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[[front cover]]

Moslem World & The U.S.A.

[[image - photograph of the head a young woman with African-American features wearing a hair covering.]]

[[caption]] A Young Chicago Moslem, Sister Zainab Sharrieff [[/caption]]

[[circled]] \$1 [[/circled]]

OCT.-NOV.
DECEMBER
1956

SPECIAL ISSUE

Read inside: SUEZ - Egypt's Waterway
The Teachings of Mr. Elijah Muhammad
Moslems "Invade" Georgia • Islam



Moslem World & The U.S.A. 2
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Letters to the Editor

Moslems in India

I have just seen the August-September, 1956 issue of MOSLEM WORLD & THE U.S.A. It contains an article entitled "Moslems in India." This article is graciously fair to India and will go a long way in strengthening the understanding of India in the U.S.A. I am drawing the attention of the Indian Ministry of External Affairs to it.

K.B. Tandan
Public Relations Attache',
Embassy of India
Washington 8, D.C.

They Appreciate MOSLEM WORLD & THE U.S.A.

I have enjoyed tremendously the issues of your magazine that I have been fortunate enough to get.

Juanita A. Gundles
Brooklyn 33, N.Y.

We Moslems incarcerated here (in New Jersey State Prison) have been anticipating a publication such as yours for some time. We found the August-September, 1956 issue of MOSLEM WORLD & THE U.S.A. satisfying and gratifying reading.

Walter J. M. Brown
Rahway, N. J.

I have read your magazine and find it most enjoyable and enlightening.

Joseph Henry X.
Brooklyn 6, N. Y.

Want More of Mr. Elijah Muhammad's Writings

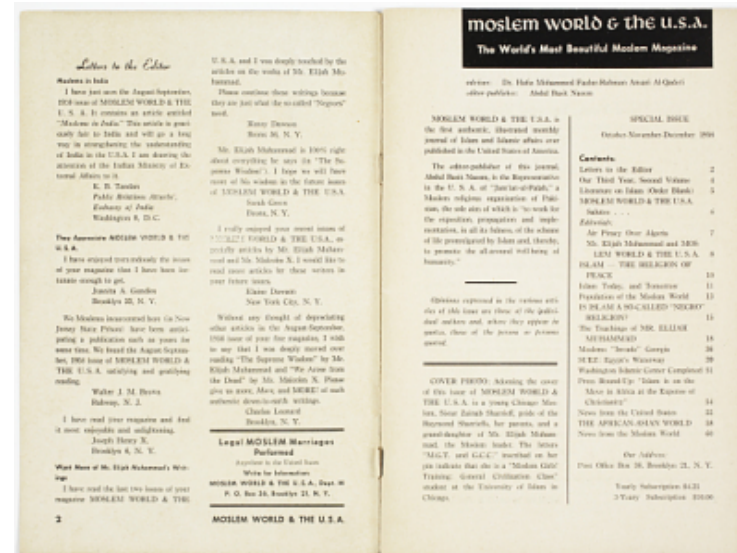
I have read the last two issues of your magazine MOSLEM WORLD & THE U.S.A. and I was deeply touched by the articles on the works of Mr. Elijah Muhammad.

Please continue these writings because they are just what the so-called "Negroes" need.

Henry Dawson
Bronx 56, N.Y.

Mr. Elijah Muhammad is 100% right about everything he says (in "The Supreme Wisdom"). I hope we will have more of his wisdom in the future issues of MOSLEM WORLD & THE U.S.A.

Sarah Green



Bronx, N.Y.

I really enjoyed your recent issues of MOSLEM WORLD & THE U.S.A., especially articles by Mr. Elijah Muhammad and Mr. Malcolm X. I would like to read more articles by these writers in your future issues.

Elaine Dawson
New York City, N.Y.

Without any thought of depreciating other articles in the August-September, 1956 issue of your fine magazine, I wish to say that I was deeply moved over reading "The Supreme Wisdom" by Mr. Elijah Muhammad and "We Arose from the Dead" by Mr. Malcolm X. Please give us more, More, and MORE! of such authentic down-to-earth writings.

Charles Leonard
Brooklyn, N.Y.
[[double line]]

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MOSLEM WORLD & the U.S.A
The World's Most Beautiful Moslem Magazine

advisor: Dr. Hafiz Mohammed Fazlur-Rahman Ansari Al-Qaderi
editor-publisher: Abdul Basit Naeem

MOSLEM WORLD & THE U.S.A is the first authentic, illustrated monthly journal of Islam and Islamic affairs ever published in the United States of America.

The editor-publisher of this journal, Abdul Basit Naeem, is the Representative in the U.S.A of "Jam'iat-ul-Falah," a Moslem religious organization of Pakistan, the sole aim of which is "to work for the exposition, propagation and implementation, in all its fulness, of the scheme of life promulgated by Islam and, thereby, to promote the all-around well-being of humanity."
[[short line]]

Opinions expressed in the various articles of this issue are those of the individual authors and, where they appear in quotes, those of the person or persons quoted.
[[double line]]

COVER PHOTO: Adorning the cover of this issue of MOSLEM WORLD & THE U.S.A. is a young Chicago Moslem, Sister Zainab Sharrieff, pride of the Raymond Sharriefts, her parents, and a grand-daughter of Mr. Elijah Muhammad, the Moslem leader. The letters "M.G.T. and G.C.C." inscribed on her pin indicate that she is a "Moslem Girls' Training: General Civilization Class" student st the University of Islam in Chicago.

SPECIAL ISSUE

October-November-December 1956

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[[Image - Two lines of Arabic Writing]]

Our Third Year, Second Volume

The first issue of MOSLEM WORLD & THE U.S.A., printed in December, 1954, was dated January, 1955. The present issue, printed in mid-November, 1956, is dated October-November-December, 1956, and, therefore, marks the end of the second year of this journal's existence.

No issues of MOSLEM WORLD & THE U.S.A., however, were brought out between April, 1955 and March, 1956 - a period of one whole year. Consequently, the numbers printed in the next year (1957) will constitute our Second Volume and not Volume Three.

As we notified our regular subscribers earlier this year, all subscriptions to MOSLEM WORLD & THE U.S.A. originally scheduled to expire in December, 1955 were accordingly extended at that time to run through December, 1956.

We earnestly hope the New Year will be one of continued progress for this publication. The latest events in Egypt, Jordan, Syria, Algeria, and elsewhere in the Moslem world as well as the current Islamic developments in North America indeed necessitate that MOSLEM WORLD & THE U.S.A. grow and prosper, for we know of no other way in which we can render greater service, at this crucial stage in Islamdom's history, to our beloved and sacred Cause (Islam) in the West.

We also plan to introduce, effective with the first 1957 issue of this publication, a number of drastic changes both in the editorial policy and general format of our journal. Meanwhile, we shall welcome and sincerely appreciate and all useful suggestions sent to us by our readers.

Some well-wishers of MOSLEM WORLD & THE U.S.A. have recently enquired whether or not we shall "accept" their financial help or contributions. We acknowledge this kind gesture on their part with deep gratitude. However, we urge our friends to send us, instead of "outright help," Gift Subscriptions to MOSLEM WORLD & THE U.S.A., whether in the name of their own relatives or Moslem friends or for "Christian acquaintances whom they would like to impress."

