

# On Life In The Sudan

By Bayylnah Sharrleff

The cinema to which I went with the town commissioner of Atbara (Sudan), and his wife featured a historical, religious movie on the life of Muhammad Ibn Abdallah. It explained the immoral life of the Arabs before the coming of Muhammad with the teachings of Islam, and the beautiful change which they underwent upon becoming Muslims. The movie also showed the procedures through which the pilgrim must pass on the hage (pilgrimage) to Mecca.

AFTER THE picture, we went for a short ride around the city. By the time we reached the rest house, I was very tired, for I had been through a very exhausting experience and the thoughts of Wadi Halfa were still very strong in my mind. The room at the rest house was very comfortable, and I slept well. The only train to Khartoum would be passing through Atbara around noon the next day, so I had much time yet to see Atbara.

The following morning Muhammad and Huda (the commissioner and his wife) took me to visit some of their relatives. I enjoyed my stay in Atbara in spite of my reasons for being there.

I was escorted to the train station where I was introduced to a policeman who was to be

my guard back to the university. I felt disgusted. I could not imagine the necessity of my having a police escort. I was insulted. Why was it necessary for this? I told Muhammad that only prisoners and criminals had police escorts. I asked him the whereabouts of his hand cuffs. Coming from a western society (America) I associated policemen with hand cuffs. They acted as if they were hurt or offended by my attitude. I was angry. Muhammad told me that they could not let me travel on a train alone (not knowing anyone on the train). He tried to explain that I was a guest in their country, and that my comfort depended on them. It was his responsibility to see to it that I left Atbara safely. He said that he was merely doing his duty.

The policeman knew no English and could only express himself in Arabic. At that time, I was much too upset to listen or notice him. Muhammad said to me not to regard the policeman as a law enforcer but as a big brother who would see to my needs and assure me a safe trip back to the university.

I SAT in my compartment angry as the train started moving. There were two other women in

my compartment and a young boy of about 8 years of age. I was embarrassed for them to know my reasons for having a police escort. The policeman smiled and spoke to the other women, and said something to them about my being a guest in their country. He stood outside of my compartment most of the trip. The women then inquired about my parents, family, and the university. A female student to them is a delicate being. They all look to her with love as they do their own daughters, yet they respect her for the knowledge that she is gaining from the university. As I began to answer their questions, I relaxed and soon we were all laughing and speaking very much. The policeman looked in and smiled to the women and myself, and then closed the door with him outside.

When the train stopped in Shendi, he came to our compartment window and asked if we wanted anything. He bought me ice cold soft drinks, and fresh fruit and boiled eggs. I paid for none of these things. The other women in my compartment gave him money to purchase the things they wanted from the merchants. It was very hot. The intense heat from the sun seemed to penetrate the roof of the train, and my desire for cool water was great.

Now that I am a Muslim, a follower of the Honorable Elijah

Muhammad, I can understand the why's of their taking me off of the train to Wadi Halfa with Dr. Adams. Dr. Adams was not one of their own kind. They know what to expect from a Muslim, one of their own kind, but they could not trust Dr. Adams for he was (and is) a white man and one probing the sands of the Nubian Valley to prove an untruth, i.e. Christianity was in the Nubian Valley before Islam.

They, the Sudanese took me as one of their own kind. And they wished to guard my safety as they would their own females. The Honorable Elijah Muhammad teaches us that the woman is weaker physically than the man, and that it is the duty of the civilized man to guard the woman and protect her. These are the teachings of Islam. These Sudanese Muslims were only doing what they would do for their own. They were doing the duty of a civilized person: Civilize an uncivilized person: Protecting the woman. The Honorable Elijah Muhammad teaches us that she is the other half of the man. Without her he is incomplete. The laws of Islam favor the woman in that they demand the man to care for, provide for, and protect her. Giving to her all that his means will allow to please her and to bring the smile which will reflect upon their whole household.

(to be continued)

## Famous Potential School In Chicago Faces Weighty Financial Problems

A school that encourages intellectual excellence, and affirms the richness of the Black experience is the kind of institute desperately needed by Black communities throughout the nation.

The Black owned and Black operated Potential School on Chicago's Southeast side, 2206 E. 73rd street, "is the only facility offering tutorial instruction and comprehensive psychological services to Black children," the school's Black, proud, and intellectual director, Miss Romona Fogarty says.

The need for specialized social and psychological services in the inner city are monumental. Obviously, they should be administered by those who thoroughly reflect the intricate problems of the ghetto.

Few tax dollars reach Black

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school facilities in proportion to the amount of taxes paid.

During the next two weeks, the Potential School is seeking financial support. This financial support will enable the school to increase and improve the quality of educational services to children in grades nursery, through 6th.

Support will also help secure regular psychiatric services for the 43 emotionally disturbed children now enrolled. This is the largest number of disturbed children outside of a State Hospital in any kind of educational facility.

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