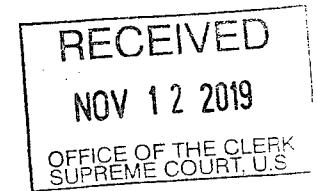


IN THE
SUPREME COURT OF THE UNITED STATES



QUINTIN IRVING BROWN --- PETITIONER

VERSUS

COMMONWEALTH OF VIRGINIA --- RESPONDENTS

From SUPREME COURT OF VIRGINIA

This Petition For Rehearing is being composed on Wednesday, September 11th, 2019 (Muhammad 11th, 1441 A.H.) in Supreme Court Of The United States Of America docket number 18-9447 after seeing President Of The United States remember those who died 18 years ago today in the 9/11-2001 attack in New York City. I am a Muslim and I do not agree with taking innocent lives, but I compose this request because I know that I will not receive justice in any American Court where "justice is defined as getting exactly what is due to you." The decision will be against my cause of action because of American idealisms. To sum up the jist of what I convey, examine the enclosed:

- 1712 Willie Lynch Letter to Virginians.
- 1857 Dred Scott decision of this Court, SC How, 393-400 [60 U.S., XV 691-698 (Feb, 27, 1857)], " . . . A black has no rights that a white ought to respect."
- "There is nothing in our time more scarce than justice." Anonymous Muslim
- "It isn't that they can't see the solution. It is that they can't see the problem." G.K. Chesterton
- Justice--when a person gets exactly what they deserve.
- "White Man's Justice--Black Man's grief"--Donald Goines
- Noble Qur'an 43:36-46

SURATU-as-shura (Chapter 42- The Consultation) THE HOLY QUR'AN)

36. FA-MAA 'UTITUM-MIN ShAY'IN FA-MATA'U-LHAYATI-D DUNYA: WA MA 'INDA-LLAHI KhAYRUNW -WA 'ABAQA LI-L-LADhINA'AMANANU WA 'ALA RABBIHIM.
(So, whatever you are given here is only a mere convenience of this life: But that which is with ALLAH is better and more lasting: It is for those who believe and put their trust in ALLAH.)

37. WA-L-LADhINA YAJATANIBUNA KABAA'IRAL-'ITHMI WA-L-FAWAHISHA WA 'IDhA MA GhADIBU HUM YAGhFIRUN.
(And those who avoid the greater sins (crimes against humanity), and shameful deeds and when they are angry, even then forgive.)

38. WA-L-LADhINA-STAJABU LI-RABBIHIM WA 'AQAMU-S-SALAH; WA 'AMRUHUM ShURA BAYNUM; WA MIMMA RAZAQaNAHUM YUNFIQUN.
(And those who answer the call of ALLAH, and establish regular prayer, who conduct their affairs by mutual consultation, who spend out of what ALLAH bestows on them for living.)

39. WA-L-LADhINA 'IDhAA 'ASABAHUMU-L-BAGhYU HUM YANTASIRUN.
(And those who, when grave wrong (injustice) is inflicted on them, are not afraid of tyranny but enforce justice (help and defend themselves.)

40. WA JAZAA'U SAYYI'ATIN SAYYI'ATUM-MITHLUHA: FA-MAN 'AFA WA'ASLAHA FA 'AJA'RUHU 'ALA-LLAH; 'INNAHU LA YUHIBBU-Dh-DhALIMIN.
(The recompense (payback) for an injury (ill deed) is an injury (ill deed) equal to it in degree. But whoever forgives (pardon another) and makes (seeks) reconciliation, his reward is due from ALLAH: Surely ALLAH does not love those who oppress others.)

41. WA LA-MANI-N-TASARA BA'DA DhULMIHI FA-'ULAA'IKA MA'ALAYHIM-MIN SABIL.
(And indeed whoever avenges (helps and defends) themselves after they have been oppressed (done wrong), against such men there is no cause of blame.)

42. 'INNAMA-S-SABILU'ALA-L-LADhINA YADhLIMUNA-N-NASA WA YABaGhUNA FI-L-'ARDI BI-GhARI-L-HAQqa; 'ULAA'IKA LA-HUM'ADhABUN'ALIM.
(The blame is only against those who oppress (tyrannize) other people on Earth without right (transgress bounds through the Earth), defying right and justice. For such people there will be a grievous penalty.)