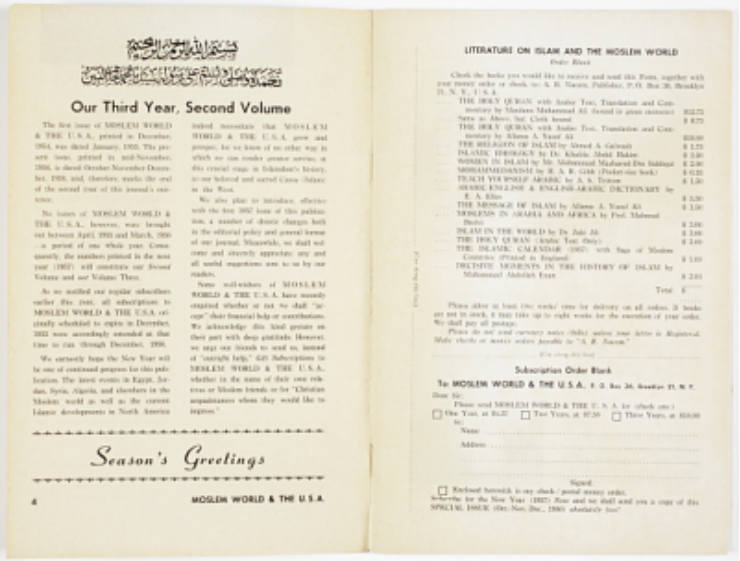
Season's Greetings
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LITERATURE ON ISLAM AND THE MOSLEM WORLD

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Subscribe for the New Year (1957) Now and we shall send you a copy

of this SPECIAL ISSUE (Oct.-Nov.-Dec., 1956) absolutely free!

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MOSLEM WORLD & THE U.S.A. Salutes...

[[image - black & white photograph of soldiers and politicians saluting]]
[[Photo Credit = EMBASSY OF PAKISTAN]]
[[caption]] His Majesty King Mohammed Zahir Shah, of Afghanistan, (1st row right) and President Iskender Mirza of Pakistan (1st row left).[[/caption]]

They have announced that all the differences between their two nations have been "completely patched up" as a result of their recent talks in the Afghan Capital.

[[image - black & white of the Honorable Mr. H.S. Suhrawardy]]
[[Photo credit - EMBASSY OF PAKISTAN]]
[[caption]] Honorable Mr. H.S. Suhrawardy [[/caption]]

His appointment to the office of the Prime Minister of Pakistan has given many new hopes to the 75 million Pakistanis and virtually assured a great future for the Islamic Republic.

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(Editorials)

AIR PIRACY OVER ALGERIA

[[image - black & white photograph of Algerian leader Hussein Ait-Ahmed]]
[[Photo credit - U.S. INFORMATION AGENCY]]
[[caption]] Mr. Hussein Ait-Ahmed. One of the five Algerian leaders now in French hands. [[/caption]]

The French, about whom it is often said that "they never learn," recently added something new to their many acts of murder and plundering in Algeria, the North African country which lies between Tunisia on the east and Morocco on the west: a brazen act of air piracy. The victims of this act: Five top leaders of Algeria's Front of National Liberation - Mr. Ahmed Ben Bella, Mr. Mohammed Khider, Mr. Hussein Ait-Ahmed, Mr. Mohammed Boudiaf, and Mr. Mustafa Lachraf.

The Algerians were on their way from Rabat, where they had just concluded talks with the Sultan of Morocco, to Tunis, where further discussions were to be held between them and the Tunisian Prime Minister Habib Bourguiba as well as the Moroccan Sultan. They were flying aboard a Moroccan plane. However, the plane carried a French crew, who, acting upon orders from the French authorities in Algeria, landed their unsuspecting passengers in Algiers instead of the Tunisian capital.

What we wish to comment on here isn't merely the fundamental right of man to travel which has been invaded and unilaterally obstructed by



France, or the elemental principles of decency and of inter-personal and international relations that have been desecrated by the French action. We are also concerned with the sacred trust between Moslem host and guests that his *[[sic]]* been violated in the worst possible manner. The Algerian leaders, though known to Paris lords as "outlaws" (Their sole crime: they seek independence for their homeland!), were traveling as guests and *[[italics]]* under the personal protection *[[/italics]]* of His Majesty Sidi Mohammed ben Youssef, Sultan of Morocco. Their arrest had thus caused His Majesty "a profound shock," and the Sultan is reported to have said of the event, "...those men are (today) prisoners (of their enemy) only because they trusted me..."

The French authorities might consider the capture of top Algerian leaders by ruse a significant military victory over the "rebels" (nationalists) in Algeria. However, let it be known to them that even if they send their captives to the gallows, the WAR OF INDEPENDENCE which has been raging in Algeria for two years already will cease only when the people of that country have won their goal - of *[[italics]]* complete *[[/italics]]* independence from foreign domination. Come what may, the right of the Algerian people to Liberty and Freedom must ultimately triumph over imperialism and colonialism of France.

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Mr. Elijah Muhammad
and MOSLEM WORLD & THE U.S.A.

The publication of our articles on the Moslem movement of Mr. Elijah Muhammad in the last three issues of MOSLEM WORLD & THE U.S.A. has created considerable interest in the world of Islam and among Moslems in the U.S.A. Letters containing words of appreciation or criticism continue to pour in from all parts of the world. Many of the readers have requested "more information" and "the truth" about Mr. Muhammad and his teachings; a few have expressed their desire to know the "true relationship" between Mr. Muhammad and his journal.

On these pages we shall attempt to explain our "relationship" with the Moslem leader and also give the requested information.

MOSLEM WORLD & THE U.S.A. is an independent publication. It is not the property of Mr. Elijah Muhammad or, for that matter, of anyone else other than its publisher. However, realizing Islam around the country) [sic] and writings lem movement have become an insepar- that both Mr. Muhammad and his Mosable part of the over-all picture of Islamic affairs in America, we consider it our duty to print periodical, detailed reports on their progress.

As we see it, Mr. Muhammand's [sic] teachings (offered through his Temples of (printed regularly in the Weekly "Pittsburgh Courier") have enabled more Americans to form acquaintance with Islam than the efforts of all other individuals seeking converts to Islam here put together.

