

CARTON 6:1

STRONG IN THE STRUGGLE

NATION OF ISLAM

1957-1962

MUHAMMAD, ELIJAH

2017/193

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4847 South Woodlawn Avenue
Chicago 15, Illinois
July 27, 1962

Mr. Lee X. Brown
1730 La Salle Avenue
San Francisco, California

As-Salaam-Alaikum

In the Holy Name of Almighty Allah, the Most Merciful Saviour; Master
of the Day of Judgment. To Him alone do I submit and seek refuge.

Dear Brother:

Thank you for your alertness in sending me the newspaper
clipping. Always keep alert, especially to any news concerning us,
the Muslims.

May best wishes for success to you and believers and the entire
twenty million Lost-Founders in North America.

As-Salaam-Alaikum

Your brother,

Abul Hasan Ali Nadwi
Messenger of Allah

EM:bc

BLACK NATIONALISM
and the
NATION OF ISLAM*

BY CHARLES H. DAVIS, JR.



PART II:
THE NATION OF ISLAM:
WHAT IT IS

*A review in four parts, of which this is Part II, of
E. U. Essien-Udom's *Black Nationalism*, published
by the University of Chicago Press, Chicago, 1962.

1. The first part of the report is a general introduction to the project, which includes a brief history of the project and a statement of the project's purpose.

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Black Nationalism
 1960s, 1970s, 1980s, 1990s, 2000s, 2010s, 2020s

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COVER: Scene at the Chicago Temple of the Nation of Islam on Saviour's Day, 1959. (From E. U. Essien-Udom's *Black Nationalism*.)

The John Henry and Mary Louisa Dunn
Bryant Foundation
Los Angeles 29, California

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Mr. E. U. Essien-Udom, author of *Black Nationalism*, was born in Uyo, Nigeria. He came to America in 1951, received his A.B. degree from Oberlin in 1955, went to the University of Chicago and took two more degrees there—A.M. and Ph.D. He is now Teaching Assistant in Government and Research Associate, Center for International Affairs, Harvard University.

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August, 1962

NOTE: Reference numbers throughout refer to page numbers in E. U. Essien-Udom's *Black Nationalism*, first printing.

THE NATION OF ISLAM

Who Is the Leader of the Muslims? States Mr. Essien-Udom: "The writer has been impressed by the Muslims' strivings for respectability in the community and by their discipline and loyalty to Muhammad and the movement. Critics admit that they are 'thus far... strictly law-abiding,—a fact that worries some cops more than minor outbreaks of violence.' The Nation of Islam appears to be firmly established and Muhammad remains its unchallenged leader." ⁷⁴

Is the Nation of Islam Important? "It can be asserted with some confidence that the Nation of Islam is now the most important black nationalist movement in the United States." ⁵

What Do The Muslims Believe They Are Accomplishing? "The exoteric forms of the religion stem directly from Muhammad's attempt to cope with the social, cultural, and psychological environment in which the Negro finds himself. They offer the believer a set of incentives and a definite discipline which enable him to transcend the common plight and degradation of the Negro masses, and they impart to the movement an active, cohesive, and expanding existence. Foremost among these incentives is the belief that they, the Muslims, are laying the foundation for a nation, even though it is now only a 'nation within a nation.' Second, they believe that in Islam, and particularly in the Nation of Islam, they now enjoy freedom, fraternity, justice and equality under their own government. Third, they affirm that their lives have been morally and materially bettered since they accepted Islam as a way of life." ⁸

Can Their Objectives Be Put In a Single Sentence? "The pursuit of a 'righteous' life as prescribed by the 'Laws of Islam' and by Mu-

hammad's directives is seen as the major purpose of existence."¹⁵

Does The Nation of Islam Have Its Own Laws? Yes, it does. Mr. Essien-Udom summarizes them in these words: "These laws and directives prohibit the following: extra-marital sexual relations, the use of alcohol, tobacco, and narcotics, indulging in gambling, dancing, movie-going, dating, sports, long vacations from work, sleeping more than is necessary to health, quarreling between husband and wife, lying, stealing, discourtesy (especially toward women), and insubordination to civil authority, except on the ground of religious obligation. Maintaining personal habits of cleanliness and keeping fastidious homes are moral duties. The eating of pork, cornbread, collard greens, and other foods traditional among southern Negroes is strictly proscribed. No one is permitted to straighten his hair. Women may not dye their hair or conspicuously use cosmetics. Intemperate singing, shouting, laughing loudly are forbidden. Violation of any of these or other rules is punished immediately by suspension from the movement for periods ranging from thirty days to a maximum of seven years, depending on the gravity of the offense. The most important sanctions which appear to regulate the behavior of Muslims are loss of membership in the movement and the chastisement from Allah."¹⁵

The Nation of Islam Is An Oligarchy. "It's oligarchic characteristic is inherent in the ideology of the Nation, but it is also a function of the leader's beliefs about the capability and responsibility of the followers. It is also worthy of note that the oligarchical structure of power and differentiations between the leadership and the rank and file do not bother the Muslims because of the overwhelming impor-

tance which the followers attach to their 'common purpose.'"¹⁸⁰

It Dignifies The Black Man. Says Mr. Elijah Muhammad: "Islam dignifies the black man, and it gives him the desire to be clean, internally and externally, and to have for the first time a sense of dignity."⁸³

It Is Militant. "... the defined interests of the Nation are vigorously asserted and aggressively pursued."¹⁸⁰

It Is Also Disciplined. "It is disciplined partly because this is thought to be 'what the Negro masses need,' and partly because attainment of the ends of the Nation depends on the ability of its members to forego many things which are said to impede the advancement of the Negro masses. Maintenance of discipline is important for internal cohesion and loyalty to the movement."¹⁸⁰

In The Nation of Islam Everyone Is Important. "Within the limits of this community, every one is 'important,' the loyal and talented are rewarded, and the ambitious may rise to a position of prominence."¹⁸⁰

There Is No Room For Laziness in The Nation of Islam. "Hard work, self-sacrifice, discipline, and loyalty are required. There is no room for laziness," reports Mr. Essien-Udom.¹⁸⁰ Said Malcolm X: "If a man is lazy let him go to the Christian church... In Islam every one works. All of the Messenger's children work. Heaven demands hard work. There is no room for laziness and no room for ignorance in the Nation of Islam."¹⁸⁰⁻¹⁸¹

A Visitor Attempts To Explain Islam. A visitor (Ruby E. Maloney) to one of the Temples of the Nation of Islam summarized her impressions of Islam in these words: "It appears to me that in embracing Islam they are attempting to give the black man a sense of a past as

well as a destiny that would transcend temporal economic and historical developments..." 198-9

The Nation of Islam and Power Relationships in the Negro Community. "The Muslim movement, in a real sense, is an attempt to alter the power relationship within the Negro community. The concerns now voiced by the black nationalists may well determine the character and style of future Negro leadership in their communities." 331

The Mission of The Nation of Islam. In the opinion of Mr. Essien-Udom, "...it seems, the mission of the Nation of Islam is to reverse the process toward assimilation by means of militant separatism." 336

The Position of The Nation of Islam on Assimilation-Integration. "...the study underscores the Negroes' ambivalence toward assimilation, i.e., the loss of their identity, cultural traits, and history. Black nationalism, the Muslim movement in particular, raises such questions: Can the majority of Negroes be assimilated into American society? Do they really want to be assimilated? What 'price' will they have to pay for assimilation or non-assimilation? If they want to be assimilated, what are they themselves doing to facilitate this process? If not, are there discernible attitudes among Negroes which impede this process? Were there a rational choice, can the Negro subculture successfully resist the pressure for conformity exerted upon it by the dominant culture? Can they (Negroes) revitalize and regenerate the subculture?" "...one's attitude toward assimilation may or may not foster the feeling of separateness and will determine the intensity of one's effort to merge into the larger culture and society. However, the question is particularly important during this period of rapid improvement in the Negro's status and the trend toward integration." 326-7

Malcolm X Answers Charges of Extremism. "They charge us with being extremists but if it was not for the extremists the white man would ignore the moderates." 265

The Black Muslims Are Americans. "Culturally, the Muslims are Americans, restrained in many respects, unique in others, but only romantically and superficially attracted to Arabic culture about which they have little or no knowledge." 291

The Nation of Islam Understands the Importance of Unity. At the present time there is no evidence of any split within the Nation of Islam. "One optimistic member," reports Mr. Essien-Udom, "said that almost any follower, male or female, could lead them [in the event of the death of Mr. Elijah Muhammad], because they have come to appreciate the importance of unity." 82

Muhammad Urges "Unity With All Our Kind." "I say, my friends, let's unite with all of the dark people of the earth, but first with ourselves, then with all of our kind; for friendship, brotherly love and protection. Be like white people; they are in unity with all their kind. Be in unity with all our kind. Then you will be like civilized people. Don't let the white people classify you as an enemy of our own people to their own like. They like you to be divided and as long as they have you and me divided, they know that they can rule. A united people is hard to rule." 260

The National Principle is the Principle Upon Which the Nation of Islam Is Founded. "The national principle is the ideological basis upon which the Nation of Islam is organized," states Mr. Essien-Udom. 269

The Nation of Islam Is Independent. "Muhammad has denied on several occasions that his movement receives support from any group whatsoever, although his critics continue to

charge him with receiving support from communists and especially from the United Arab Republic." ²⁸⁴

Islam and Territorial Separation of So-Called Negroes and Whites. States Mr. Elijah Muhammad: "Separation of the so-called Negroes from their slavemasters' children is a MUST. It is the only SOLUTION to our problem. It was the only solution, according to the Bible, for Israel and the Egyptians, and it will prove to be the only solution for America and her slaves, whom she mockingly calls her citizens, without granting her citizenship. We must keep this in our minds at all times that we are actually being mocked." ²⁵⁹

The Nation of Islam To Be Vanguard of a Black Republic. "Muhammad demands a portion of the United States for the settlement of Negroes and the eventual establishment of a Black Republic. The Nation of Islam, it appears, is to be the vanguard of the Black Republic. It will request the United States not only to give land but also to provide material assistance for a time. This, Muhammad says, is not too much to ask in return for the four hundred years of exploitation of the Negroes..." ²⁶⁰ "Why should not you and I unite too, to our own God and people?" asks Muhammad. "Why shouldn't we wake up and unite and demand some earth for our own selves, as other nations are doing? There are small nations only three or four million, that are demanding homes for their people. Here you are numbering six times their number and you are not asking for any earth what so ever." ²⁵⁹

