "and rely on God if you were believers and he who relies on God he helps him." Make sure to be strong and improve your faith by devoted prayers and by knowing the religious matters that are concerned with causing things to happen with reason which God has ordained and work to attain contentment in everything and I hope that you don't make life and the environment that surrounds you affect the efforts of getting closer to God, for the environment in America is difficult and the sins are near and the devil's fertile grounds are available to do in it as he pleases

If you had a blessing then protect it

For sins abolishes blessings

So accept these words from me as from one brother to another and God willing everything will be back to normal. In this blessed month we appeal to Imam Hussein to [vouch to us with God] to meet our need.

I sent you and the group a speech by Seyyid which I ask you to distribute to the brothers in the meeting and that so the benefit be completed. I ask your prayers.

I hope Mohamad that you don't forget my Uncle's house by calling them when someone is coming, for there is a medicine that we need and may God reward you 704 922 3821

I told you this Mohamad, with the realization that you know it, but I said it based on jealousy and reminder, and I like

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to tell you that the worry in which the believer faces is the result of a certain act which forces him to correct what wrong decisions he may have made in his life in addition to religious matters. And whenever his worry has increased and his thoughts of dereliction and sins increased, he became more drawn towards obedience and this may be the bottom line. So use it to think and work on not polluting self pureness, the instinct and the pureness of the heart that's how the self could be transcended to a higher elevation and realize God's greatness and the secrets of his creations which other selves couldn't realize because of their distance from God, and that's how the prophets' souls were purified and they were able to see through God's light, where they became capable of foreseeing mysteries and taste the truth so they don't see but with the visions of faith and they delegate everything to God.

I always try to think deeply and sometimes I draw a picture in my mind and feel Imam Ali's description of the condition of the pious as a condition that requires a struggle and selling oneself to God and abandoning life so that these lines could be understood. "They feel fire as those who are burning in it, and they feel heaven as those who are enjoying it."

For us and you to live according to this condition is surely a savior from torture.

At the end, I ask God to guide you to the best of life and religion and mend all your conditions and strengthen your steps towards what is good and righteous, for he is all hearer all answerer.

My regards to Hajj Bassam and Abu Qasim and Ali Hussein and all the brothers there.

I advise you and myself to read the Koran and pray and remember Imam Hussein daily and making the covenant prayer daily, and make your prayer to God with devotion.

I end my talk with beautiful words of poetry  
He is not a friend whom if you said a word he thought there was something behind it,  
But the friend is he whom if you cut off his finger he thought it was for his own good.

May God's peace, blessing and mercy be upon you.  
The one who constantly pray for your good,  
Your brother  
Abu Adam  
5/28/97.