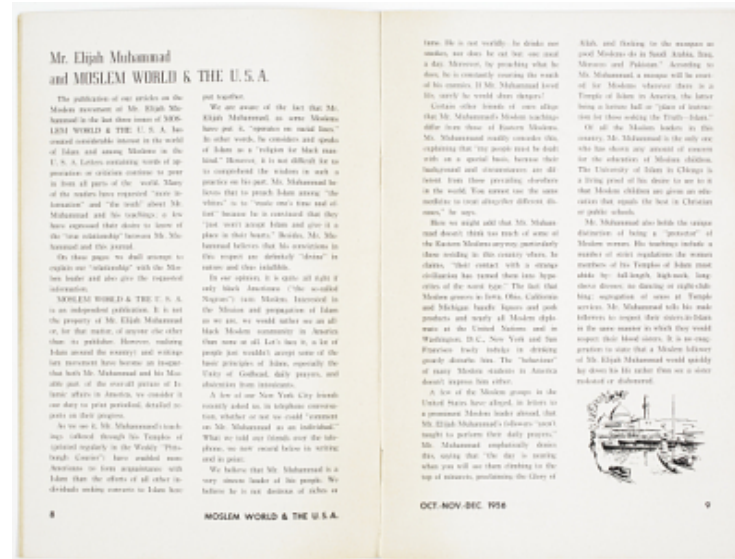
We are aware of the fact that Mr. Elijah Muhammad, as some Moslems have put it, "operates on racial lines." In other words, he considers and speaks of Islam as a "religion for black mankind." However, it is not difficult for us to comprehend the wisdom in such a practice on his part. Mr. Muhammad believes that to preach Islam among "the whites" is to "waste one's time and effort" because he is convinced that they "just won't accept Islam and give it a place in their hearts." Besides, Mr. Muhammad believes that his convictions in this respect are definitely "divine" in nature and thus infallible.

In our opinion, it is quite all right if only black Americans ("the so-called Negroes") turn Moslem. Interested in the Mission and propagation of Islam as we are, we would rather see an all-black Moslem community in America than none at all. Let's face it, a lot of people just wouldn't accept some of the basic principles of Islam, especially the Unity of Godhead, daily prayers, and abstention from intoxicants. A few of our New York City friends recently asked us, in telephone conversation, whether or not we could "comment on Mr. Muhammad as an individual." What we told our friends over the telephone, we now record below in writing and in print:

We believe that Mr. Muhammad is a very sincere leader of his people. We believe he is not desirous of riches or

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[[end page]]
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fame. he is not worldly-he drinks nor smokes, nor does he eat but one meal a day. Moreover, by preaching what he does, he is constantly courting the wrath of his enemies. If Mr. Muhammad loved life, surely he would shun dangers!

Certain other friends of our allege that Mr. Muhammad's Moslem teachings differ from those of 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," he says.

He we might add that Mr. Muhammad doesn't think too much of some of the Eastern Moslems anyway, particularly those residing in this country where, he claims, "their contact with a strange civilization has turned them into hypocrites of the worst type." The fact that Moslem grocers in Iowa, Ohio, California and Michigan handle liquors and pork products and nearly all Moslem diplomats at the United Nations and in Washington, D.C., New York and San Francisco freely indulge in drinking greatly disturbs him. The "behaviour" of many Moslem students in America doesn't impress him either.

A few of the Moslem groups in the United States have alleged, in letters to a prominent Moslem leader abroad, that Mr. Elijah Muhammad's followers "aren't taught to perform their daily prayers." Mr. Muhammad emphatically denies this, saying that "the day is nearing when you will see them climbing to the top of minarets, proclaiming the Glory of Allah, and flocking to the mosques as good Moslems do in Saudi Arabia, Iraq, Morocco and Pakistan." According to Mr. Muhammad, a mosque will be erected for Moslems wherever there is a Temple of Islam in America, the latter being a lecture hall or "place of instruction for those seeking the Truth-Islam."

Of all the Moslem leaders in this country, Mr. Muhammad is the only one who has shown any amount of concern for the education of Moslem children. The University of Islam in Chicago is a living proof of his desire to see it to that Moslem children are given an education that equals the best in Christian public schools.

Mr. Muhammad also hold the unique distinction of being a "protector" of Moslem women. His teachings include a number of strict regulations that women members of his Temples of Islam must abide by: full-length, high-neck, long-sleeve dresses; no dancing or night-clubbing; segregation of sexes at Temple services. Mr. Muhammad tells his male followers to respect their sisters-in-Islam in the same manner in which they would respect their blood sisters. It is no exaggeration to state that a Moslem follower of Mr. Elijah Muhammad would quickly lay down his life rather than see a sister molested or dishonored.

[[image = drawing of a town near the sea]]

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[[image - Artistic Arabic Writing]]
(There is but one God; Muhammad is His messenger)

ISLAM: THE RELIGION OF PEACE

ISLAM gives PEACE to the heart and soul.

ISLAM, in a religious sense, signifies complete submission to the WILL OF GOD.

ISLAM is the religion of MERCY AND WISDOM.

ISLAM'S teachings provide the perfect Code to maintain PEACE among men.

ISLAM can be considered as a universal religion, meeting at all times both the spiritual and worldly needs of all men and nations.

The Faith of Islam

Belief in the Oneness of GOD, the Books of GOD, the Hereafter, the pre-measurement of Good and Evil, Resurrection after Death.

Belief in the PROPHET MUHAMMAD, the last Prophet of God.

Belief in the KORAN, the last Book of GOD which gave glorious and Holy meaning to the Ancient Gospels.

Islam requires of its followers:

Declaration of Faith in the Oneness of God (whose proper name is ALLAH) and His Messenger MUHAMMAD;

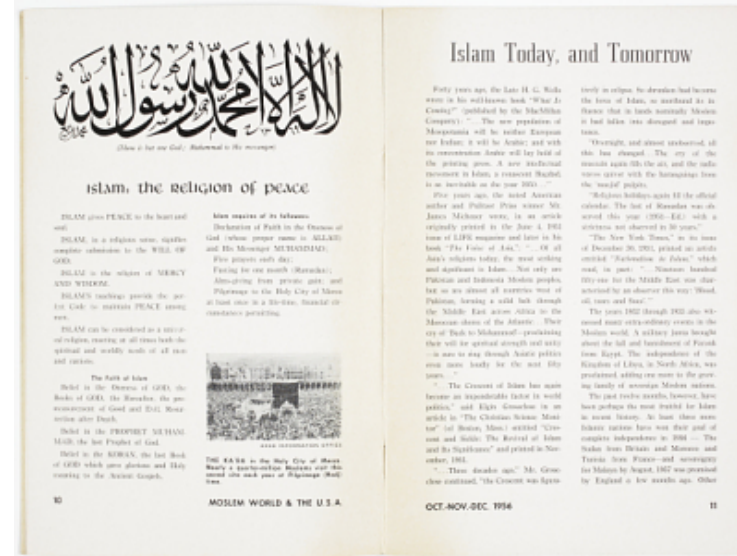
Five prayers each day;

Fasting for one month (Ramadan);

Alms-giving from private gain; and

Pilgrimage to the Holy City of Mecca at least once in a life-time, financial circumstances permitting.

[[image - black & white photograph of the Ka'ba during the Hadj in Mecca]]
[[Photo credit]] ARAB INFORMATION OFFICE
[[caption]] THE KA'BA in the Holy City of Mecca. Nearly a quarter-million Moslems visit this sacred site each year at Pilgrimage (Hadj) time. [[/caption]]



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Islam Today, and Tomorrow

Forty years ago, the Late H.G. Wells wrote in his well-known book "What Is Coming?" (published by MacMillan Company): "...The new population of Mesopotamia will be neither European nor Indian; it will be Arabic; and with its concentration Arabic will lay hold of the printing press. A new intellectual movement in Islam, a renascent Bagdad, [[sic]] is as inevitable as the year 1950..."