Muhammad's Demand For Territory. "If they don't want us to mix with them in their equality, give us a place in America. Set it aside... Give us three, four or more states. We have well earned whatever they give us; if they give us twenty-five states, we have well earned

them. Give us a territory. Give us the same instrument that they had to start a civilization in that territory. Take care of us. Give us what we ask them for, for the next twenty or twenty-five years until we are able to go for ourselves. Demand something. Don't demand a job. Demand some earth. We have come to the point we must have a home on this earth that we can call our own." ²⁶⁰ Muhammad, however, also states: "They will never give us three or four states. That I probably know, but that doesn't hinder you and me from asking for it." ²⁶¹ Mr. Essien-Udom points out that the alternative to a black republic in the Western Hemisphere would probably be return to Arabia or Africa. ²⁶²

Two Basic Concepts of the Nation of Islam. "The ideas of an eventual return to a national homeland and of black redemption after the apocalypse (the latter a version of the Armageddon of the Book of Revelation) lend the movement two forceful ideological dynamics and inform it with an abstract world view. Both ideas have inspired religious zeal, loyalty to the movement and its leader, and personal sacrifices for the common good." ⁷⁻⁸

The Flag of the Nation of Islam: Description. "...moon and stars in white against a red background which represents the sun. The letters I., F., J., and E. are inscribed on the flag, one on each corner. These stand for Islam (Peace), Freedom, Justice, and Equality." ²¹⁷

The Flag of the Nation of Islam: Origins. The flag of the Nation of Islam emanates from Allah: "In the Name of Allah, the Beneficent, the Merciful. Let us give Praise to Allah, our God, for His Love, Mercy and Blessings upon us in this wilderness for giving us a Flag that represents the Universe, Sun, Moon and Star. It also means that we are FREE, JUSTIFIED, and made EQUAL of all mankind." ²⁵¹ "The

flag is said to be a 'sign of life' for the so-called Negroes, for, according to the teaching of the Messenger, it came into existence several trillion years ago. The symbol of the star was 'put on our flag seventy-two trillion years ago' and the 'moon was put on six trillion years ago.' It is not known when the sun was put on our national flag." ²²⁰

The Flag of the Nation of Islam: Meaning. "Minister James explains that the symbols of the flag of the Nation of Islam have a great deal of meaning for the 'so-called Negroes' who need a 'good sign for life.' The sun, the five-pointed star, and the moon represent natural and universal elements indispensable to life: The sun stands for freedom; the moon, for equality (the force of the moon exerts an equilibrium in the physical world by maintaining the levels of water of the earth); the star, for justice. The five points correspond to the five senses of man, which justify his freedom and equality. Compared with the flag of Christian government, this is a symbol of life." ²²⁰⁻¹

The Nation of Islam and the Christian Cross. Mr. Essien-Udom quotes from a Temple lecture: "That flag of Christian government and the cross have been symbols of misfortune and slavery for black people. The sign of the cross represents murder and wickedness since its inception, Christ the Prophet was lynched on that cross and ever since the so-called Negroes started bearing it they have been catching hell on it. Does it require any argument to show why the so-called Negroes should rally under the flag of the Nation of Islam?" ²²¹ The cross is regarded by Muslims as a "symbol of oppression, shame, suffering, and death." ²¹⁷

Muslim Symbol of "Justice Under the United States Government." Mr. Essien-Udom, at the Chicago Temple, noted "A blackboard stands on an easel at the left of the speaker. An Ameri-

can flag appears in the upper left corner of the blackboard and directly below it, painted against a white background, a tree with a black man hanging from a branch. This symbolizes justice under the United States Government." ²¹⁷

What Is the Meaning of "Islam"? Muhammad says that "Islam is peace, and it teaches against violence." ¹⁵³

What Are the Basic Ideas of the Nation of Islam? They are Islam (Peace), Freedom, Justice and Equality. Not only are the initial letters of these four objectives on the flag of Islam; the words themselves are used again and again in the literature of Islam, and in actual practice form the basic slogan of the Nation of Islam. ²¹⁷

Living In Accordance With the Laws of Islam As Taught by Muhammad. In addition to knowledge of justice, righteousness, and righteous government, "the individual must have knowledge of himself, his language, his religion, his God and his Nation. He must live a righteous life—the life of a Muslim. The knowledge and love of 'one's Own,' knowledge of the 'enemy,' and of what is right and just constitute the life of a Muslim. In practice, this means living in accordance with the laws of Islam as taught by Muhammad." ²⁵²

Freedom and Justice Are Natural and Essential. Mr. Elijah Muhammad in his *The Supreme Wisdom* states: "It is entirely natural for man to want to be equal of man. It is natural, again, for man to love the Brotherhood of Man (except the man devil)."

"Further, it is natural for man to love FREEDOM for himself, for Freedom is essential for life, and to love JUSTICE for himself, for without Justice there is no joy in freedom and equality." ²⁵⁰

The Nation of Islam Urges Its Members to Develop a Passion for Justice. "They must love

justice not only for themselves but also for others (excepting the man devil). The rights of individuals, such as freedom and equality, can be enjoyed only if the citizens have knowledge of these things. They must seek freedom and equality for themselves and for others, for these are natural and essential to man. Without a passion for justice, 'there is no joy in freedom and equality.'"²⁵²

What Must the Masses of Negroes Do To Rise In The Social Scale? On this point, Mr. Essien-Udom enters into a discussion of Mr. Muhammad's views on formal vs. substantive freedom: "Formal freedom, insists Muhammad, without a substantive basis is, in effect, meaningless. Substantive freedom, a people's style of life — material, cultural, moral and a sense of human dignity — cannot be bestowed upon people who do not want it, and if they do, are not prepared to help themselves and make the sacrifices necessary for its attainment; they must help create the conditions for it. Thus, if the masses of Negroes are to rise in the social scale, if they are to gain respect from others, if they are to be regarded as human beings rather than social outcasts, they must become consciously aware of their predicament, their degradation which is the bond of their common identity. They must also become conscious of their opportunities, however limited, and must take advantage of them."³³⁵

The Chief Obstacle in the Way of Advancement and Progress. "Muhammad is convinced," Mr. Essien-Udom reports, "that the chief obstacle to be overcome is the 'mentality' of the masses of Negroes. This is the true enemy of their advancement and progress. The result of centuries of oppression, it has helped to produce the moral and material conditions in which the Negro masses now find themselves. The enemy of the Negro people, he maintains, is not

simply white people, but also the 'value system of the subculture.'"³³⁵

Life Is More Purposeful for Muslims. There is no question about the fact that ambition is awakened among the members by the Nation of Islam.¹¹⁴ Leisure time is regarded as time for study and improvement.¹¹⁵ The desire for social advancement is regarded by the Nation as a moral desire and is encouraged.¹²¹ Rules of behavior are taught which improve the relationships of members to the community.¹⁰⁵ The terrific emphasis on how to achieve the "good life" here and now has a tendency to lift the moral and material level of every member.⁹¹

How Solidarity of the Nation of Islam is Maintained. The Nation of Islam relies on the Fruits of Islam and the Moslem Girls Training and General Civilization Class as main instruments for the building of unity within the movement. However, solidarity of the Nation is maintained also through constant personal contact between the officers and the members. The Messenger himself maintains direct personal and correspondence contact with a large number of his followers. Also, "his presence is felt by his followers through his 'Messages' to the Temple and appearances by his ministers or by a member of his family, most often Minister Wallace. The New York Minister, Malcolm X, represents him frequently." Conventions and special celebrations, such as Saviour's Day, are tremendous aids in the building of unity and solidarity.⁷⁵⁹

Limitations of the Nation of Islam. Mr. Essien-Udom calls attention to certain built-in limitations of the Nation. Among these are its offensive against whites and against Christianity, its rhetoric, its apparent similarity to certain "cult-type" organizations which "tend to be run for the benefit of the leaders." Some critics have

expressed "distrust about the internal organization of the movement." The loyalty demands, they feel, are too exacting and the discipline too rigid. "As a mass organization, the movement fails to provide for different degrees of membership participation, namely, by distributing burdens between an inner core of disciplined and loyal workers and semi-active, dues-paying members." The realities of the long history of the Negro community and of the psychology of the majority of Negroes limit its appeal.³²³⁻⁴

Organizational Shortcomings. There is no cabinet or Council to consult with and advise Mr. Muhammad. Because of the high premium placed on loyalty it has often been found difficult for the Nation of Islam to find the most desirable and the most competent staff. The Messenger has not delegated enough power to many of those below him, "with the possible exception of the Supreme Captain." Too often power has been delegated to loyal but unqualified individuals. A member of the Nation of Islam is quoted by Mr. Essien-Udom as being worried about the degree of secrecy in the Nation and also about the fact that the Nation is at the present time largely "a family oligarchy."

178-179

What the Nation of Islam Cannot Give. "Negroes who seek the 'old-time religion' cannot find a satisfactory substitute in the Nation. Those who seek 'genuine' Islam, i.e., religion divorced from nationalism, will not find a clear-cut distinction in the Nation. Others who seek assurances of their racial identity (unbelievable as it may sound) will not find it in the rhetoric of the Nation of Islam. Such persons are baffled and confounded by Muhammad's insistence that they are 'Asiatics' or 'Muslims.'¹⁹⁷⁻⁸

The Nation of Islam and the Urban League. Mr. Essien-Udom calls attention to a charge against the Urban League which is frequently

voiced by black nationalists: The charge is that it wants to "fill opportunities created by whites, whereas it should be teaching them (Negroes) to create, or help create opportunities for themselves."²⁵⁶

The Nation of Islam and the NAACP. The attitude of one of the ministers of the Nation of Islam (Minister James) toward the NAACP is expressed by him as follows: "I did not think that the NAACP program was militant enough because it was not dealing with the basic problems such as a high degree of economic independence. The NAACP had no program which I considered would make substantial contribution to the advancement of the black man. I still do not think much of the NAACP now ..."⁹⁸ Roy Wilkins, Executive Secretary of the NAACP and Thurgood Marshall, who served for a long time as chief counsel of the NAACP have both denounced the Nation of Islam. Mr. Marshall said that the Nation of Islam is "run by a bunch of thugs organized from prisons and jails and financed by Nasser or some Arab group."²⁸³ Mr. Wilkins said: "The so-called Moslems who preach black supremacy and hatred of all white people have gained a following only because America has been so slow in granting equal opportunities and has permitted the abuse and persecution of Negro citizens."⁷⁴ Mr. Elijah Muhammad himself said: "We have not been opposed to the NAACP's cause for the National Advancement of the so-called Negroes. Only we feel that the NAACP should have as its head a Black Man, and not a white man, and that the organization should not at this late date seek integration of the Negroes and whites, but rather, separation from this people — which is the only solution to this 400 year old problem ... Seeking love and equal recognition among this people is the most foolish and ignorant thing that a Negro leader could do in this late

date, and it would eventually prove the total destruction of us, as a people." 306-7

Black Nationalist View of the NAACP.