43. WA LAMAN SABARA WA.GhAFARA 'INNA DhALIKA LA MIN 'AZMI -L-'UMUR.
(And indeed whoever shows patience and forgiveness, that would truly be an act of absolute mastery over self-will to resolve affairs.)

44. WA MANY-YUDLILI-LLAHU FA-MA LAHU MINW-WALIYYIM-MIM-BA'DIH; WA TARA-Dh-DhALIMINA LAMMA RA'OWU-L-'ADhABA YAQULUNA HAL 'ILA MARADDIM-MIM
(For any of those whom ALLAH leaves astray, there is no protector other HIM. When they see the punishment coming they will say "Is there no way back?"

45. WA TARAHUM YU'RADUNA 'ALAYHA KhASHI'INA MINA-Dh-DhULLI YANDhURUNA MIN TARFIN KhAFIYY; WA QALA-L-LADhINA 'AMANUU 'INNA-L-KHASIRINA-L-LADhINA KhASIRUU 'ANFUSAHUM WA 'AHLIM YOWMA-L-QIYAMAH; 'ALAA 'INNA-Dh-DhALIMINA FI 'ADhABIM-MUQIM.
(And you will see them penalized in their humility, shamefully. And those who believe will say "Surely the wrongdoers are indeed in loss who have ruined themselves and their families. The oppressors are in everlasting punishment")

46. WA MA KANA LAHUM-MIN'OWLIYAA'A YANSURUNA-HUM-MIN DUNI-LLAH; WA MANY-YUDLILI-LLAHU FA-MA LAHU MIN SABIL.

(And they will have no protector to help them, other than ALLAH
And for any whom ALLAH leaves astray, there is no way to be
guided aright.

The Petition For Rehearing should be granted.

Respectfully submitted,

Quintin Irving Brown

Quintin Irving Brown, #1146667
Dillwyn Correctional Center
P.O. Box 670/1522 Prison Road
Dillwyn, VA 23936-0670

CERTIFICATE OF SERVICE

I, Quintin Irving Brown, do hereby declare under the penalties of perjury that I have placed a copy of the foregoing has been placed in the internal prison mail system at Dillwyn Correctional Center, at 1522 Prison Road, Dillwyn, VA 23936, on the date of Monday, October 21st, 2019, to counsel of record for the respondents.

Quintin Irving Brown

Quintin Irving Brown, #1146667

The Willie Lynch Letter: The Making Of A Slave!

This speech was delivered by Willie Lynch on the bank of the James River in the colony of Virginia in 1712. Lynch was a British slave owner in the West Indies. He was invited to the colony of Virginia in 1712 to teach his methods to slave owners there. The term "lynching" is derived from his last name.

December 25, 1712

Gentlemen:

I greet you here on the bank of the James River in the year of our Lord one thousand seven hundred and twelve. First, I shall thank you, the gentlemen of the Colony of Virginia, for bringing me here. I am here to help you solve some of your problems with slaves. Your invitation reached me on my modest plantation in the West Indies, where I have experimented with some of the newest and still the oldest methods for control of slaves. Ancient Rome's would envy us if my program is implemented.

As our boat sailed south on the James River, named for our illustrious King, whose version of the Bible we cherish, I saw enough to know that your problem is not unique. While Rome used cords of wood as crosses for standing human bodies along its highways in great numbers, you are here using the tree and the rope on occasions. I caught the whiff of a dead slave hanging from a tree, a couple miles back. You are not only losing valuable stock by hangings, you are having uprisings, slaves are running away, your crops are sometimes left in the fields too long for maximum profit, You suffer, occasional fires, your animals are killed.

Gentlemen, you know what your problems are; I do not need to elaborate. I am not here to enumerate your problems, I am here to introduce you to a method of solving them. In my bag here, I have a foolproof method for controlling your black slaves. I guarantee every one of you that if installed correctly it will control the slaves for at least 300 years [2012]. My method is simple. Any member of your family or your overseer can use it. I have outlined a number of differences among the slaves and make the differences bigger. I use fear, distrust and envy for control.