Five years ago, the noted American author and Pulitzer Prize winner Mr. James Michener wrote, in an article originally printed in the June 4, 1951 issue of LIFE magazine and later in his book "The Voice of Asia," "...Of all Asia's religions today, the most striking and significant is Islam... Not only are Pakistan and Indonesia Moslem peoples, but so are almost all countries west of Pakistan, forming a solid belt through the Middle East across Africa to the Moroccan shores of the Atlantic... Their cry of 'Back to Mohammed' - proclaiming their will for spiritual strength and unity - is sure to ring through Asiatic politics even more loudly for the next fifty years..."

"...The Crescent of Islam has again become an imponderable factor in world politics," said Elgin Groseclose in an article in "The Christian Science Monitor" (of Boston, Mass.) entitled "Crescent and Sickle: The Revival of Islam and Its Significance" and printed in November, 1951.

"...Three decades ago," Mr. Groseclose continued, "the Crescent was figuratively in eclipse. So shrunken had become the force of Islam, so moribund its influence that in lands nominally Moslem it had fallen into disregard and impotence.

"Overnight, and almost unobserved, all this has changed... The cry of the muezzin again fills the air, and the radio waves quiver with the haranguings from the 'masjid' pulpits.

"Religious holidays again fill the official calendar. The fast of Ramadan was observed this year (1951 - Ed.) with a strictness not observed in 30 years."

"The New York Times," in its issue of December 30, 1951, printed an article entitled "Nationalism in Islam," which read, in part: "...Nineteen hundred fifty-one for the Middle East was characterized by an observer this way: 'Blood, oil, tears and Suez'."

The years 1952 through 1955 also witnessed many extra-ordinary events in the Moslem world. A military junta brought about the fall and banishment of Farouk from Egypt. The independence of the Kingdom of Libya, in North Africa, was proclaimed, adding one more to the growing family of sovereign Moslem nations.

The past twelve months, however, have been perhaps the most fruitful

for Islam in recent history. At least three more Islamic nations have won their goal of complete independence in 1956 - The Sudan from Britain and Morocco and Tunisia from France - and sovereignty for Malaya by August, 1957 was promised by England a few months ago. Other

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major events of this year include the withdrawal of all British troops from Egypt, a military alliance between Syria, Egypt, and Saudi Arabia, the nationalization of Suez Canal Company, President Sukarno's visit to the United States, and the establishment of Pakistan as an "Islamic Republic."

THE ISLAMIC ERA

Reviewing the entire period since H.G. Wells made his prediction quoted above, we find that it has most certainly been an Islamic Era. The fact that during the last forty years more than two hundred million followers of Islam - in Jordan, Syria, Turkey, Pakistan, Egypt, India, Indonesia, etc. - have thrown off the yoke of foreign colonialism alone should prove this point beyond doubt.

Today, the world of Islam, stretching from Moroccan shores of the Atlantic to Indonesia in the Far East, claims more strategic importance than any other region of the globe.

The Moslems have the oil. They control the world's major waterways or trade routes. Their combines military strength may not match that of the West or of the Soviet bloc, but their numerical strength alone is formidable: there are over five hundred million Moslems in the world!

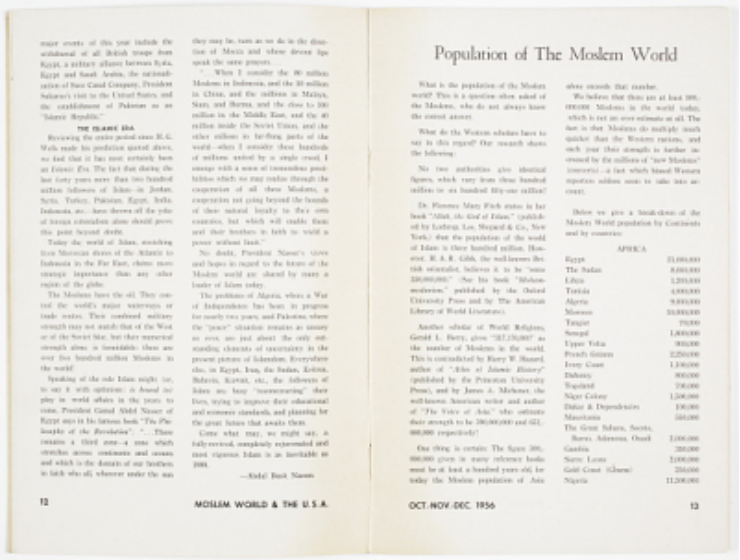
Speaking of the role Islam might (or, to say it with optimism: is bound to) play in world affairs in the years to come, President Gamal Abdel Nasser of Egypt says in his famous book "The Philosophy of the Revolution": "... There remains a third zone - a zone which stretches across continents and oceans and which is the domain of our brothers in faith who all, wherever under the sun they may be, turn as we do in the direction of Mecca and whose devout lips speak the same prayers...

"... When I consider the 80 million Moslems in Indonesia, and the 50 million in China, and the millions in Malaya, Siam, and Burma, and the close to 100 million in the Middle East, and the 40 million inside the Soviet Union, and the other millions [[sic]] in far-flung parts of the world - when I consider these hundreds of millions united by a single creed, I emerge with a sense of tremendous possibilities which we may realize through the cooperation of all these Moslems, a cooperation not going beyond the bounds of their natural loyalty to their own countries, but which will enable them and their brothers in faith to wield a power without limit."

No doubt, President Nasser's views and hopes in regard to the future of the Moslem world are shared by many a leader of Islam today.

The problems of Algeria, where a War of Independence has been in progress for nearly two years, and Palestine, where the "peace" situation remains as uneasy as ever, are just about the only outstanding elements of uncertainty in the present picture of Islamdom. Everywhere else, in Egypt, Iraq, the Sudan, Eritrea, Bahrein [[sic]], Kuwait, etc., the followers of Islam are busy "reconstructing" their lives, trying to improve their educational and economic standards, and planning for the great future that awaits them.

Come what may, we might say, a fully-revived, completely rejuvenated and most vigorous Islam is as inevitable as 1999.



- Abdul Basit Naeem

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Population of The Moslem World

What is the population of the Moslem world? This is a question often asked of the Moslems, who do not always know the correct answer.

What do the Western scholars have to say in this regard? Our research shows the following:

No two authorities give identical figures, which vary from three hundred million to six hundred fifty-one million!

Dr. Florence Mary Fitch states in her book *"Allah, the God of Islam,"* (published by Lothrop, Lee, Shepard & Co., New York,) that the population of the world of Islam is three hundred million. However, H.A.R. Gibb, the well-known British orientalist, believes it to be "some 350,000,000." (See his book *"Mohammedanism,"* published by the Oxford University Press and by The American Library of World Literature).

Another scholar of World Religions, Gerald L. Berry, gives "317,170,000" as the number of Moslems in the world. This is contradicted by Harry W. Hazard, author of *"Atlas of Islamic History"* (published by the Princeton University Press), and by James A. Michener, the well-known American writer and author of *"The Voice of Asia,"* who estimate their strength to be 390,000,000 and 651,000,000 respectively!