"Aside from their antagonism toward the National Association for the Advancement of Colored People, the nationalists point out that it does not receive the support of the Negro masses. The NAACP, which is the most 'militant' organization seeking full citizenship for Negroes, can only boast a total membership of 334,000 as of December 15, 1959. This increase over the previous year is said to be a little over nine per cent. Considering the importance of the objectives of the organization, this is a rather small number out of a total population of Negroes estimated at nearly 19 million. It should be added that the membership also includes whites." 13

The Muslims Abhor Violence. After lengthy study of the question, Essien-Udom states: "The Muslims will not deliberately resort to the use of violence or themselves create a situation which is likely to impair the civic peace of the community. They may, however, defend themselves against unprovoked assaults. The possibility of their engaging in violence even in self-defense is also a speculative question. Twice in recent years, the Muslims have been assaulted physically by the police; in each instance they sought redress in court. In New York City two policemen assaulted Muslim families in their homes. The Muslims sued and collected \$75,000 damages." 287-8 He further states: "The Muslims abhor violence as a matter of religious belief, although they believe in self-defense. One of the injunctions of the movement is: 'Never be the aggressor under any circumstances.'" 289

Why Exact Knowledge About the Nation of Islam Is Not Widespread. "Speculation" about rumoured "primitive" rituals, alleged secrecy as to the Nation's activities, "lack of understand-

ing of some of the teachings of Muhammad by both his initiates and outsiders," and the fact that "not many scholars have studied the Nation closely" are given by Essien-Udom as reasons for the general lack of knowledge about the Muslim movement. He adds: "The whites are excluded, and most Negro scholars appear to be uninterested." 226

The Rhetoric of Islam. "The rhetoric presents the Nation simultaneously as 'religion' and as 'nationalism.'" 192 It is "aimed first at persuading non-Muslims that the solution to their problems lies in Islam; second, that they should unite with Muhammad for the nationalistic goals which he has proclaimed; third, that they should take cues from what he and his followers are doing, even if they do not accept his leadership." 193 But it "powerfully limits the ability of the Nation to enlarge its membership. Negroes are conformists, not to any comprehensive social or political values, but to the material necessities of survival even if this means further degradation and debasement. The rhetoric is entirely too threatening to many." (Essien-Udom's formulation.) 199 "The Nation of Islam... in its ideology seeks to integrate the religious and the secular traditions." 62

The Nation of Islam Is Different from Eastern Moslems. "Mr. Muhammad readily concedes this, explaining that 'my people must be dealt with on a special basis, because their background and circumstances are different from those prevailing elsewhere in the world. You cannot use the same medicine to treat altogether different diseases.'" 80 The Ahmadiyyat Moslem Sect, founded in 1889 at Qadin, Punjab Province, India, and now with its chief headquarters in Pakistan, believes its founder was the "Promised Messiah and Mahdi." Its Chicago Mosque President, Nur al-Islam (Negro) said of Muhammad in 1960: "He has lifted the

moral character and also the social well-being of his followers."³¹² But another leader of this sect, Adib E. Nuriddin, has attacked Muhammad.³¹² A former principal at the University of Islam, Palestinian Arab Mr. Jamil Diab, who "was never a member of the movement" from time to time issues public statements against Mr. Muhammad and against the Nation of Islam. However, as Essien-Udom points out, "it is doubtful that any registered Muslims defect to Mr. Diab's group."³¹⁸⁻⁹

Esoteric and Exoteric Goals Interact. "Division and subdivision of labor enable many members to participate continuously in the activities of the Nation. Numerous offices and titles, most of them honorary and prestigious, are created and conferred on many a lower-class Negro who never before anticipated he would 'count' anywhere. Members are inspired by both the remoteness of the esoteric ends and the definitiveness of the exoteric goals — e.g., moral and economic self-improvement. The interplay of the esoteric and exoteric ends enables the Muslims to act together for the 'common good.' It gives individuals a sense of direction..."¹⁸¹

Friendship in the Nation of Islam. Essien-Udom devotes more than three full pages to a discussion of this subject. Muslims interviewed "said that they found few 'meaningful' friendships, associations, or peer groups outside the Nation of Islam. They seldom found 'friends who were interested in acting together for things which would benefit us,' but there 'was no problem in finding friends for dancing, drinking, entertainment or gambling.' Those interviewed seem to value highly the friendships they have made in the Nation."¹⁰⁶ Brother John W. reported: "I have made numerous wonderful friends whom I can truly call brothers and sisters and I have lost many friends whom I thought were friends in the world of Christi-

anity. These particular people cannot accept the way of Islam, because it takes away from them the opportunity to practice those habits which they had formed."¹⁰⁷ Brother Thomas 5X states: "My friends in the Nation are much more trustworthy."¹⁰⁷ Brother Donald X: "I understand my friends better now than before. The kinds of things which made me angry in the past do not any more."¹⁰⁸

The Nation of Islam Advocates Economic Self-Sufficiency. "Economic Self-Sufficiency" is a basic tenet of the Nation of Islam. Essien-Udom points out that Frederick Douglass said that "until we learn to save more than we spend, we are sure to sink and perish;" and that Booker T. Washington stated "...progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracized. It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercises of these privileges..."¹⁶³ He then points out that "Mr. Muhammad's economic teachings and organization are inextricably tied up with his religious and nationalistic advocations for the 'solution of the so-called Negro problem in the United States.'"¹⁶⁴ States Mr. Elijah Muhammad, on this subject: "The Black Man in America faces a serious economic problem today and the White Race's Christianity cannot solve it. You, the so-called American Negro, with the help of Allah (God) can solve your own problems. The truth must be recognized by the Black Man. He himself has assisted greatly in creating this serious problem of unemployment, insecurity and lack. Before the Black Man can begin to gain economic security, he must be awakened (from the dead), gain

knowledge, understanding and wisdom which will enable him to follow my teachings. Islam and only Islam will point the way out of the entanglement of 'want in the midst of plenty' for the followers of Islam, the true religion of the Black Nation. The Black Man in America is a Lazarus, begging for crumbs from the rich man's (white man) table. To solve his problem, I repeat, Lazarus must be called out of his grave. . . . The believers in truth, Islam, must stop looking up to the White Race for Justice (Jobs). . . ."¹⁶⁴

Why Do People Join the Nation of Islam?
 "The need for identity and the desire for self-improvement are the two principal motives which lead individuals to join and to remain in the Nation of Islam."⁸³ "A personal crisis may lead one to join the Nation. This seems especially true of young men who had previously led 'fast' lives."⁸⁷ "Most individuals perceive the ends offered by the Nation in terms of self-esteem, recognition, and status."¹⁰⁴ "Many turn to the Nation of Islam because they feel a need for a strong leader and an important personality with whom to identify."⁹⁶ James 3X wanted something militant: "I wanted something more militant and someone who could speak forthrightly for black people. I wanted something which could speak forthrightly against the injustices against my people."⁹⁸ Sister Levinia found that the Nation encouraged her to study and to improve herself.¹¹⁵ Thomas 5X Drake said "it is only in the Nation that I have received any real teaching from another person." "He joined the Nation because Muhammad's superior knowledge impressed him favorably," states Essien-Udom, "and because of his strong desire to participate in organizational efforts which he believes may enhance the status of the Negro people."⁹² Thomas himself states: "I joined the Nation in order to help my people."

⁹³ He had been a Mason: "I joined the Masons in 1947 and remained in it until 1957. I held the office of the 'Worshipful Master' or the Presiding Officer. . . . The entire membership was Negro. Black and white of this order do not meet together . . . its teachings are symbolic of the past. The Mason teaches what Moses did, but doesn't teach us what we should do. . . . The lodge leads one inevitably into western civilization and one becomes interwoven into it. One is cut off from himself and from the world of his people."⁹³ "The motives which led individuals to join the Nation were largely personal, in some cases quite specific, in others general and vague, but in all cases they had to do with 'improving one's self or community.'"¹⁰⁵

The Nation of Islam: Its Appeals. Secrecy is one of the major appeals of the Nation of Islam. Secret-fraternal societies are traditional among American Negroes. Many Negroes join such societies "partly as a route to social status and partly because they offer pomp and pageantry. Many a lower-class Negro, however, is excluded from either fraternities or sororities of the Greek-letter class or the fraternal orders of the lodge-type. Their admission to the Nation of Islam, which shares some of the characteristics of these fraternal societies, is looked upon by many as a privilege — an alternative route to social mobility — because they are denied admission into fraternal orders and sororities due to lack of education, wealth or social standing."²²⁹ Special appeals are made through success stories, and through stories of how people got good health through Islam. Islam is presented as the answer to problems of worry. Prominent people are converted; Negro Physicians have joined; even a few preachers have been converted. The playing up and publicizing of such matters helps Islam to reach the Negro

masses.¹⁹⁴⁻⁶ "Arabic and Islam are presented as unifying and dignifying symbols for a people divided and despised." Allah is Presented as "Our God" and Arabic as "the language of peace."²²⁰ All of these appeals together exercise great power.

Who comes Into Islam? Says Muhammad: "The only people who come into Islam with the exception of a few are the poor and ignorant and it is a very tedious task trying to uplift these people."¹⁷⁶ "The official policy of the Nation of Islam, Muhammad told the writer [Essien-Udom], is to recruit the 'Negro in the mud' into the movement and to 'alienate him from giving support to middle-class Negro leadership' or to 'such leaders as Father Divine, Prophet Jones, etc.'"¹⁸²

Who Is Eligible For Membership in the Nation of Islam? "Theoretically, black people—and all red, yellow, or brown peoples—are eligible for membership in the Nation of Islam. In practice, however, only American Negroes are members. Students from the Middle East have sought to attend Temple meetings but were excluded."¹⁸⁴ "American Negroes who indicate their desire to 'reunite' with their 'own kind' and are prepared to 'submit to the will of Allah' and to Muhammad are readily accepted. The theory of 'reuniting' is that Negroes have always been Muslims, although because of the many years of slavery in the United States they have lost this knowledge. For them, therefore, the act of becoming a Muslim is not an act of conversion but a 'reconversion' to the religion of their forefathers and a return to their Nation."¹⁸⁵⁻⁶

Techniques of Recruitment. Teams of followers go to lower-class neighborhoods in the cities to interest Negroes in attending meetings of the Nation of Islam "rather than spending time in the tavern." This particular kind of

effort is known as "Group Fishing." "In Chicago, in groups of two or three, the Muslims attend public events and rallies involving Negroes. There they sell Negro newspapers which carry Muhammad's writings and speak to the buyers about Islam, and especially about Muhammad's economic programs. In addition, small groups visit Negro churches on Sundays. After the service they mingle freely with the members and suggest to them that they attend Temple meetings later that afternoon. This approach seems to be effective. In this way groups of churchgoers, especially those from 'storefront' churches, and sometimes their ministers have been persuaded to visit the Temple of Islam and hear the teaching."¹⁸⁶⁻⁷ Motion pictures about the Middle East and Africa attract new members and visitors.¹⁸⁸ "Muslims concentrate their efforts first on their relatives."¹⁹¹ "Personal contact still appears to be the most effective way by which Muslims gain converts."¹⁹¹ "Only a few members are recruited through personal correspondence with the Messenger."¹⁹¹ "The Messenger maintains contact with Negro prisoners who have heard his teachings and have expressed a desire to join the Nation."¹⁹¹ "More than four hundred prisoners were 'converted' to Islam in 1958."¹⁹²