These methods have worked on my modest plantation in the West Indies and it will work throughout the South. Take this simple little list of differences and think about them. On top of my list is "age" but it's there only because it starts with an "A." The second is "COLOR" or shade, there is intelligence, size, sex, size of plantations and status on plantations, attitude of owners, whether the slaves live in the valley, on a hill, East, West, North, South, have fine hair, coarse hair, or is tall or short. Now that you have a list of differences, I shall give you an outline of action, but before that, I shall assure you that distrust is stronger than trust and envy stronger than adulation, respect or admiration. The Black slaves after receiving this indoctrination shall carry on and will become self refueling and self generating for hundreds of years, maybe thousands. Don't forget you must pitch the old black Male vs. the young black Male, and the young black Male against the slaves. You must use the dark skin slaves vs. the light skin slaves, and the light skin slaves vs. the dark skin overseers distrust all Blacks. It is necessary that your slaves trust and depend on us. They must love, respect and trust only us. Gentlemen, these kits are your keys to control. Use them. Have your wives and children use them, never miss an opportunity. If used intensely for one year, the slaves themselves will remain perpetually distrustful of each other.

Thank you gentlemen

Lets Make a Slave

It was the interest and business of slave holders to study human nature, and the slave nature in particular, with a view to practical results. I and many of them attained astonishing proficiency in this direction. They had to deal not with earth, wood and stone, but with men and by every regard they had for their own safety and prosperity they needed to know the material on which they were to work. Conscious of the injustice and wrong they were every hour perpetuating and knowing what they themselves would do. Were they the victims of such wrongs? They were constantly looking for the first signs of the dreaded retribution. They watched, therefore with skilled and practiced eyes, and learned to read with great accuracy, the state of mind and heart of the slave, through his sable face. Unusual sobriety, apparent abstractions, sullenness and indifference indeed, any mood out of the common was afforded ground for suspicion and inquiry.

Let us make a slave. What do we need? First of all we need a black nigger man, a pregnant nigger woman and her baby nigger boy. Second, we will use the same basic principle that we use in breaking a horse, combined with some more sustaining factors. What we do with horses is that we break them from one form of life to another that is we reduce them from their natural state in nature. Whereas nature provides them with the natural capacity to take care of their offspring, we break that natural string of independence from them and thereby create a dependency status, so that we may be able

to get from them useful production for our business and pleasure

Cardinal Principles for making a Negro

For fear that our future Generations may not understand the principles of breaking both of the beast together, the nigger and the horse. We understand that short range planning economics results in periodic economic chaos; so that to avoid turmoil in the economy, it requires us to have breath and depth in long range comprehensive planning, articulating both skill sharp perceptions. We lay down the following principles for long range comprehensive economic planning. Both horse and niggers is no good to the economy in the wild or natural state. Both must be broken and tied together for orderly production. For orderly future, special and particular attention must be paid to the female and the youngest offspring. Both must be crossbred to produce a variety and division of labor. Both must be taught to respond to a peculiar new language. Psychological and physical instruction of containment must be created for both. We hold the six cardinal principles as truth to be self evident, based upon the following the discourse concerning the economics of breaking and tying the horse and the nigger together, all inclusive of the six principles laid down about. NOTE: Neither principle alone will suffice for good economics. All principles must be employed for orderly good of the nation. Accordingly, both a wild horse and a wild or nature nigger is dangerous even if captured, for they will have the tendency to seek their customary freedom, and in doing so, might kill you in your sleep. You cannot rest. They sleep while you are awake, and are awake while you are asleep. They are dangerous near the family house and it requires too much labor to watch them away from the house. Above all, you cannot get them to work in this natural state. Hence both the horse and the nigger must be broken; that is breaking them from one form of mental life to another. Keep the body take the mind! In other words break the will to resist. Now the breaking process is the same for both the horse and the nigger, only slightly varying in degrees. But as we said before, there is an art in long range economic planning. You must keep your eye and thoughts on the female and the offspring of the horse and the nigger. A brief discourse in offspring development will shed light on the key to sound economic principles. Pay little attention to the generation of original breaking, but concentrate on future generations.