One thing is certain: The figure 300,000,000 given in many reference books must be at least a hundred years old, for today the Moslem population of Asia alone exceeds that number.

We believe that there are at least 500,000,000 Moslems in the world today, which is not an over-estimate at all. The fact is that Moslems do multiply much quicker than the Western nations, and each year their strength is further increased by the millions of "new Moslems" (converts) - a fact which biased Western reporters seldom seem to take into account.

Below we give a break-down of the Moslem World population by Continents and by countries:

AFRICA

Egypt 21,000,000
The Sudan 8,000,000
Libya 1,200,000
Tunisia 4,000,000
Algeria 9,000,000
Morocco 10,000,000
Tangier 70,000
Senegal 1,800,000
Upper Volta 900,000
French Guiana 2,250,000
Ivory Coast 1,100,000
Dahomy 800,000
Togoland 700,000
Niger Colony 1,500,000
Dakar & Dependencies 100,000
Mauritania 550,000
The Great Sahara, Socoto, Barno, Adamoua, Ouadi 2,000,000
Gambia 350,000
Sierra Leone 2,000,000
Gold Coast (Ghana) 250,000
Nigeria 11,500,000

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Turkey | 21,000,000
 Syria | 3,400,000
 Lebanon | 800,000
 Palestine | 1,100,000
 Jordan | 1,800,000
 Iraq | 5,200,000
 Saudi Arabia | 7,500,000
 Yemen | 5,000,000
 Aden Colony | 60,000
 Aden Protectorate | 700,000
 Kamaran Island | 3,000
 Perim Island | 2,000
 Muscat and Oman | 650,000
 Qatar | 35,000
 Iran | 19,960,000
 Afghanistan | 12,000,000
 India (including Kashmir) | 38,000,000
 Pakistan | 74,000,000
 China | 50,000,000
 Tibet | 30,000,000
 Korea | 90,000
 U. S. S. R. | 40,000,000
 Indo-China | 150,000
 Thailand (Siam) | 400,000
 Malaya | 3,100,000
 Singapore | 500,000
 Ceylon | 650,000
 Burma | 900,000
 British Borneo | 300,000
 Sarawak | 500,000
 Portuguese India | 200,000

[illegible]

Indonesia | 80,000,000
Japan | 6,000
Philippine Islands | 1,000,000

EUROPE

Albania | 1,100,000
Yugoslavia | 2,000,000
Bulgaria | 1,005,000
Rumania | 300,000
Greece | 200,000
France | 350,000
Cyprus | 80,000
Rhodes | 17,000
All Other Countries | 500,000

THE AMERICAS

North America | 300,000
South America | 600,000

AUSTRALIA

Australia and New Zealand | 5,000

Total: 505,237,900

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Is Islam a So-Called "Negro" Religion?

The writer of this article is fully aware of the fact that to express a just opinion on this matter means treading dangerous territory. However, because of the importance of the question, we believe we should at least bring it up for discussion through the columns of MOSLEM WORLD & THE U.S.A.

First of all, we must attempt to define exactly what Islam is. Here we would like to state that Islam isn't merely a religion or system of beliefs and certain rituals but a complete Way of Life. In true practice, Islam the religion cannot be separated from Moslems' economics, social or even political affairs.

No doubt, Islam is not without "essentials" of a religious structure-scriptural teachings, prayers, etc. - for it has its "Five Pillars," and each of these is described in great detail in the Holy Koran and the Traditions of Prophet Mohammed. However, the true meaning of all the requirements of a Moslem (which consist of a Declaration of Faith in the Oneness of God and the Prophethood of Mohammed, upon whom be peace; five prayers each day; fasting for one month each year; alms-giving from private gain; and, at least once in a lifetime, pilgrimage to Mecca (for those who can afford the trip) is far deeper than is generally

assumed by non-Moslems.

We know, for instance, a Moslem must not say his prayers or observe fasting during the month of Ramadan to "make up" for any wrong-doing on his part. Nor should he give charity or perform the pilgrimage to Mecca to "earn" forgiveness for his sins. "Actions will be judged by their intentions," says the Holy Prophet Mohammed.

Speaking of prayer, again, Hazrat Rabi'ah, the Moslem woman saint of the 14th century, often used to recite these words:

"Oh God, if I worship Thee from
fear of Hell,
Burn me in Hell;
And if I worship Thee from hope of
Paradise,
Shut me out of Paradise;
But if I worship Thee for Thine own
sake, then Withhold not from me
Thine everlasting beauty."

It is clear, therefore, that Islam isn't supposed to be an ordinary set-up of certain rituals. While basically it can be said that Islam stands on the "Five Pillars," these (pillars) alone do not support the entire structure of our great Faith and Way of Life.

Yes, there are other pillars of Islam as well; for that matter, quite a few of them. One, and perhaps the most important, of these is that of True Brotherhood. In the ranks of Islam there is no distinction between man and man. Every Moslem is a brother unto another. This relationship is sometimes compared to that of an eye to the body: each Moslem is an eye of the entire body of Islamdom- no matter which part of the body gets hurt, the eyes always show instant reaction.

Then there is the pillar of a "sense of personal worth." Every Moslem soul has significance. No one may despise a follower

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of Islam, for he comes directly into Allah's presence five times a day, and no intermediary is necessary between him and his All-Powerful Creator.

The following are some of the other pillars of Islam: abstention from all forms of liquor, gambling, and other causes of moral degradation; abstention from foods forbidden by Divine Law, such as pork and pork products and certain sea "foods," the practice of total ablution (bodily cleanliness) or bath before each prayer. In effect, these requirements and practices make the Moslems a people of many admirable qualities.

As a matter of fact, these aspects of Islam have contributed more to the growth of Islam in certain sections of the globe than the basic "Five Pillars" (mentioned above), which, of course, have always made a mark of their own wherever men have adopted our remarkable Faith.

For instance, in the Indo-Pakistan sub-continent, the untouchables among the Hindus so appreciated the brotherhood of Islam when it was first introduced in that part of the world that hundreds of thousands of them turned Moslem in a short time. As Moslems, they were no longer to be treated as an underprivileged group; instead, they gained a respect for themselves they had never experienced before. No one could now look down upon them, as was the case previously. As followers of Islam, they could worship in any mosque they pleased and associate with men from all walks of life. The new freedoms granted to them by Islam opened vast new horizons for these natives of India and eventually led them to establish a homeland of their own in the sub-continent. Today there are over seventy-five million Moslems in the independent Republic of Pakistan and nearly forty million in the Union of India.