Who and What Impedes Recruitment into the Nation of Islam? "However, the Muslims seem to believe that their recruitment effort is impeded by 'Uncle-Tom leaders, Negro preachers, fear of the slavemaster, ignorance of the black man's heritage, love of the frivolous, fear of losing jobs, and the love of Jesus.' As Brother Herbert Hazziezz said, 'Negroes are not ready to pursue a decent and moral life. They are not ready for civilized life. They don't feel responsible and they enjoy their irresponsibility. They think white. They desire to be white; made to hate black. Islam teaches us to be ourselves;

to love ourselves, our brothers and sisters; to act for ourselves; stop being liars, being afraid; stop being the laughing stock of the world; to become men among men, women among women; stop being boys and girls all our lives.' "

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The Negro Press and the Nation of Islam. Pamphlets were used by the Nation of Islam during its early years, to acquaint the public with its policies and objectives and programs. Then, in 1956, the Nation began to use the Negro Press. Arrangements were made to have Mr. Muhammad's articles published in the *Pittsburgh Courier*, the *Los Angeles Herald-Dispatch*, the *Amsterdam News*, *Milwaukee Defender*, *Chicago New Crusader*, etc.¹⁸⁹ In 1959 and 1960 the Nation of Islam began publication of its own publications. The *Messenger Magazine* and the *Islamic News* were tested out in 1959. *Mr. Muhammad Speaks* began in May, 1960 as *A Militant Monthly Dedicated to Justice For the Black Man*. Two pocket-size magazines were published: *Mr. Muhammad Speaks To The Black Man* (June, 1960) and *Salaam* (July, 1960), edited by Masco Young. A strong religious appeal runs through all of Mr. Muhammad's contributions.

¹⁸⁹⁻⁹⁰ From 1955 to 1957 there was a working relationship between Mr. Muhammad and the magazine the *Moslem World and the U.S.A.*, which was "avowedly" a pro-Nasser and pro-Arab magazine, edited and published by Abdul Basit Naeem. This was "the main organ which attempted to introduce Muhammad's movement to the 'Moslem' world." It took editorial positions in favor of Nasser's seizure of the Suez Canal and in favor of Algerian independence.

²⁷⁶ According to Essien-Udom, Naeem lost Muhammad's support "either because of his explicitly pro-Arab and pro-Nasser propaganda or because Muhammad had exhausted his useful-

ness."²⁹⁴ "*Moslem World and the U.S.A.* is an independent publication," said the editor-publisher in an editorial. "It is not the property of Mr. Elijah Muhammad or, for that matter, of any one else other than its publisher."²⁷⁷ "It is interesting to note that publication of the *Moslem World and the U.S.A.* was terminated shortly after Muhammad had discontinued writing for it."²⁷⁸

A Serious Charge Made by Mr. Essien-Udom Against the Negro Press and Against Negro Middle Class Leadership. "The Negro press plays a vital role in this struggle for leadership. Most Negro newspapers have acted with duplicity and opportunism regarding Muhammad's movement. So long as Muhammad had not become a nationally controversial figure, the Negro press supported implicitly a growing opinion which Muhammad represented in his 'Messages.' They denied, however, any responsibility for opinions expressed by Muhammad; acting from the 'highest of motives,' they hoped nevertheless to increase circulation of their papers by 'going along' with him. The *Pittsburgh Courier*, which has consistently opposed the 'Buy Black' campaign in New York, went along with Muhammad for nearly four years, and it was not until the white press 'exposed' him, that it severed the relationship. There is no question that it was actually pressured into doing so. Similarly, the New York *Amsterdam News* carried Mr. Muhammad's 'Message,' 'White Man's Heaven Is Black Man's Hell,' for quite some time. Recently, its editor has claimed that Mr. Muhammad's 'Message' was discontinued because he found that it did not represent Negro opinion! The *Chicago Defender* denounced Muhammad unequivocally only after the 'expose.' Our view that the Negro press has acted with duplicity and opportunism toward the Nation of Islam would hold for

a few others. After the tide had turned against Muhammad, many Negro reporters for white newspapers and magazines found it profitable to write about the Muslims. Their attitude, generally, was condemnatory. Most, writing for the white newspapers, became 'experts' on the movement overnight (precisely because most whites had no direct access). Negro reporters for these papers competed to surpass one another in the viciousness of their attacks, which were largely sensational and alarmist. One wonders where they were before *Time* magazine 'got out' the news. The writer detected the same element of duplicity or ambivalence among 'leading' Negro middle-class spokesmen before the white press took the lead in 'exposing' Muhammad... This account indicates in general terms the antagonism which exists between the Negro masses and the middle-class Negroes, which deepens as the middle-class position becomes more secure, while that of the masses is increasingly insecure. Class antagonism among Negroes was demonstrated clearly by middle class Negroes in Chicago who attempted to deprive Muhammad of a parcel of land he had purchased for the proposed Islamic Center."³⁰⁷⁻⁹ An example of the Negro press treatment of Mr. Muhammad was the August 15, 1959 issue of the Chicago *New Crusader*. "WHITE MAN IS GOD FOR CULT OF ISLAM" was its headline, with a picture of Master Wallace F. Muhammad, until then a picture not known to the public. "The article alleged that 'Eli Muhammad's "Allah" is a Turkish Ex-Agent for Hitler' whom Muhammad had met in jail during the second World War," states Essien-Udom, who makes the comment "It is not correct that Muhammad met Master W. F. Muhammad in jail during the war." That "Master Muhammad is by all standards a white person" is noted by Mr.

Essien-Udom in his account of the *New Crusader* attack on Mr. Elijah Muhammad.³¹⁵

The "Ritual Murder" Slander. Muslim teaching regarding the slaying of Four Beasts has been slanderously twisted around to mean advocacy of slaying four Caucasians. Muslims "claim that the teaching is symbolic, representing the 'Four Beasts' in the Book of Revelation which are said to stand in the way between the destruction of the present world and the emergence of the New World. In an interview, the Messenger, Minister James, and some followers all denied that this teaching meant that each follower must kill four Caucasians before he can return to Mecca." Essien-Udom adds, "there is no reason to doubt the interpretation which the followers and officers offer." Also: "the 'destruction of the four beasts' is predicated entirely on an act of God (Allah) in the same way that the destruction of the present world is 'left to the Will of Allah.'" ²²⁷

Pressures, Harassments, Maltreatment, Intimidation of Members of the Nation of Islam. There are many pressures and harassments against the Nation of Islam. Local law enforcement groups, a hostile press, and competing local leadership groups have contributed to such pressures and harassments.³⁰⁰ The Nation has suffered many indignities and sustained many injuries in the period of its existence. Mr. Muhammad has charged "'harassments' of the Bureau of Internal Revenues, 'maltreatment' of his potential followers in federal penitentiaries, and 'intimidation' of the Muslims by agents of the Federal Bureau of Investigation."

²⁹⁹ Agents of the F.B.I. "keep a close watch on the movement's activities."²⁹⁹ At a Muslim-sponsored street meeting in Detroit, July 7, 1957, "nineteen persons, including eight policemen, were injured."³⁰⁰ In Chicago in 1960, street-car companies refused advertising for a

Muslim convention and the courts upheld their refusal.³⁰¹ In Indiana, freedom of assembly was denied Muslims.³⁰⁰⁻¹ In Monroe, Louisiana, March 5, 1961, "several police officers ... forcibly entered a Muslim Temple during their regular meeting. They are alleged to have beaten the Muslim Minister, Troy X, with blackjacks, arrested all members and non-members and put them in jail."³⁰¹ The effect of outside pressures on the Nation of Islam seems to be that these "tend to give cohesion to the movement and to inspire the enthusiasm of those who may doubt that the 'enemy' of the Nation of Islam is only white people."³¹³

Fears About Nation of Islam Are Based on Prejudice and Ignorance. "Much of the alarm and concern expressed by critics about the dangers of Muhammad's movement, or of black nationalism in general, to the civic safety and national security of the United States is largely the result of fears and prejudices furnished by the American environment and of public ignorance about the style of Muhammad's leadership and the ideology of the Nation of Islam. Such fears about the political significance, domestic and international, of the movement are grossly exaggerated. Most of these critics, being far more concerned with vilification of the movement than with understanding it, obscure the issues to which the movement addresses itself and thus have left the behavior of the Muslims unexplained."²⁸⁵ "The fear of black revenge intensifies the white suspicion of Negro movements which do not openly support the existing etiquette of race relations or of white paternalism, which the black nationalists reject."²⁸⁵

Constitutionality of the Nation of Islam. "No constitutional issue has yet arisen with regard to the legitimacy of the Nation's existence. It seems entirely possible that it may not arise so long as the Nation's activities are within

the legal limits of freedom of association and are not regarded as a danger to the national security of the United States. In any event, the United States Government, if it wished to limit the activities of the movement, could do so by sequestration of its property, just as it sequestered the property of the Mormons over the question of polygamy. The political community is thus a real limitation on the potential of the movement for 'disruptive' political action and on its continued existence. The scope of activities and the limits of the movement are determined in considerable measure by factors and forces which lie outside of Muhammad's black community."²⁹⁹

Attitude Toward the Draft. "Except with regard to military service, Muhammad's followers are law-abiding citizens. They stubbornly resist induction into the United States military forces. During the second World War most of the eligible ones preferred the penitentiary. Their attitude has not changed. They refuse military service on the ground that Allah enjoins them to abhor war and not to contribute in any way to preparations for it. Some have claimed the status of conscientious objectors, and in at least two known instances—those of Wallace Muhammad and his brother, Akbar—these were granted."²⁶⁷ Essien-Udom comments: "The Muslims are likely to continue to resist induction into the United States military forces. In time of war, provided they have not changed their present ideological orientation, most will probably not enlist in these forces. They are not likely to engage in activities which might impair the military interest of their country."²⁹² The Nigerian-born scholar could find no clear indication that American Muslims would support Arab governments against the United States in the event of war. His exact words on this point were: "It was not clear

from our study that the Muslims would support an Arab government or any other against the United States in time of war." ²⁹¹

"*Nation*" and "*Government*." "The national principle is the ideological basis upon which the Nation of Islam is organized. The organization of the Nation and the symbols of authority suggest to the members a form of 'private' government where they seek freedom, justice and equality, among themselves rather than in the larger American community. Consequently, members feel that they belong both to a nation and a government of their own. It will be recalled that the Nation of Islam has its own head of government, the Messenger of Allah, who combines both spiritual and secular authority in his office. In addition, the Nation has its own flag and its own corps of private police who maintain discipline within the Nation. It is within this framework that the members speak of equality in the brotherhood of Islam. They regard themselves as 'brothers and sisters' and as equals within the Nation. In a very real sense, they enjoy fraternity, equality, and fair play in the Nation. Their freedom is limited by both voluntary self-restraint and by the demands of the New Islam and the leader."