Therefore, if you break the female mother, she will break the offspring in its early years of development and when the offspring is old enough to work, she will deliver it up to you, for her normal female protective tendencies will have been lost in the original breaking process. For example take the case of the wild stud horse, a female horse and an already infant horse and compare the breaking process with two captured nigger males in their natural state, a pregnant nigger woman with her infant offspring. Take the stud horse, break him for limited containment.

Completely break the female horse until she becomes very gentle, whereas you or anybody can ride her in her comfort. Breed the mare and the stud until you have the desired offspring. Then you can turn the stud to freedom until you need him again. Train the female horse where by she will eat out of your hand, and she will in turn train the infant horse to eat out of your hand also. When it comes to breaking the uncivilized nigger, use the same process, but vary the degree and step up the pressure, so as to do a complete reversal of the mind. Take the meanest and most restless nigger, strip him of his clothes in front of the remaining male niggers, the female, and the nigger infant, tar and feather him, tie each leg to a different horse faced in opposite directions, set him a fire and beat both horses to pull him apart in front of the remaining nigger. The next step is to take a bull whip and beat the remaining nigger male to the point of death, in front of the female and the infant. Don't kill him, but put the fear of God in him, for he can be useful for future breeding.

The Breaking Process of the African Woman

Take the female and run a series of tests on her to see if she will submit to your desires willingly. Test her in every way, because she is the most important factor for good economics. If she shows any sign of resistance in submitting completely to your will, do not hesitate to use the bull whip on her to extract that last bit of resistance out of her. Take care not to kill her, for in doing so, you spoil good economic. When in complete submission, she will train her off springs in the early years to submit to labor when the become of age. Understanding is the best thing. Therefore, we shall go deeper into this area of the subject matter concerning what we have produced here in this breaking process of the female nigger. We have reversed the relationship in her natural uncivilized state she would have a strong dependency on the uncivilized nigger male, and she would have a limited protective tendency toward her independent male offspring and would raise and pull a civilized nigger apart and bull whipping the other to the point of death, all in her presence. By her being left alone, unprotected, with the male image destroyed, the ordeal caused her to move from her psychological dependent state to a frozen independent state. In this frozen psychological state of independence, she will raise her male and female offspring in reversed roles.

For fear of the young males life she will psychologically train him to be mentally weak and dependent, but physically strong. Because she has become psychologically independent, she will train her female off springs to be psychological independent. What have you got? You've got the nigger women out front and the nigger man behind and scared. This is a perfect situation of sound sleep and economic. Before the breaking process, we had to be alertly on guard at all times.

Now we can sleep soundly, for out of frozen fear his woman stands guard for us. He cannot get past her early slave molding process. He is a good tool, now ready to be tied to the horse at a tender age. By the time a nigger boy reaches the age of sixteen, he is soundly broken in and ready for a long life of sound and efficient work and the reproduction of a unit of good labor force. Continually through the breaking of uncivilized savage nigger, by throwing the nigger female savage into a frozen psychological state of independence, by killing of the protective male image, and by creating a submissive dependent mind of the nigger male slave, we have created an orbiting cycle that turns on its own axis forever, unless a phenomenon occurs and re-shifts the position of the male and female slaves. We show what we mean by example. Take the case of the two economic slave units and examine them closely.

The Nigger Marriage

We breed two nigger males with two nigger females. Then we take the nigger males away from them and keep them moving and working. Say one nigger female bears a nigger female and the other bears a nigger male. Both nigger females being without influence of the nigger male image, frozen with an independent psychology, will raise their offspring into reverse positions. The one with the female offspring will teach her to be like herself, independent and negotiable (we negotiate with her, through her, by her, we negotiate her at will). The one with the nigger male offspring, she being frozen with a subconscious fear for his life, will raise him to be mentally dependent and weak, but physically strong, in other words, body over mind. Now in a few years when these two offspring's become fertile for early reproduction we will mate and breed them and continue the cycle. That is good, sound, and long range comprehensive planning.

