

# On Life In The Sudan

By Bayylnah Sharrieff

As the days passed by during the 1964 revolution in the Republic of Sudan, martial law remained in effect.

**STUDENTS STONED** the American Embassy and the American Library. The young secondary students did this for retaliation. They knew that their country did not manufacture tear gas and that it was obtained from America. They also knew that the dissatisfaction of their countries developed from the imperialist infiltration of their military government of which General Abboud was the main character.

October 26, 1964: Some of my female colleagues and myself were dressed in our tobés (the national dress) and went to the hospital to see some of our male colleagues who were injured by the military. We were not permitted to see them.

The Sudan had received much money from foreign powers (the World Bank included) but the people saw little to no progress for their country nor for improvement of its citizens since written independence in 1956.

Islamic law requires that the ruler or leader of a people be well respected and just with his dealings, neglecting material wealth and personal family particularities. The Sudanese, being Muslims, wanted the said qualities in their leader. They knew that the grants, wars, etc., to the Sudan did not seem to reach them (the masses). They knew that justice and equal opportunities were not to be had. Friendship and family ties controlled the dealings of the country. The Honorable Elijah Muhammad teaches us that Islamic laws are not made by a ruler, for the laws are stated in the Holy Quran and the leader must conform to these laws to rule Islamic people.

October 27, 1964: We again tried to see our injured male

colleagues who were in the hospital. We just wanted to check on their conditions and see if we could aid them in any way. Policemen guarded their wards. Fortunately, we were able to get into one of the wards of our injured colleagues.

They were surprised that I was there, that I cared enough for their struggle to come visit them. Personally, I felt that their demands for a change were my demands and I felt a very strong part of the fibers in this fabric's wearability and durability. They were Blacks like myself. They were fighting for their rights as we Blacks in America.

**THE CAUSE** for justice and equal opportunities for all of their people, regardless of individual material wealth and property; the cause of liberation from under the hands of foreign and alien oppressors (the white man); and the close-minded, bootlicking "Uncle Toms."

When I asked one of the boys what was wrong with him, he said that he "just had two bullets in his thigh." The day before three secondary school boys were killed and in Omdurma (one of the three city capitals) 35 were killed.

The tanks constantly patrolled the city streets. We informed our bed-ridden colleagues of the happenings outside and of our plans and progress to bring about the revolution. It was next to impossible for other male students to reach those close confined in the hospital with the progress of the revolution. This was one of the jobs for females in the revolution.

Just think, all of this disturbance in the cities was brought about by the open denial of the students to accept the status quo, the existing establishment of their country.

Do we not see that here today among our own and among youths all over the earth, the students of China, South America, France and Africa, are discontent. The youth are no longer willing to submit to the existing conditions in their respective countries. No longer are they content to let the policy of "Laissez faire" exist.

This is the prelude to the universal change which the Honorable Elijah Muhammad teaches us will take place very soon.

(To be continued)

## U.S. Car Buyers Chained to Credit Institutions

A recent issue of Parade Magazine stated that most U. S. citizens do not own their own cars. In describing an important financial structure supporting the U.