²⁶⁹⁻²⁷⁰ Muslims are "careful about the word 'race' because they believe themselves to constitute a 'nation.' It is the Caucasians, they believe, 'racing with time,' who form a 'race.'" ¹²

Some Political Aspects of the Nation of Islam. Although in its ideology the Nation of Islam is political (with objectives of a Negro homeland and an ultimate post-apocalypse Black Nation), "In practice, however, the Nation of Islam is apolitical." "At present, at least, it is a nation within a nation—a vanguard of Negro exodus and nationhood." ²⁵⁰ After detailed and pains-taking study, Mr. Essien-Udom remarks: "It is also extraordinary that its belief

in itself as a definite nation of people has produced absolutely no political program for the establishment of a national home. Rather, the final national homeland is guaranteed solely through eschatological beliefs taken from Old Testament prophecies." ⁷ "The political ideology of the Nation of Islam is no more than a rationalization of the existing distribution of political power between blacks and whites in the United States. It offers them a final hope, a way out of their political impotence in the existing society... For the present, the Muslims become preoccupied with the techniques of attaining the good life in the here and now. This is their 'proper' concern. The attainment of black power over the whole world is relegated to the intervention of 'Almighty Allah' sometime in the future." ²⁸⁷ "Political life and authority emanate from Allah... The same person is both the religious and political leader of the Nation. This conception is theocratic... Political authority is based on the distinction between 'right' and 'wrong' and, more specifically, on the notion of Justice. Justice is inherent in the nature of God. Hence, political authority is predicated on this essential nature of God." ²⁵¹ Essien-Udom points out that the Nation of Islam is nonrevolutionary: "The Nation of Islam is not a political movement. Although black nationalism is ideally a separatist type of political ideology, the Nation of Islam is in fact apolitical. It is also nonrevolutionary. The teachings of Muhammad reveal his utter distrust of political action, other than in a Negro-controlled state, as an effective means for the Negro's attainment of status, apart from civil rights, in American society." ²⁸⁶ "Neither Muhammad nor his followers participate in local or national politics. The reason they give is religious. The government is unjust and corrupt in the eyes of Allah. It would therefore be

sinful for righteous Muslims to participate in its affairs. Furthermore, the government has been condemned to destruction by Allah, and it would be contrary to His will for the Muslims to help in postponing the day of judgment. This is consistent with Muhammad's teaching that 'to integrate with evil is to be destroyed with evil. If we know a man is doomed, we should try to get as far away from him as possible.'"²⁶⁴ "Some members indicate, however, that political participation would be unwise at this time. A few of these believe that Negro unity (under Muhammad's leadership) is essential to effective political participation."²⁶⁴ Malcolm X stated: "The Honorable Elijah Muhammad will support those Negroes who demand an independent Negro state. Let me add: we should not foreclose what we may do in the future."²⁶⁶ Essien-Udom concludes: "The Muslims are not likely to participate in politics in the foreseeable future."²⁶⁶

Some Noteworthy Events in the Growth of the Nation of Islam. July 4, 1930 is a very important date in the history of the Nation of Islam, for on that date Prophet W. D. Fard and Mr. Elijah Muhammad met. "According to Muhammad's account, 'Allah came to us from the Holy City of Mecca, Arabia, on July 4, 1930.'"¹²⁵ July 4th "has a symbolic 'political' significance for the Muslims in that it is also the date when Americans declared their independence. It signifies also the Muslims' declaration of their independence. They do not celebrate the date officially."¹²⁵ "The rise of the Nation of Islam is inseparable from the leadership of Muhammad and the loyalty of a small group of followers who have worked patiently and persistently since about 1932. It is said that his first followers were his mother, his wife, and his six children. This apparently was the nucleus about which the Detroit Temple,

which is today one of the most important in the Nation, was organized."⁶³⁻⁴ "The Detroit Temple is now called Muhammad's Temple of Islam, No. 1."⁴⁵ "Prophet W. D. Fard left Detroit in 1933, 'disappearing altogether as far as any authoritative record is concerned.'⁴⁴ Muhammad states "that he was with the Mahdi at the airport when he was deported."⁴⁵⁻⁶ According to Bontemps and Conroy, the Detroit followers split over the issue of whether Prophet Fard (or Master Wallace F. Muhammad, as he was sometimes called) was Allah or simply the Prophet.⁴⁴ The dispute over the divinity of Prophet Fard led to the formation of a Chicago branch of the Nation of Islam "in the latter part of 1933 or early 1934."⁴⁴ After Prophet Fard left this country, those members of the Nation of Islam who insisted that he was Allah, "assumed 'Temple People' as a name," according to Bontemps and Conroy, "severed all connections with the parent group, and eventually set up its headquarters in Chicago under Elijah Muhammad whose original name had been 'Robert Poole.'⁴⁴⁻⁵ In April, 1934, Muhammad "was arrested by the Detroit police for refusing to send one of his children to the public school. Prior to the arrest he had sought to set up a parochial school for the Muslims. He was charged with what *Time* described as 'contributing to the delinquency of a minor.' *Time's* failure to explain the nature of his offense created an unfavorable impression in the mind of the public about Muhammad's character and provided a rare opportunity for a major Negro newspaper to editorialize in his defense."⁶⁴ "After that year Muhammad moved to Chicago, where he soon organized a second Temple, called the Allah Temple of Islam."⁶⁴ "Between 1934 and 1946 Elijah Muhammad also organized followers in Chicago, Milwaukee, and Washington, D. C."⁴

On March 5, 1935 in Chicago a dispute involving a pair of glasses had just been resolved in favor of the Muslims when an effort of bailiffs to make the Muslims exit "not at the rear but at the front of the courtroom" resulted in a melee in which (according to a news account) Captain Joseph Palczynski, "a veteran of nearly fifty years' service in the Chicago police department, died. In addition, a bailiff was seriously wounded, two members of the cult were shot, and thirty-eight others—twelve policemen, six bailiffs, and twenty cultists — were cut or bruised." Forty-three Muslims were arrested. It had taken 150 policemen half an hour with clubs and pistol butts to "subdue" the "cultists." "A search of the forty-three cultists under arrest by the Chief of Detectives and others disclosed no weapons. No gun or knife was found on the courtroom floor. Several witnesses said they had seen bailiffs and policemen with drawn revolvers, but the investigators could not discover who had fired the shots that wounded the bailiff and the two cultists. The police captain was declared to have died as a result of a heart attack. On Thursday, March 7, 1938, forty members of the cult who participated in the riot were jailed for contempt of court."⁶⁴⁻⁶⁶ "Prior to 1935 membership at the Chicago Temple was so small that meetings were held in homes and rented places. There was no fixed Temple. At first most meetings were held on the West Side of Chicago until, by a majority decision, the location was shifted to the South Side in 1934. For a time meetings were held at 3335 South State Street. Since then the Temple has been located successively at 104 East 51st Street, 37th Street and South Wentworth, 63rd Street and Cottage Grove, and 5335 South Greenwood Avenue."⁶⁸⁻⁹ In 1942 about a hundred Muslims were sent to prison for resisting the draft; among them Mr. Elijah

Muhammad. "In Chicago, the pre-war Temple was closed by the police..."⁶⁷ The total membership of the movement in 1942, states Essien-Udom, "came to only a few hundred."⁴ In the year 1945 the Nation of Islam became national with the establishment of Temples in Milwaukee and Washington, D. C.⁷⁰ Returning from prison in 1946, Muhammad went to Chicago and began gathering his followers together.⁶⁹ By 1954 it was possible to purchase the "present Temple on the South Side, formerly a synagogue..."⁶⁹ That year saw the Nation of Islam expanding rapidly, and it was still doing so years later when Mr. Essien-Udom was completing his study of "Black Nationalism." "Its activities and influence expanded immensely during the years 1954-61," he states.⁵ "The movement is under police surveillance in every city where there is a Temple, and the Federal Bureau of Investigation is said to have closely watched it for possible subversive tendencies."⁵ By 1955, the Nation of Islam had fifteen temples.⁷⁰ The following year the first widely publicized Muslim Annual Convention was held in Chicago. It drew Muslims from many parts of the United States.¹⁶¹ The theme of the 1956 Convention was "Unity or Death—Our Wants, Our Needs, Our Hopes, Our Fears, Our Opportunities—A Way Out."¹⁶² Recognition of the value of Mr. Muhammad's work came from one of the greatest Negro newspapers in the country, the *Pittsburgh Courier*, which in 1957 awarded him a civic plaque "in recognition of outstanding achievement as messenger and spiritual leader of Muhammad's Temples of Islam."⁷² Evidence of the growth of the Nation was available in December, 1959, when it was reported that there were fifty Temples in twenty-two states and the District of Columbia.⁷⁰ In the the summer of that year the Nation of Islam

had been given its first national news break through a Mike Wallace TV documentary. Articles appeared in the same year in such magazines as *"Time, The Reader's Digest, Cosmopolitan, U. S. News and World Report, the New York Times..."*⁷³ The Baltimore Temple passed the four thousand mark in membership in 1960.²⁴⁸ Acid has been thrown at Muhammad³¹⁷ but he has had some great joys, too: for instance, at the first graduation exercises of the University of Islam, June 23, 1959, "Never before had Mr. Muhammad been seen to be so joyous,"²⁴² and in November and December, 1959, on his trip to Asia-Africa, he felt that "It was a paradise to be among them."²⁷⁵

THE NATION OF ISLAM AND AFRICA

Black Nationalism and Africa. "The black nationalists define the power center in many ways. On the whole they tend to disassociate themselves from the power center of the ruling white society. Some think of it in religious or utopian terms, and God or Allah becomes that power center. The downtrodden feel particularly gratified by the knowledge that they enjoy a special relationship with the omnipotent or with the sacred. It is also perceived in relation to an ancient kingdom, a present African state, or a powerful black kingdom yet to come. Hence, some nationalists are particularly fond of Ethiopia, Egypt, Morocco, or the Sudan. In general, they tend to disassociate themselves from sub-Saharan Africa because it has been disparaged by the whites as uncivilized and without culture. Related to the need for attachment to a power center is the desire for non-white tradition and civilization."⁵⁷⁻⁸