Warning: Possible Interloping Negatives

Earlier we talked about the non economic good of the horse and the nigger in their wild or natural state; we talked out the principle of breaking and tying them together for orderly production. Furthermore, we talked about paying particular attention to the female savage and her offspring for orderly future planning, then more recently we stated that, by reversing the positions of the male and female savages, we created an orbiting cycle that turns on its own axis forever unless a phenomenon occurred and resift and positions of the male and female savages. Our experts warned us about the possibility of this phenomenon occurring, for they say that the mind has a strong drive to correct and re-correct itself over a period of time if I can touch some substantial original historical base, and they advised us that the best way to deal with the phenomenon is to shave off the brute's mental history and create a multiplicity of phenomena of illusions, so that each illusion will twirl in its own orbit, something similar to floating balls in a vacuum.

This creation of multiplicity of phenomena of illusions entails the principle of crossbreeding the nigger and the horse as we stated above, the purpose of which is to create a diversified division of labor thereby creating different levels of labor and different values of illusion at each connecting level of labor. The results of which is the severance of the points of original beginnings for each sphere illusion. Since we feel that the subject matter may get more complicated as we proceed in laying down our economic plan concerning the purpose, reason and effect of crossbreeding horses and nigger, we shall lay down the following definition terms for future generations.

Orbiting cycle means a thing turning in a given path. *Axis* means upon which or around which a body turns. *Phenomenon* means something beyond ordinary conception and inspires awe and wonder. *Multiplicity* means a great number. *Sphere* means a globe. *Cross breeding a horse* means taking a horse and breeding it with an ass and you get a dumb backward ass long headed mule that is not reproductive nor productive by itself.

Crossbreeding niggers mean taking so many drops of good white blood and putting them into as many nigger women as possible, varying the drops by the various tone that you want, and then letting them breed with each other until another cycle of color appears as you desire. What this means is this; Put the niggers and the horse in a breeding pot, mix some assess and some good white blood and what do you get? You got a multiplicity of colors of ass backward, unusual niggers, running, tied to a backward ass long headed mule, the one productive of itself, the other sterile. (The one constant, the other dying, we keep the nigger constant for we may replace the mules for another tool) both mule and nigger tied to each other, neither knowing where the other came from and neither productive for itself, nor without each other.

Control the Language

Crossbreeding completed, for further severance from their original beginning, we must completely annihilate the mother tongue of both the new nigger and the new mule and institute a new language that involves the new life's work of both. You know language is a peculiar institution. It leads to the heart of a people. The more a foreigner knows about the language of another country the more he is able to move through all levels of that society. Therefore, if the foreigner is an enemy of the country, to the extent that he knows the body of the language, to that extent is the country vulnerable to attack or invasion of a foreign culture. For example, if you take a slave, if you teach him all about your language, he will know all your secrets, and he is then no more a slave, for you can't fool him any longer. For example, if you told a slave

that he must perform in getting out "our crops" and he knows the language well, he would know that "our crops" didn't mean "our crops" and the slavery system would break down, for he would relate on the basis of what "our crops" really meant. So you have to be careful in setting up the new language for the slaves would soon be in your house, talking to you "man to man" and that is death to our economic system. In addition, the definitions of words or terms are only a minute part of the process. Values are created and transported by communication through the body of the language. A total society has many interconnected value system. All the values in the society have bridges of language to connect them for orderly working in the society. But for these language bridges, these many value systems would sharply clash and cause internal strife or civil war, the degree of the conflict being determined by the magnitude of the issues or relative opposing strength in whatever form.

For example, if you put a slave in a hog pen and train him to live there and incorporate in him to value it as a way of life completely, the biggest problem you would have out of him is that he would worry you about provisions to keep the hog pen clean, or the same hog pen and make a slip and incorporate something in his language where by he comes to value a house more than he does his hog pen, you got a problem. He will soon be in your house.

The Emancipation Proclamation

January 1, 1863

A Transcription

By the President of the United States of America:

A Proclamation.

Whereas, on the twenty-second day of September, in the year of our Lord one thousand eight hundred and sixty-two, a proclamation was issued by the President of the United States, containing, among other things, the following, to wit:

"That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State or designated part of a State, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom.