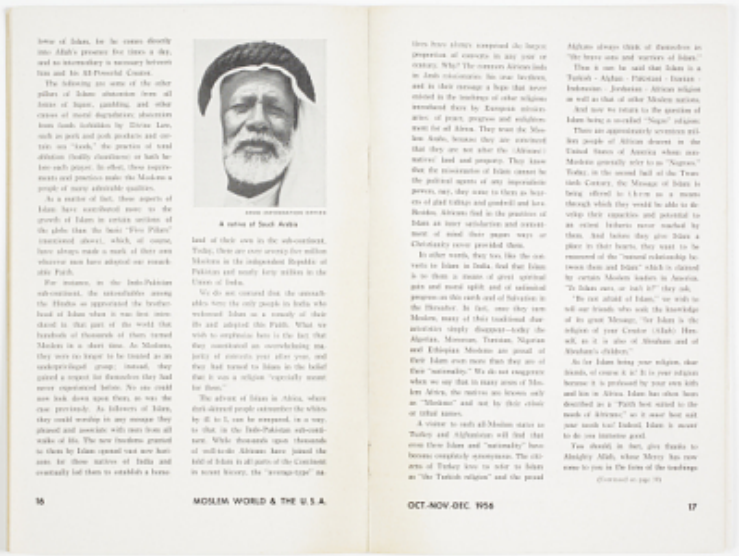
[[image black & white photograph of a bearded man]]
[[Photo Credit - ARAB INFORMATION OFFICE]]
[[caption]] A native of Saudi Arabia[[/caption]]

We do not contend that the untouchables were the only people in India who welcomed Islam as a remedy of their ills and adopted this Faith. What we wish to emphasize here is the fact that they constituted an overwhelming majority of converts year after year, and they had turned to Islam in the belief that it was a religion "especially meant for them."

The advent of Islam in Africa, where dark-skinned people outnumber the whites by 41 to 1, can be compared, in a way, to that in the Indo-Pakistan sub-continent. While thousands upon thousands of well-to-do Africans have joined the fold of Islam in all parts of the Continent in recent history, the "average-type" natives

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have always comprised the largest proportion of converts in any year or century. Why? The common African finds in Arab missionaries his true brethren, and in their message a hope that never existed in the



teachings of other religions introduced there by European missionaries: of peace, progress and enlightenment for all Africa. They trust the Moslem Arabs, because they are convinced that they are not after the (Africa)) natives' land and property. They know that the missionaries of Islam cannot be the political agents of any imperialistic powers, nay, they come to them as bearers of glad tidings and goodwill and love. Besides, Africans find in the practices of Islam an inner satisfaction and contentment of mind their pagan ways or Christianity never provided them.

In other words, they too, like the converts to Islam in India, find that Islam is to them a means of great spiritual gain and moral uplift and of unlimited progress on this earth and of Salvation in the Hereafter. In fact, once they turn Moslem, many of their traditional characteristics simply disappear-today the Algerian, Moroccan, Tunisian, Nigerian and Ethiopian Moslems are proud of their Islam even more than they are of their "nationality." We do not exaggerate when we say that in many areas of Moslem Africa, the natives are known only as "Moslems" and not by their ethnic or tribal names.

A visitor to such all-Moslem states as Turkey and Afghanistan will find that even there Islam and "nationality" have become completely synonymous. The citizens of Turkey love to refer to Islam as "the Turkish religion" and the proud Afghans always think of themselves as "the brave sons and warriors of Islam."

Thus it can be said that Islam is a Turkish - Afghan - Pakistani - Iranian - Indonesia - Jordanian - African religion as well as that of other Moslem nations.

And now we return to the question of Islam being a so-called "Negro" religion:

There are approximately seventeen million people of African descent in the United States of America whom non-Moslems generally refer to as "Negros." Today in the second half of the Twentieth Century, the Message of Islam is being offered to them as a means through which they would be able to develop their capacities and potential to an extent hitherto never reached by them. And before they give Islam a place in their hearts, they want to be reassured of the "natural relationship between them and Islam" which is claimed by certain Moslem leaders in America. "Is Islam ours or isn't it?" they ask.

"Be not afraid of Islam," we wish to tell our friends who seek the knowledge of its great Message, "for Islam is the religion of your Creator (Allah) Himself, as it is also of Abraham and of Abraham's children." As for Islam being your religion, dear friends, of course it is! It is your religion because it is professed by your own kith and kin in Africa. Islam has often been described as a "Faith best suited to the needs of African;" so it must best suit your needs too! Indeed Islam is meant to do you immense good.

You should, in fact, give thanks to Almighty Allah, whose Mercy has now come to you in the form of the teachings

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The Teachings of Mr. Elijah Muhammad

In an editorial note printed in this issue of MOSLEM WORLD & THE U.S.A. we have stated that we believe "both Mr. (Elijah) Muhammad and his Moslem movement have become an inseparable part of the over-all picture of Islamic affairs in America..." In the same article we have given some of the "reasons why."

The purpose of this article, which is being printed by popular request, is to present, in a summarized form, the salient features of Mr. Muhammad's teachings—the philosophy of a man believed by his followers to be a Messenger of Allah and affectionately called by them "a little lamb without spots or blemishes." The teachings, of course, are meant for Americans of African descent only, or the so-called "Negroes," and should be read by all with that understanding.

In printing this article, we believe we are rendering the Moslem world a real service, for the followers of Islam everywhere look up to MOSLEM WORLD & THE U.S.A. as their only source of authentic, up-to-date information on American-Islamic affairs and without our journal they would be unable to learn of the latest developments in Islamic activity here.

The readers, Moslem or non-Moslem, who wish to comment on these writings or on any of the other contents of this issue of MOSLEM WORLD & THE U.S.A. are welcome to write to us at our (P.O. Box 36) Brooklyn 21, N. Y., address. However, those desirous of joining a Temple of Islam (established by Mr. Elijah Muhammad) are urged to contact one nearest them or write to the Moslem leader direct. His address is: Mr. Elijah Muhammad, 5335 S. Greenwood Avenue, Chicago 15, Illinois.

[[image - black & white photograph of Elijah Muhammad. Drawing of a mosque. Text: MR. Muhammad SPEAKS.]]

[[caption]] Under the title "Mr. Muhammad Speaks", writings and teachings of Mr. Elijah Muhammad are printed weekly in the "Pittsburgh Courier", which claims to have a circulation of almost 200,000.
[[/caption]]

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THE COMING OF ALLAH

"Allah came to us from the Holy City of Mecca, Arabia, in 1930.

"He used the name of Wallace D. Fard, often signing it W.D. Fard. In the third year (1933) He signed his name 'W.F. Muhammad' which stands for Wallace Fard Muhammad.

"He came alone.

ALLAH FORGIVES

"Regardless of our sins that we have committed in following and obeying our slavemasters, Allah will forgive us if we (the so-called Negroes) turn to Him and return to our own kind."

WHAT ALLAH TAUGHT US

"Allah taught us the Knowledge of ourselves, of Himself (God) and the devil, the Measurement of the Earth, other Planets and the Civilizations of some of the Planets other than Earth.

"He measured and weighed the Earth and its water, (and taught us of these,) and the history of the Moon, and the history of the two nations that dominate the earth, black and white.

"He gave us information as to the exact birth of the white race and their God who made them, and how, and the end of their time. Also, the Judgement, how it would begin and end.

"He taught us the truth of how we were made slaves, and how we are kept in slavery by the slave-masters' children.