"*All Black Men Should Be Proud Of Their African Heritage.*" In the *New Crusader* (July 2, 1960) Masco Young, editor of *Salaam*,

states: "Mr. Muhammad teaches that all black men should be proud of their African heritage—not ashamed to be black. Other racial and religious groups such as the Jews, Italians, Irish and Catholics, are strongly proud of their cultural heritage and are constantly doing things to perpetuate it. So why is it wrong for the black people to be proud of theirs?"¹⁹⁰

Africans As Part of the Larger Asiatic Ethnic Group. Essien-Udom states that Muhammad regards Negroes as "Asiatics, of whom Africans form only a part."¹⁹⁸

Mr. Elijah Muhammad and Africa. Negroes who "grasp the significance" of Mr. Muhammad's teachings regarding Negroes owning property and business enterprises "point out that he cannot really intend his followers to emigrate because 'he is tying up the Nation's money in property.' These people say that if he really had emigration in mind he would not be planning to spend so much money for an Islamic Center."²⁶¹ Mr. Muhammad believes that Moslem countries would help the Nation of Islam if the latter were to be persecuted. Says Essien-Udom: "Muhammad has given his followers the impression that these predominantly Moslem countries are ready and willing to help them to leave the United States if they are persecuted."²⁶²⁻³ Connections made by Mr. Elijah Muhammad with important personages abroad include: Mr. James R. Lawson, President of the United African Nationalist Movement; President William V. S. Tubman of Liberia; President Gamal Abdel Nasser of Egypt; Prime Minister Kwame Nkrumah of Ghana; Dr. Sartono, leader of the Indonesian National Party and chairman of the Indonesian Parliament; Mr. Sunito, secretary of the Indonesian Parliament.²⁷⁹⁻⁸¹ "We found no evidence that Minister Malcolm X visited the Middle East as a guest of the Egyptian government //.

Motion pictures and photographs of Muhammad's tour showed his meeting with religious leaders in Egypt and the Sudan; but there is no evidence of official reception by either government." ²⁹⁵⁻⁶ Mr. Essien-Udom believes that neither the government of Ghana nor the Afro-Asian Solidarity Conference "has any ties with the movement. Muhammad's interest in them is peripheral. He feels some kinship with them and he is impressed by their efforts toward independence from colonialism. Attainment of political independence by these countries are examples of what black Americans might be able to do for themselves if only they had enough sense to unite, pooling their resources for self and community improvements." ²⁹⁷

The Nation of Islam and the United Nations. "The Muslims are gratified, in large measure vicariously," states Mr. Essien-Udom, "by the apparent influence exerted on world affairs by the Afro-Asian states, especially at the United Nations." ²⁹⁰

The Nation of Islam and Bandung. The Los Angeles *Herald-Dispatch* on April 23, 1959 printed these words of Malcolm X, spoken before "a huge African Freedom Day Rally in Harlem:" "...If the people in Africa are getting their freedom, then 20 million blacks here in America, instead of shouting hallelujah over what is happening 9,000 miles from America, should study the methods used by our darker brothers in Africa and Asia to get their freedom."

"It has been since the Bandung Conference that all dark people of earth have been striding toward freedom...but there are 20 million blacks here in American yet suffering the worst form of enslavement...mental bondage, mentally blinded by the white man, unable now to see that America is the citadel of white

colonialism, the bulwark of white imperialism...the slavemaster of slavemasters.

"...The first step at Bandung was to agree that all dark people were suffering a common misery at the hands of a common enemy. Call him Belgian, call him Frenchman, call him Englishman, colonialist, imperialist, or European...but they have one thing in common: ALL ARE WHITE MEN!" ²²²

The Black Man's Future Is Lashed To That Of Africa. African Nationalist Pioneer Movement author A. N. Nwokeoji (Charles Peaker) is quoted by Mr. Essien-Udom as stating: "...BLACK NATIONALISTS have preached over the years, that the future of the blackman is within and lashed to that of AFRICA, the land from whence we all came." ¹⁸³

THE MUSLIM COMMUNITY

The Character of the Muslim Community. The Muslim Community "is not a physical community; it is a community of believers, essentially a parish group within the Negro ghetto, a self-conscious community whose members strive by hard work, self-discipline and sacrifice to live in accordance with a 'central ideal'—Islam—as they understand it. It is also a community in which the anxieties and frustrations of its members are accommodated." "The Muslims claim that they find 'peace of mind and happiness' in this community, that in it they enjoy 'freedom, fraternity, justice and equality.' To them the real meaning of freedom, justice and equality is to be sought in one's own community and among one's 'own kind,' not with 'strangers' and not in integration, as many Negroes believe." ¹⁷⁹

The Muslim Family. "The Muslims' attitude has shifted from the maternal-centered—characteristic of the Negro subculture—to the paternal-centered family...It helps to strengthen

the family, the most important unit of socialization. The father is the undisputed head of the family."¹¹⁸ Responsibility for supporting the family falls on the man; only when economic necessity forces the wife to work does she do so.¹¹⁸ "The writer found that although most Muslims are in the low-income brackets, they kept their homes very clean, orderly, and modestly but pleasantly furnished."¹¹⁸⁻⁹ Muslim hosts, children, and guests pay special attention to formalities. "The men dressed in business suits... for dinner." "The formality of their manners was apparent also outside of their homes..." Speaking of Muslim women, Mr. Essien-Udom says: "The men paid rather slight attention to them as sex objects." The women "took little part in the conversations."¹¹⁹ "... those who made fair wages tended to move away from slum neighborhoods to areas in the city (Chicago) which they thought to be more conducive to 'bringing up' children."¹²⁰ "The mobility aspirations of the Muslims are evident in their desires for their children's future. Most Muslims expressed regret that they did not 'get more' education. They hoped that their children would 'get all the education they need and can acquire.' On the whole, the members seem to find support for their aspirations in the Nation of Islam."¹²⁰

Physical Appearance of Muslims. "Friends and critics of the Muslims are often impressed by the well-barbered, neat, and healthful appearance of the Muslim men at their meetings. The older men might be mistaken in another situation for Negro business executives, and the younger ones for 'Ivy Leaguers.' In spite of their long robes, the neatness and bearing of the Muslim women is equally impressive. The contrasts between them and Negro visitors at Muslim meetings are many. Few of the visitors (mainly from the lower class) are well dressed.

They appear underfed, sick, shabby, and primarily worried. It is a pathetic-looking group compared with the 'hopeful-looking' Muslims."¹⁰¹

Personal Comportment, Demeanor and Attitudes. "... they take their jobs seriously, work harder, appear neater, and behave more 'reliably' than some lower-class Negroes in similar situations. It is also possible that white employers may accord them some deference over other Negroes (and for that matter lower-class whites) because of their personal comportment and demeanor."¹¹⁶ Said a Chicago Muslim: "I have been taught by the Messenger the importance of understanding the other person's point of view, and therefore by having knowledge of the enemy and why he acts in certain ways, I have been able to work around him more harmoniously and without friction and misunderstanding. Once they know that you are a Muslim they immediately cease treating you as one of their tools, i.e. like a Negro."¹¹⁶⁻⁷

Qualities Muslims Regard As "Ideal." A number of Muslims were asked "two related questions: What is your idea of a good man? What kind of person do you admire?" Among the answers were such expressions as these: "I admire thoughtful, conscientious and sincere persons." "... a man of great moral strength." "... a man of decision. A man who can make his own decisions. I mean reasonable and good decisions; not a conformist." "... thoughtful, considerate, patient, honest, and loving." "... a person who is trying to advance himself in every way that a man should advance himself." "... a Negro who accepts Islam here in America—a man that will do things that will increase his wisdom and knowledge, a man who will take care of his family properly." "... a man of deep religious faith." Essien-Udom noted that "The women tended to admire the responsible and family man or woman," and that "many women

believe that the Nation is a place to find responsible family men and also husbands for themselves." ¹¹⁰

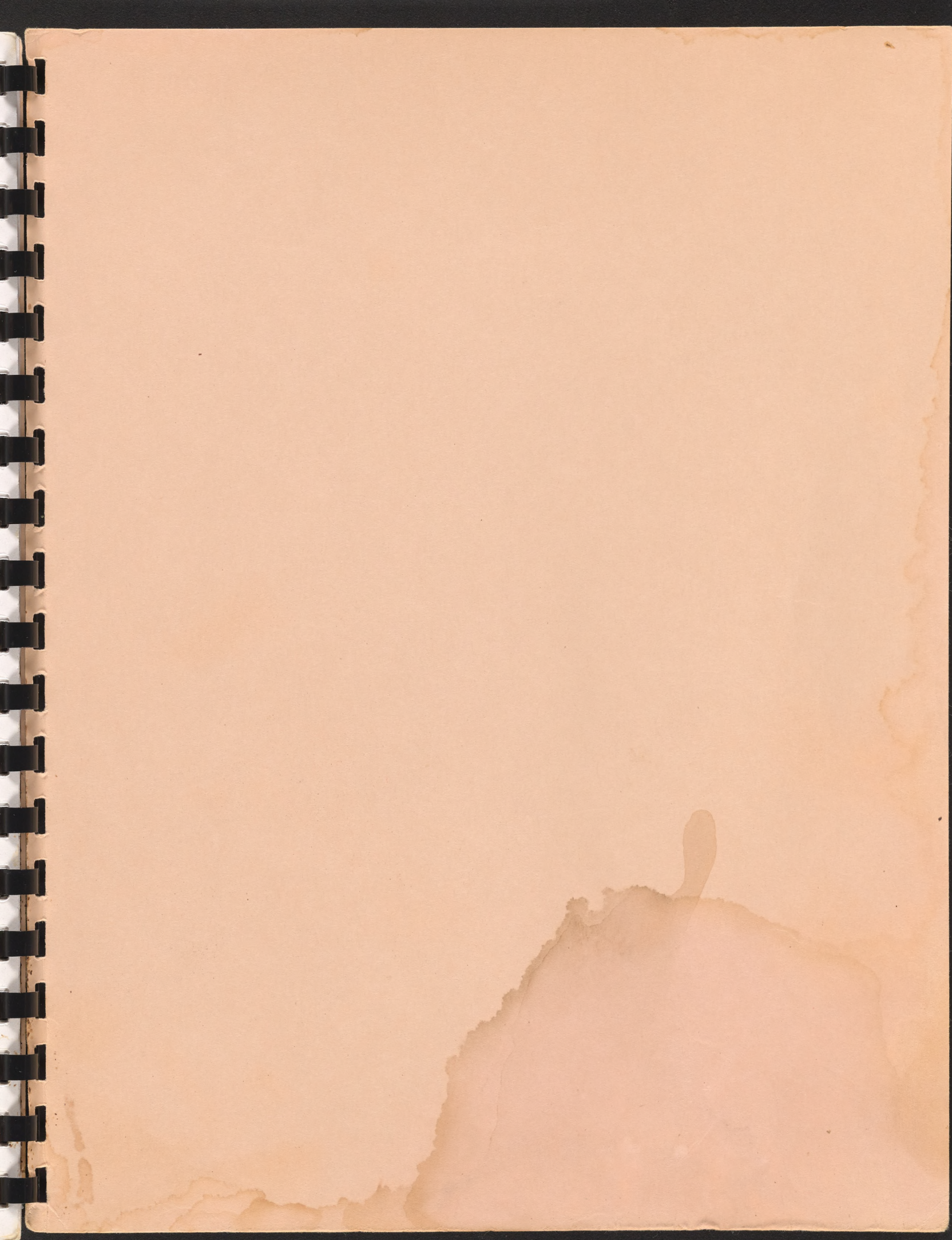
Black Womanhood. There is a high degree of respect for the women of the Nation of Islam. Black womanhood in the Nation of Islam enjoys freedom from sex exploitation. "... both men and women in the Nation extend a great deal of deference toward each other... Womanly virtues are respected in the Nation... Muhammad's semireligious demand that his followers must respect the black woman has an appeal for black women seeking to escape from their lowly humiliating position in Negro society and from the predatory sex ethos of the lower-class community. A refuge from these abuses is found in the Nation of Islam, and freedom from sex exploitation. It is a journey from shame to dignity." ⁸⁶ Said Sister Elaine: "In the Nation you are not afraid of the Brothers. They can take you to places without molesting you and this is why I came back to the Nation... when you go out with Muslim brothers they do not make sex demands upon you." ⁸⁷ A Muslim Brother said: "Islam makes you appreciate black women. I appreciate my black women by showing them my politeness at its most highest degree." States Essien-Udom: "This Brother emphasized... also the husbands' responsibility as the breadwinner in the family." ⁸⁸ He added: "We cannot overemphasize the prestige value to the Muslim women of the newly acquired sense of self-respect and dignity. The writer encountered a high degree of self-esteem among the Muslim girls and women and noticed some contempt on their part for the non-Muslim Negro women." ⁸⁹

