

Editorial

Wanted



Donald Washington



Omar Ahmed

IDENTIFIED by police officials as two men who are part of the late Malcolm X's "vengeance" squad, Donald Washington (top photo) and Omar Ahmed (center) allegedly are headed for Chicago to assassinate the great Islamic leader, the Honorable Elijah Muhammad, or other officials of Muhammad's Mosques of Islam, now convening their annual Savior's Day Convention in Chicago. Washington and Ahmed now are being tracked down by the FBI and other law officials, and citizens in all Negro communities have been alerted against these potentially dangerous elements, both of whom have long prison records. The police description of Washington: birth date: May 8, 1935; height: 5 feet, 10 1/2 inches; weight: 165 pounds. Ahmed's police description: Birth date: Sept. 2, 1934; height: 6 feet, 2 inches; weight: 175 pounds. Leon (4X) Ameer (lower right photo) now the "head man" of the late Malcolm's group, has declared publicly that Mr. Muhammad will "not live until March." Official reaction among followers of the Mes-



Leon (4X) Ameer

senger of Allah has been one of staunch defiance against such malicious threats. But, in the interest of peace, the public is urged to beware of the criminal intentions of these men.

Law Deans Would Flunk Mississippi Vote Test Says Univ. Head

JACKSON, Miss. — Law Deans of leading American universities would flunk the Mississippi voting test, according to the Rev. Theodore M. Hesburgh, president of the University of Notre Dame and also a United States Civil Rights Commissioner.

On a recent visit here,

Harvard Law School Dean Irwin Greswold, asked a Mississippi voting Registrar, G. H. Hood, to explain a constitutional amendment dealing with taxing powers. The registrar refused.

After Hood refused, Dean Greswold said he was surprised any Mississippian could register when the registrar couldn't explain the constitution as applicants are required to do.

Pakistani Muslim Looks At Demise of Malcolm

By Abdul Basit Naeem

"Verily, from Allah we come and unto Him we shall return," states the Holy Qur'an on the subject of our mortal life. The verse is the first expression a believer utters upon receiving the word of a Muslim's demise—whatever the circumstances.

"Verily, from Allah we come and unto Him we shall return" is precisely what my lips uttered, in Arabic, when I first heard the news of Malcolm's tragic end. I recited the verse—almost automatically—because I felt that the former "Nation of Islam" member and one-time aide to the Honorable Elijah Muhammad died, not as a Christian, but as one who had accepted ALLAH as his God.

Knowing as I do—as did Malcolm—that death is both inevitable and a "pre-destined" event, I cannot share the belief of those who may advance the argument that, "certain circumstances being different, he would be alive today." Insignificant beings as we all are, we can neither create nor prolong our earthly existence "at will." The Supreme Being

(ALLAH) alone, indeed, rules and exercises full control and sovereignty over the realm of life and death.

I also know that no words of solace and consolation can truly unburden a widow's heart or satisfy the yearning of her young children for their departed parent's affection. Nor, however, can their mourning or other expressions of extreme despair and grief bring back a member of the family who has simply "ceased to be."

The survivors—relatives, friends and acquaintances—must nevertheless reflect on the accomplishments and shortcomings, if any, of the deceased. Thus it is that I, being an acquaintance of Malcolm for well over seven years, find myself pondering over the sudden and unexpected end of his noteworthy career:

It appears to me, first of all, that the tragedy of the event under reference lies not in the violent nature of Malcolm's death but in the role he had unfortunately chosen to play since his separation from the "Nation of Islam" and its undisputed leader and his acknowledged mentor, the Honorable Elijah Muhammad. In my opinion, Malcolm need not have wasted the last year and a half of his life as he did.

I express this belief as I know that I did at least try to prevail upon Malcolm the absolute and dire necessity—in the interest of ISLAM itself—of ceasing "forthwith" his unwarranted attacks on the respected Messenger. (I trust both Sister

Betty Shabazz and two or three of the associates and confidants of her late husband can attest and will bear witness to this fact.) I tried my level best to convince him that his anti-Muhammad campaign represented an act of blunder which, if continued, would greatly upset and cause much too much confusion in the "just-opened" minds of new and would-be converts to our Faith. I told him in the plainest possible terms that such work would serve no useful purpose for anyone except our avowed enemies.

Risking my own position in the eyes of the Honorable Elijah Muhammad—who had no advance knowledge of my visits and discussions with Brother Malcolm—I even offered to help him in certain aspects of his "Afro-American Unity Organization" work, provided he accepted my sincere advice and suggestions mentioned above.

As one last attempt in behalf of a possible reconciliation between Brother Malcolm and the Honorable Messenger, I reminded the former, at a chance meeting in New York City in Oct., 1964, that the teachings of our illustrious Prophet Muhammad (may the peace and blessings of Allah be upon him!), as contained in the "HADITH" (or Collection of Traditions), explicitly stated that a believer was to obey his leader and maintain the solidarity of his group (at all cost) and that "whosoever separated from his community was to be cast in fire."

I also pointed out to him that yet another Tradition of the Holy Prophet, quoted by the learned Muslim scholar, Dr. M. Rafi-ud-Din, in his excellent treatise, "The Manifesto of Islam" (Page 110), proffered a blunt and far more serious warning: "When you have agreed to follow one man, then, if another man comes forward intending to break your stick (i.e., weaken your strength) ... kill him."

Here I do not by any means imply that this Tradition—or, for that matter, certain other aspects of Islamic jurisprudence and Quranic injunctions on this subject—were applicable in his case. In fact, on several occasions I went out of my way to give Brother Malcolm my personal assurance that, as long as he stopped his unduly bitter criticism of the "Nation of Islam" and senseless

attacks on its rightful leader, the Honorable Elijah Muhammad, no harm would ever come to him from any quarters.

Believing, further, that Malcolm recognized me as an individual solely interested in the advancement of American Muslims and selflessly dedicated to the cause of Islamic solidarity everywhere, I somehow felt quite confident that he would heed my earnest pleas. And knowing that Malcolm's "defection" from the hitherto-solid ranks of the "Nation of Islam" had vastly delighted



Abdul Basit Naeem

the "devils," I fervently hoped that he would soon return to its fold. . . . But, alas! All of my hopes as well efforts in this direction proved in vain. . . .

And now, it is entirely too late for Malcolm to realize or correct his many mistakes. . . . The once virile, extremely articulate and eloquent Malcolm, silenced finally and eternally by his Maker, is no more. . . .

In conclusion, I would like to state that it is indeed preposterous and indubitably complete madness on the part of those who blame or charge the peace-loving and law-abiding Muslims with the ghastly crime of Malcolm's murder. But, then, the U.S. public, as its Press, never has been charitable or tolerant in its attitude towards Islam and its adherents. Vilification of our God, ALLAH, in fact, is a well-known characteristic of the enemies in whose midst we must, unfortunately, continue to live. And we cannot expect our adversaries to change their inherent qualities and treat us with justice and fairness today.