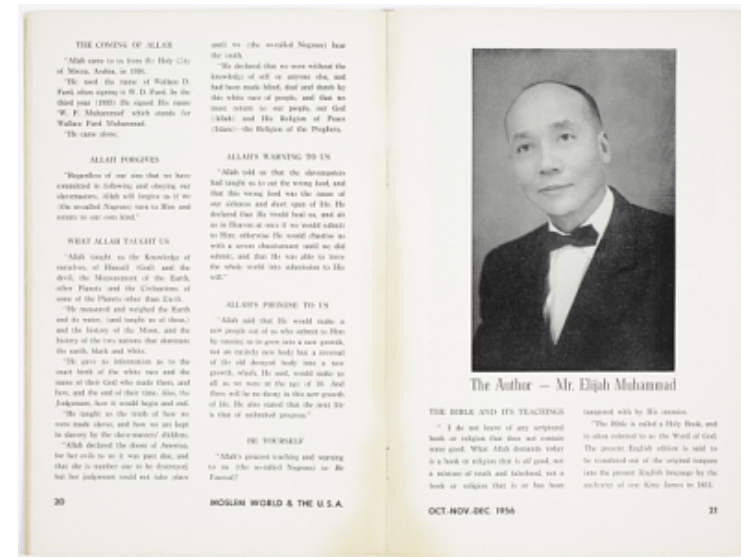
"Allah declared the doom of America, for her evils to us it was past due, and that she is number one to be destroyed, but her judgement could not take place until we (the so-called Negroes) hear the truth.

"He declared that we were without the knowledge of self or anyone else, and had been made blind deaf and dumb by this white race of people, and that we must return to our people, our God (Allah) and His Religion of Peace (Islam)—the Religion of the Prophets.

ALLAH'S WARNING TO US

"Allah told us the slavemasters had taught us to eat the wrong food, and that this wrong food was the cause of our sickness and short span of life. He declared that He would heal us, and sit us in Heaven at once if we would submit to Him; otherwise He would chastise us with a severe chastisement until we did submit, and that He was able to force the whole world into submission to His will."

ALLAH'S PROMISE TO USE



"Allah said that He would make a new people out of us who submit to Him by causing us to grow into a new growth, not an entirely new body but a reversal of the old decayed body into a new growth, which, He said, would make us all as were at the age of 16. And there will be no decay in this new growth of life. He also stated that the next life is that of unlimited progress."

BE YOURSELF

"Allah's greatest teaching and warning to us (the so-called Negroes) is: Be Yourself!

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[[image - black & white photograph of Mr. Elijah Muhammad in a dark jacket, white shirt, and dark bow tie]]

[[caption]]The Author — Mr. Elijah Muhammad[[/caption]]

THE BIBLE AND ITS TEACHINGS

"I do not know of any scriptural book or religion that does not contain some good. What Allah demands today is a book or religion that is all good, not a mixture of truth and falsehood, not a book or religion that is or has been tampered with by His enemies.

"The Bible is called a Holy Book, and is often referred to as the Word of God. The present English edition is said to be translated out of the original tongues into the present English language by the authority of one King James in 1611.

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[[image - a number of African American men dressed in suits shaking hands]]

[[photo credit - LLOYD YEARWOOD]]

[[caption]] MOSLEM WORLD & THE U.S.A. has women the hearts of hundreds of Moslem throughout the United States. Many of them, like this impressive group of New York Temple of Islam members, also sell this magazine to help raise funds for their Moslem movement. In background is the Temple No. 7 Luncheonette, located at 120th Street and Lenox Avenue in Harlem. [[/caption]]

"What is the original tongue or language that the Bible was written in? What language did Moses speak? Originally the Torah (Old Testament) was given to Musa (Moses) in 2000 B.C., who spoke ancient Egyptian Arabic, and the second half (New Testament) was revealed to Isa (Jesus) 2000 years ago, and he (Jesus) spoke both Arabic and Hebrew.

"From the first day that the white race received the Divine Scripture they started tampering with its truth to make it to suit themselves and blind the black man. It is their nature to do evil and the book cannot be recognized as the pure and Holy World of God.

"The Bible is not being called the poison book by God Himself, and who can deny that it is not poison?

"It has poisoned the very hearts and minds of the so-called Negroes so much

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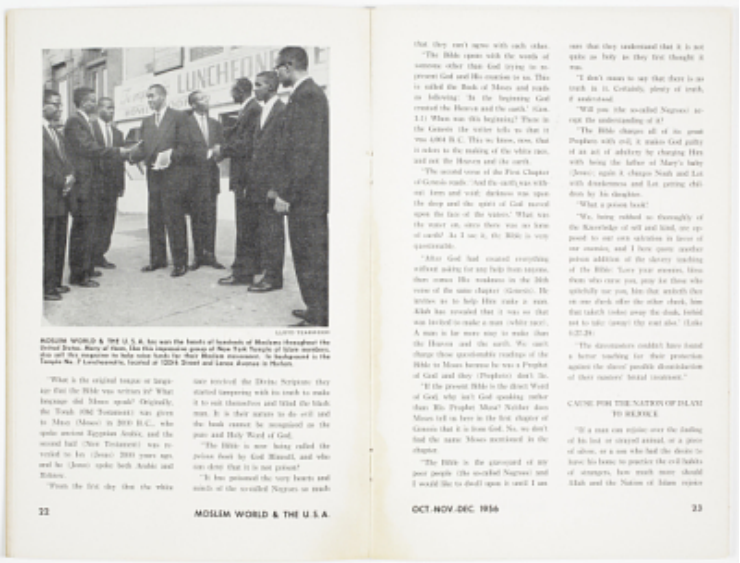
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that they can't agree with each other.

"The Bible opens with the words of someone other than God trying to represent God and His creation to us. This is called the Book of Moses and reads as following: 'In the beginning God created the Heaven and the earth.' (Gen. 1:1) When was this beginning? There in the Genesis the writer tells us that it was 4,004 B.C. This we know, now, that it refers to the making of the white race, and not the Heaven and the earth.

"The second verse of the First Chapter of Genesis read: 'And the earth was without form and void; darkness was upon the deep and the spirit of God moved upon the face of the waters.' What was the water on, since there was no form of earth? As I see it, the Bible is very questionable.

"After God had created everything without asking for any help from anyone, then comes His weakness in the 26th verse of the same chapter (Genesis). He invited us to help Him make a man. Allah has revealed that it was us that was invited to make a man (white race). A man is far more easy to make than the Heaven and the earth. We can't charge these questionable readings of the Bible to Moses because he was a Prophet of God and they (Prophets) don't lie.



"If the present Bible is the direct Word of God, why isn't God speaking rather than His Prophet Musa? Neither does Moses tell us here in the first chapter of Genesis that it is from God. No, we don't find the name Moses mentioned in the chapter.

"The Bible is the graveyard of my poor people (the so-called Negroes) and I would like to dwell upon it until I am sure that they understand that it is not quite as holy as they first thought it was.

"I don't meant to say that there is no truth in it. Certainly, plenty of truth, if understood.

"Will you (the so-called Negroes) accept the understanding of it?

"The Bible charges all of its great Prophets with evil, it makes God guilty of an act of adultery by charging Him with being the father of Mary's baby (Jesus); again it charges Noah and Lot with drunkenness and Lot getting children by his daughter.