Relationship to the Negro Community. The Muslim community continuously and persistently tries to win the respect and understanding of the Negro community. Every Muslim

carries on this struggle. Through the many personal contacts of day-to-day living, through newspapers and other publications, through meetings, banquets and social evenings, and through radio and television interviews, the Muslim community influences the thinking of the Negro community. "We black men," stated Malcolm X on one occasion when speaking of the Negro community, "are having a hard enough time in our struggles for justice, and already have enough enemies as it is, to make the drastic mistake of attacking each other and adding only more weight to an already unbearable load." ³¹⁴

Muslims In Jail. "Brother Karriem Allah describes his experience and that of other Muslims in a federal penitentiary during the last war: 'However, I was treated differently in jail. In fact all the Muslims were treated differently from the rest of the inmates. We were the only trusted inmates in the institution. We had the privilege to go outside of the walls daily. We had no guards following us any where we went. Most of the time we were alone. There were six of us at this jail. While there, the Messenger held meetings as he did when he was outside. Our lost-found brothers who were also in jail were invited to attend our meetings. They listened to the teachings of the Messenger and of Islam. Many of them attended our meetings. I do not regret having been to prison for one moment. I learnt something which I had not known before I went there: the Messenger was highly respected. He taught Islam vigorously in the prison. I admired his courage and boldness. There were many inmates that tried to match their wisdom with his but they were like a flower that had been cut down and withered by the heat of the sun. The Messenger of Allah was admired by our host—the lost-found brothers and

the devils alike. The devils spoke of him as a great man, an honorable man with no likeness. I have often stood and watched officers of the prison make commendable statements about him. Often they would say, "A man like him has no right to be here." My incarceration was very easy. I liken it unto a bad dream or a hard day's work. For a time, the Messenger was put on the institutional farm...." Essien-Udom comments: "In a real sense, their feeling of recognition seems justifiable because, unlike the other prisoners, they were convicted for political offenses, not for murder, rape, robbery or other types of criminal offenses." 117-8



COPY

As-Salaam-Alaikum:

In the Name of Allah, the Beneficent, the Merciful, Master of the Day of
Requital. To Him do I submit and seek refuge.

My Dear Brother:

Your letter of August 2, 1960, has been received, and it was greatly
welcomed.

We do not sell Holy Qur-ans and we are completely out of SUPREME WISDOM
books, however, we do have other literature which you may order. These are
some of the periodicals which we have: the SALAAM magazine, MR. MUHAMMAD
SPEAKS (a magazine), and MR. MUHAMMAD SPEAKS (a newspaper). If you want
to order these periodicals, please write to: Mr. Charles Betha X., 5335
South Greenwood Avenue, Chicago 15, Illinois.

Continue to seek Allah's unequalled and perfect guidance, and may He
forever bless you.

As-Salaam-Alaikum.

Your brother,

Elijah Muhammad
Elijah Muhammad, Messenger of Allah

EM-fx

COPY

COME TO PRAYER

COME and learn of our GOD ALLAH
and HIS wa
and be forever blessed



COME TO SUCCESS

MUHAMMAD RECTOR OF ISLAM
5331 S. Grandwood Avenue
Chicago, Illinois

December 16, 1960

Mr. J. S. A. (Brown)
16 Neptun Street
San Francisco, California

As-Salaam-Alaikum

In the Name of Allah, the Beneficent, the most Merciful Saviour;
Master of The Day of Judgment. I submit to Him and seek
His Divine Guidance.

Dear Brother:

This will acknowledge your letter requesting verification of
your registration in the Nation of Islam.

After checking our files we found that your Saviour's Letter
and Form have passed, thereby making you a fully registered
Muslim. ... you may show this letter in Mosques.
May the peace and blessings of Allah be upon you forever.

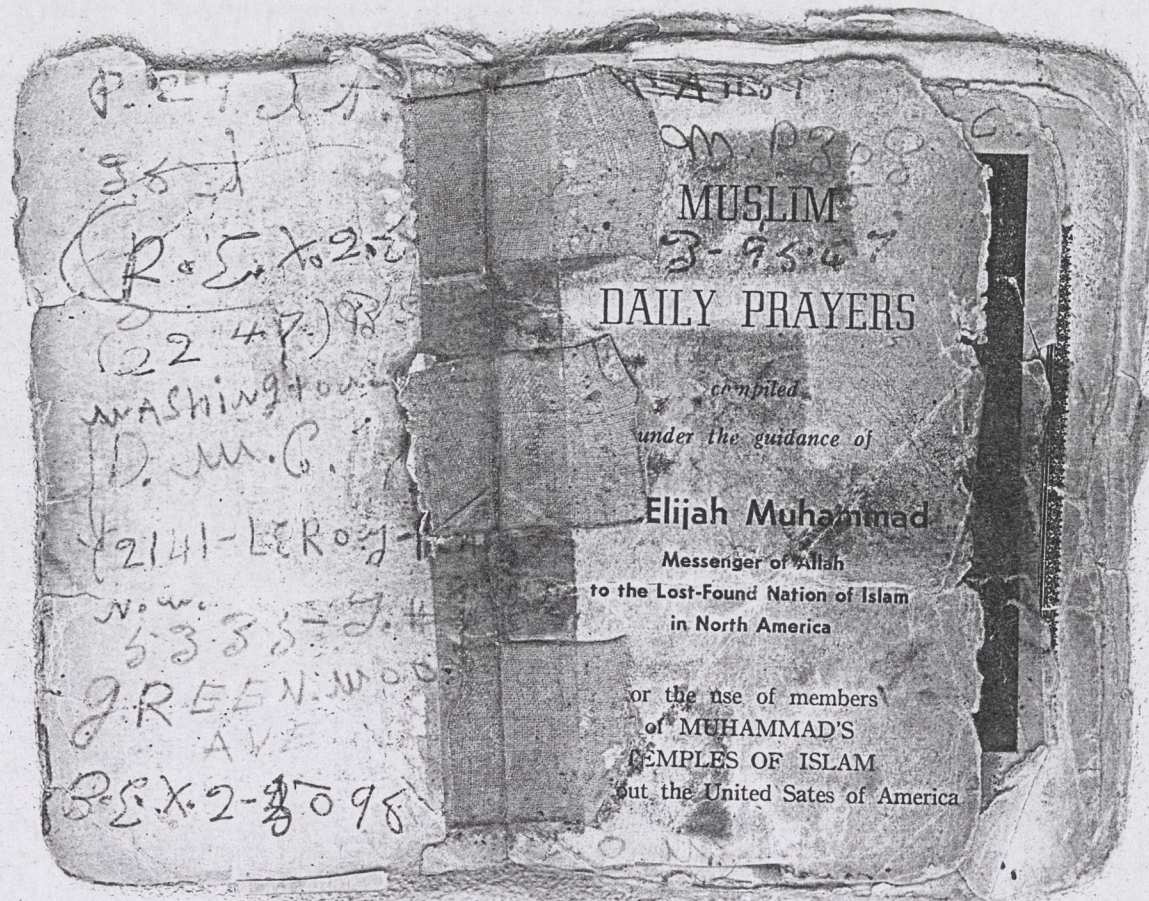
As-Salaam-Alaikum

Your brother,

EM:np

Allah Muhammad
Messenger of Allah

Book of prayers
sent to Lee Brown
from Elijah Muhammad
7/31/57



C.R. ... T.S.C.

In the Name of Allah, the Beneficent,
the Merciful
As-Salaamu 'Alaikum

Foreword

Here, my beloved people who Believe
is the Book of Muslim Daily Prayers I
had promised some time ago to
be available to you.

Allah, your God and mine
Holy Quran Sharieff (23:1)
prayer keeps (one) away from indecency
and evil; and certainly the remembrance
of Allah is the greatest (force that re-
strains evil.)"

... knowledge and practice of these
prayers will earn you great reward with
Allah and bring about great spiritual ad-
vancement in you.

(2)



Mr. Elijah Muhammad

(3)

ayer

abic

Am.

These prayers, of course, are only a part of your duties as Muslims and as Believers in Allah and His Messenger Muhammad. Keep up your prayers, but be mindful of your other duties as well. Be completely **RIGHTEOUS**.

At present it is sufficient that you learn these prayers as we have printed them here. Some day in the far future, however, you will learn them in your own language and thank God for our Righteous fore-parents.