"That the Executive will, on the first day of January aforesaid, by proclamation, designate the States and parts of States, if any, in which the people thereof, respectively, shall then be in rebellion against the United States; and the fact that any State, or the people thereof, shall on that day be, in good faith, represented in the Congress of the United States by members chosen thereto at elections wherein a majority of the qualified voters of such State shall have participated, shall, in the absence of strong countervailing testimony, be deemed conclusive evidence that such State, and the people thereof, are not then in rebellion against the United States."

Now, therefore I, Abraham Lincoln, President of the United States, by virtue of the power in me vested as Commander-in-Chief, of the Army and Navy of the United States in time of actual armed rebellion against the authority and government of the United States, and as a fit and necessary war measure for suppressing said rebellion, do, on this first day of January, in the year of our Lord one thousand eight hundred and sixty-three, and in accordance with my purpose so to do publicly proclaimed for the full period of one hundred days, from the day first above mentioned, order and designate as the States and parts of States wherein the people thereof respectively, are this day in rebellion against the United States, the following, to wit:

Arkansas, Texas, Louisiana, (except the Parishes of St. Bernard, Plaquemines, Jefferson, St. John, St. Charles, St. James Ascension, Assumption, Terrebonne, Lafourche, St. Mary, St. Martin, and Orleans, including the City of New Orleans) Mississippi, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia, (except the forty-eight counties designated as West Virginia, and also the counties of Berkley, Accomac, Northampton, Elizabeth City, York, Princess Ann, and Norfolk, including the cities of Norfolk and Portsmouth[], and which excepted parts, are for the present, left precisely as if this proclamation were not issued.

And by virtue of the power, and for the purpose aforesaid, I do order and declare that all persons held as slaves within said designated States, and parts of States, are, and henceforward shall be free; and that the Executive government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of said persons.

And I hereby enjoin upon the people so declared to be free to abstain from all violence, unless in necessary self-defence; and I recommend to them that, in all cases when allowed, they labor faithfully for reasonable wages.

And I further declare and make known, that such persons of suitable condition, will be received into the armed service of the United States to garrison forts, positions, stations, and other places, and to man vessels of all sorts in said service.

And upon this act, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind, and the gracious favor of Almighty God.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington, this first day of January, in the year of our Lord one thousand eight hundred and sixty three, and of the Independence of the United States of America the eighty-seventh.

By the President: ABRAHAM LINCOLN
WILLIAM H. SEWARD, Secretary of State.

What's Juneteenth?

Juneteenth is a holiday celebrated on June 19 that commemorates the end of slavery in the United States. Across the country, the day is marked with events and parades.

"As a Nation, we vow to never forget the millions of African-Americans who suffered the evils of slavery," President Donald Trump said in a statement Tuesday recognizing the holiday.

"Together, we honor the unbreakable spirit and countless contributions of generations of African Americans to the story of American greatness. Today we recommit ourselves to defending the self-evident truth, boldly declared by our Founding Fathers, that all people are created equal."

Here's everything you need to know about Juneteenth:

What is Juneteenth?

On June 19, 1865, Maj. Gen. Gordon Granger came to Galveston, Texas, to inform a reluctant community that President Abraham Lincoln two years earlier had freed the slaves and to press locals to comply with his directive.

Why did it take so long for the news to get to Texas?

There is no one reason why there was a 2½-year delay in letting Texas know about the abolition of slavery in the United States, according to Juneteenth.com. The historical site said some accounts place the delay on a messenger who was murdered on his way to Texas with the news, while others say the news was deliberately withheld.

Despite the delay, slavery did not end in Texas overnight, according to an article by Henry Louis Gates Jr. originally posted on The Root. Gates said after New Orleans fell, many slavers traveled to Texas with their slaves to escape regulations enforced by the Union Army in other states.

The slave owners were placed with the responsibility of letting their slaves know about the news, and some delayed relaying the information until after the harvest, Gates said.

Where does the name "Juneteenth" come from?

Juneteenth, which is also known as Freedom Day or Emancipation Day, is a combination of "June" and "nineteenth," in honor of the day that Granger announced the abolition of slavery in Texas.