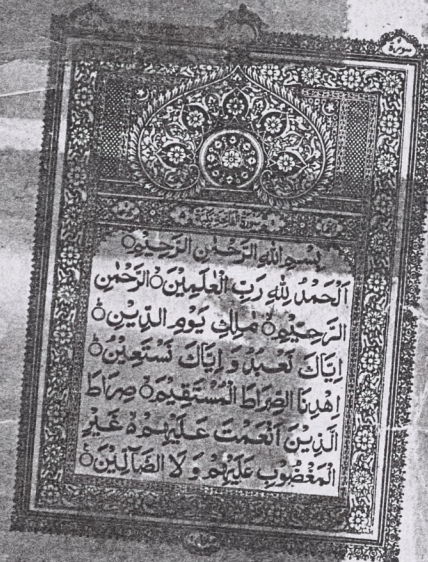
May Allah bless you and keep you on the Right Path.

ELIJAH MUHAMMAD



(4)

Muslim's Oft-Repeated Prayer



The 'Fatiha' Printed in Arabic

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The Muslim's oft-repeated prayer is the *Fatiha*.

The *Fatiha* ("Opening") is the first Chapter of the Holy Quran and constitutes the Muslim's prayer for guidance.

It is indeed the sublimest of all prayers in any religion. It speaks of Allah's four chief attributes—providence, beneficence, mercy and requital—and exhorts the believers in Him to seek constantly His guidance and blessings.

* * * *

The *Fatiha* reads thus:

"In the Name of Allah, the Beneficent, the Merciful. All Praise is due to Allah, the Lord of the Worlds, the Beneficent, the Merciful, Master of the Day of Requital. Thee do we serve, and Thee do we beseech for help."

(6)

Guide us on the Right Path — the path of those upon whom Thou hast bestowed favors, not of those upon whom Thy wrath is brought down, nor of those who go astray."

Object of Muslim's Prayer

The object of Muslim's prayer is the purification of heart, which is necessary for spiritual advancement.

Benefit of Prayer

Allah promises many blessings to you if you turn to Him in prayer. Nations are no doubt destroyed when they indulge in evil inordinately, and they prosper only so long as their good qualities preponderate.

(7)

Daily Prayers

The Muslims' daily prayers are five in number. These are:

1. THE DAWN or EARLY MORNING prayer (known in Arabic as *Fajr*), which is performed at daybreak and before sunrise.
2. THE EARLY AFTERNOON prayer (known in Arabic as *Zuhr*), which is performed shortly after the noon hour.
3. THE LATE AFTERNOON prayer (known in Arabic as *Asr*), which is performed around four o'clock in the afternoon, or close to two hours before sunset time.
4. THE SUNSET or EVENING prayer (known in Arabic as *Maghrib*), which is performed just after the sunset.

(8)

5. THE LATE EVENING or NIGHT-FALL prayer (known in Arabic as *Isha*), which is performed nearly two hours after the sunset time or before retiring.

It says in the Holy Quran Sharrieff (4:103), "Prayer indeed has been enjoined on the believers at fixed times." In other words, it is essential that each prayer be performed at the appointed hour.

The exact time for each prayer will, of course, differ from coast to coast, especially when "Daylight Saving Time" is in force. To be sure of the precise hours, therefore, consult your Temple Minister.

Preparation for Prayers

The Muslims' daily prayers are not to be taken for ordinary rituals. You must perform your prayers with utmost

(9)

sincerity and seriousness, because they represent your Communion with your Maker, Almighty Allah.

To prepare yourself for the wonderful experience known as the Muslim's prayer, and to bring yourself in the right spiritual mood, it is required that you perform an "Ablution," which is done by:

Washing the hands to the wrists;

Rinsing the mouth three times;

Cleaning the inside of the nose with water three times;

Washing the face three times;

Washing the arms to the elbows three times (The right arm should be washed first);

Wiping over the head with wet hands;

Wiping the ears with wet fingers;

Wiping around the neck with wet hands; and

(10)

Washing the feet (the right one first) to the ankles.

In case you take a bath before you wish to perform any of the prayers, the "Ablution" as described above is not necessary.

On the other hand, in certain cases, which only your Minister (or, in the case of Sisters, their Teacher at the Temple) can best explain, mere "Ablution" isn't sufficient and a *complete bath* is required before the prayer can be performed.

Significance of "Ablution"

Each part of the Ablution requirement has some significance. For instance, the Muslim washes his hands to "get rid of any evil" they might have committed. This also signifies that the Muslim thus asks Allah to wash his hands in the Spirit of Forgiveness.

(11)

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Obligatory and the Traditional Prayers

Each prayer consists of two parts: one is obligatory (called in Arabic *Fard*), the other traditional (called in Arabic *Sunnah*); and each comprises a different number of "steps", known as *rak'ahs*.

➡

The chart on the opposite page gives the necessary information pertaining to the specifications of each daily prayer.

Description of a "Step" (*Rak'ah*)

A "step" (*Rak'ah*) consists of the standing, bending, rising, and prostrating positions. After every two "steps" (*rak'ahs*) there is a sitting position.

(14)

Obligatory and Traditional Prayers

Name of Prayer:	Obligatory part: No. of "steps" or <i>rak'ahs</i>	Traditional part: No. of "steps" or <i>rak'ahs</i>
DAWN	2	2
EARLY AFTERNOON	4	4
LATE AFTERNOON	4	2
SUNSET	3	4
LATE EVENING	7 (including 3 <i>Witr's</i>)	

(15)

The Friday Congregational Prayer: A special Congregational Prayer, preceded by a Sermon, is held each Friday afternoon, replacing the regular EARLY AFTERNOON prayer for that day, wherever facilities for such are available or a mosque exists.

Procedure of the Prayer

After you have performed your "ablution," step on your prayer rug (or a clean folded sheet or large-size towel) and stand erect, facing in the direction of the Holy City of Mecca (which is directly East from most points in the U. S. A.)

Then recite: "Surely I have turned myself being upright to Him Who originated the Heavens and the Earth and I am not from among the polytheists."

Then say: "I hereby resolve to perform two (three, or four, whatever the case may be) "steps" of the Obligatory (or Traditional) part of the (name of) Prayer." This is followed by the raising of hands, accompanied by the utterance of the words "Allah is the Greatest," after which you rest your hands, one

over the other, upon your chest.

Then recite the following:

"Glory and Praise to Thee, O Allah! And Blessed is Thy name, and Exalted is Thy majesty, and there is none worshippable but Thee.

"I take refuge in Allah against the accursed Satan.

"In the name of Allah, the Beneficent, the Most Merciful. —

"All Praise is due to Allah, the Lord of the Worlds; the Beneficent, the Most Merciful; and Master of the Day of Requital. Thee do we serve and Thee do we beseech for help. Guide us on the right path — the path of those upon whom Thou has bestowed favors, not of those upon whom Thy wrath is brought down, nor of those who go astray. Amen."

The next recitation comprises a chapter—any chapter—of the Holy Quran. Below is the translation of one, the 112th: "Say that Allah is One. He is All-Independent. He begetteth not, nor was He begotten. And there is none comparable unto Him."

Following this, utter once again "Allah is the Greatest." Then go into the bending position, and say three times "Glory to my Lord, the Great." Then arise, saying "Surely Allah answers him who praises Him. Our Lord! Thine is the praise."

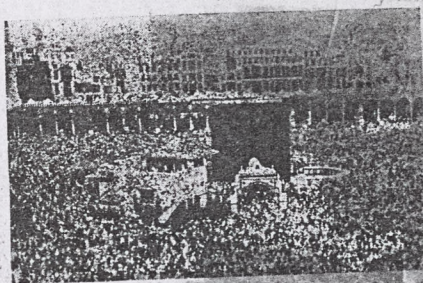
Now again say "Allah is the Greatest," after which comes the prostration. While in this position, say three times "Glory to my Lord, the Most High." Then arise, saying "Allah is the Greatest," and repeat the prostration. This completes one "step" (*rak'ah*).

(18)

The second and all subsequent "steps" (*rak'ahs*) are performed by repeating this procedure, except that after every two "steps" (*rak'ahs*) there is an additional position (sitting) to be observed. The recitation for this position is as follows:

"Greetings are for Allah, as also prayers and good deeds. Peace be unto you, Messenger, and the mercy of Allah. Peace be upon us and the righteous servants of Allah. I bear witness that there is none worshipping but Allah, and that Muhammad is His Servant and Messenger. O Allah! Bless Muhammad and his followers, as Thou blessed Abraham and his followers. And grant Thy favors to Muhammad and his followers, as Thou granted favors to Abraham and his followers. In the Worlds, indeed, only Thou art Praiseworthy and Magnified."

(19)



The Holy Ka'ba at Mecca

"O Allah! Help me to be steadfast in prayer and also my children. O our Lord! Accept my prayer. O my Nourisher, forgive me and forgive my parents and all the Believers when their judgment is held."

The prayer ends by turning the head first to right and then to left, and saying "Peace and mercy of Allah unto you!"

(20)

Limitations & Exceptions

There are certain circumstances and conditions under which a prayer is unacceptable to Allah. For information about these please consult your Minister (or the Sisters' Teacher).

Looking around, moving or talking during the prayer is strictly forbidden. Even slight movement of the hands is not tolerated, except when such motion is absolutely necessary.

Muslim women need not perform any of the prayers when in menstruation or while in child-bed.

The clothes worn when praying must be clean in every sense of the word.

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Michigan Ave
Chicago (21) Ill.
Dept 71

Holy Quran on Prayer

"So bear patiently what they say, and celebrate the praise of the Lord before the rising of the sun and before its setting, and glorify (Him) during the hours of the night and parts of the day, that thou mayest be well pleased." (THE HOLY QURAN, 20:30)

"Keep up prayer from the declining of the sun till the darkness of the night, and recite the Quran. Surely the recitation of the Quran at dawn is witnessed." (THE HOLY QURAN, 17:78)

"Say: Call on Allah or call on the Beneficent. By whatever name you call on Him, He has the best names. And utter not thy prayer loudly nor be silent in it, and seek a way between these." (THE HOLY QURAN, 17:116)

(22)

A Comment

"Recite that which has been revealed to thee of the Book and keep up prayer. Surely prayer keeps (one) away from indecency and evil; and certainly the remembrance of Allah is the greatest (virtue). And Allah knows what you do." (THE HOLY QURAN, 29:45)

"The verse quoted above invites the followers of all religions to accept the Holy Quran on account of its purifying effect upon life, as the previous scriptures had ceased to effect deliverance from the bondage of sin, which is the real object of the revelation. The verse also lays down the right principle for getting rid of the bondage of sin in the words *the remembrance of Allah is the greatest, i.e., the most powerful and effective restraint upon sin*. It is a living belief in the Divine power, knowledge and good-

(23)

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ness that restrains man from walking in the ways of His displeasure. A sure and certain knowledge that every evil action leads to an evil consequence, that there is a Supreme Being, Who knows what is hid from human eyes and Whose moral law is effective where the moral force of society fails, and that He is the source of all goodness and it is through goodness that man can have communion with Him, are the only effective restraints upon evil."

Maulana Muhammad Ali, in his "Translation of the Holy Quran."



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February 26, 1957

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