"What a poison book!

"We, being robbed so thoroughly of the Knowledge of self and kind, are opposed to our own salvation in favor of our enemies, and I here quote another poison addition of the slavery teaching of the Bible: 'Love your enemies, bless them who curse you, pray for those who spitefully use you, him that smiteth thee on one cheek offer the other cheek, him that taketh (robs) away the cloak, forbid not to take (away) thy coat also.' (Luke 6:27-29)

"The slavemasters couldn't have found a better teaching for their protection against the slaves' possible dissatisfaction of their masters' brutal treatment."

CUASE FOR THE NATION OF ISLAM TO REJOICE

"If a man can rejoice over the finding of his lost or strayed animal, or a piece of silver, or a son who had the desire to leave his home to practice the evil habits of strangers, how much more should Allah and the Nation of Islam rejoice

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[[image - black & white photograph of members of the Chicago Temple of Islam]]

[[Photo Credit = CHARLES W. LOWE]]

[[caption]] To promote spiritual relationship with each other, Moslem under the leadership of Mr. Elijah Muhammad are encouraged to travel to other cities and states and form acquaintance of members of other Temples of Islam around the country. This photograph shows some of the members of the Chicago Temple of Islam who recently toured Georgia. [[/caption]]

over finding us who have been lost from (Allah and the Nation of Islam) for 400 years following others than our own kind?"

CHRISTIANITY

"Christianity is a religion organized and backed by the devils for the purpose of making slaves of black mankind."

"Freedom, Justice, Equality; money, good homes, etc.-these Christianity cannot give us (not the Christianity that has been taught us).

"He (Allah) said that Christianity was organized by the white race and they placed the name of Jesus on it being the founder and author to deceive black people into accepting it.

"Our first step is to give back to the white man his religion, Christianity, church and his names. These three are chains of slavery that hold us in bondage to them. We are free only when we give up the above three.

"The Bible, church and Christianity have deceived the so-called Negroes. I pray (to) Allah to give them life, and light of understanding."

PREACHER OF CHRISTIANITY

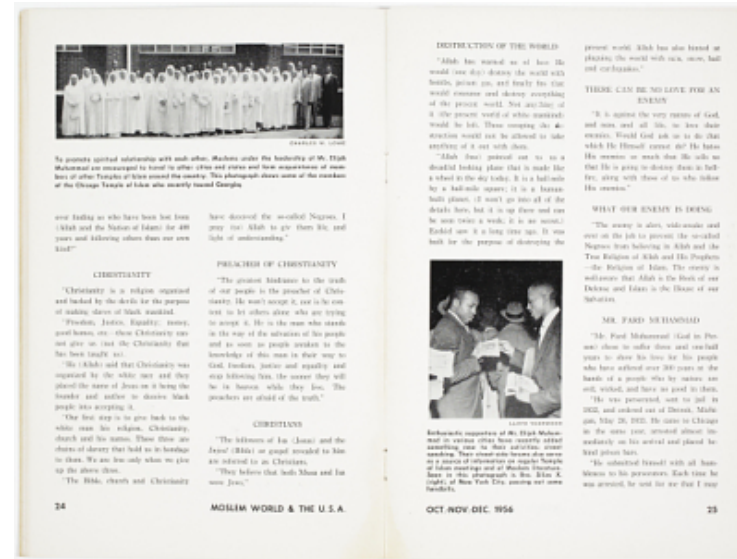
"The greatest hindrance to the truth of out people is the preacher of Christianity. He won't accept it, nor is he content to let others alone who are trying to accept it. He is the man who stands in the way of the salvation of his people and as soon as people awaken to the knowledge of this man in their way to God, freedom, justice and equality and stop following him, the sooner they will be in heaven while they live. The preachers are afraid of the truth."

CHRISTIANS

"The followers of Isa (Jesus) and the Injeel (Bible) or gospel revealed to him are referred to as Christians.

"They believe that both Musa and Isa were Jews."

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DESTRUCTION OF THE WORLD

"Allah has warned us of how He would (one day) destroy the world with bombs, poison gas, and finally fire that would consume and destroy everything of the present world. Not anything of it)the present world of white mankind) would be left. Those escaping the destruction would not be allowed to take anything of it out with them.

"Allah (has) pointed out to us a dreadful looking plane that is made like a wheel in the sky today. It is a half-mile by a half-mile square; it is a human-built planet. (I won't go into all of the details here, but it is up there and can be seen twice a week; it is no secret.) Ezekiel saw it a long time ago. It was built for the purpose of destroying the present world. Allah has also hinted at plaguing the world with rain, snow, hail, and earthquakes."

THERE CAN BE NO LOVE FOR AN ENEMY

"It is against the very nature of God, and man, and all life, to love their enemies. Would God ask us to do that which He Himself cannot do? He hates His enemies so much that He tells us that He is going to destroy them in hellfire, along with those of us who follow His enemies."

WHAT OUR ENEMY IS DOING

"The enemy is alert, wide-awake and ever on the job to prevent the so-called Negroes from believing in Allah and the True Religion of Allah and His Prophets-the Religion of Islam. The enemy is well-aware that Allah is the Rock of our Defense and Islam is the House of our Salvation.

MR. FARD MUHAMMAD

"Mr. Far Muhammad (God in Person) chose to suffer three and one-half years to show his love for his people who have suffered over 300 years at the hands of a people who by nature are evil, wicked, and have no good in them.

"He was persecuted, sent to jail in 1932, and ordered out of Detroit, Michigan, May 26, 1933. He came to Chicago in the same year, arrested almost immediately on his arrival and placed behind prison bars.

"He submitted himself with all humbleness to his persecutors. Each time he was arrested, he sent for me that I may

[[image - black & white photograph of Bro. Silias X]]

[[Photo Credit = LLOYD YEARWOOD]]

[[caption]] Enthusiastic supporters of Mr. Elijah Muhammad in various cities have recently added something new to their activities: street speaking. Their street-side forums also serve as a source of information on regular Temple of Islam meetings and of Moslem literature. Seen in this photograph is Bro. Silias X. (right), of New York City, passing out handbills. [[/caption]]

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see and learn the price of TRUTH for us (the so-called Negroes).

"He was able to save himself from such suffering, but how else was the scripture to be fulfilled? We followed in his footsteps suffering the same persecution."

FEAR

"Fear is the worst enemy that we (the so-called Negroes) have, but entire submission to Allah and His Messenger will remove this fear. The white race put fear in our foreparents when they were babies, so says the Word of Allah.

"The poor (so-called) Negroes are so filled with fear of their enemy that they stop to helping him against their own salvation.

"Be aware of what you are doing lest you be the worse loser. If they had only been taught the TRUTH, they would act differently."

JOHN HAWKINS

"Allah has taught us that our foreparents were deceived and brought into America by a slave-trader whose name was John Hawkins in the year 1555."

HEAVEN ON EARTH

"He (Allah) has made it clear what constitutes heaven on earth: Freedom, Justice, Equality; money, good homes and friendship in all walks of life.

THE FUTURE HOLY BOOK

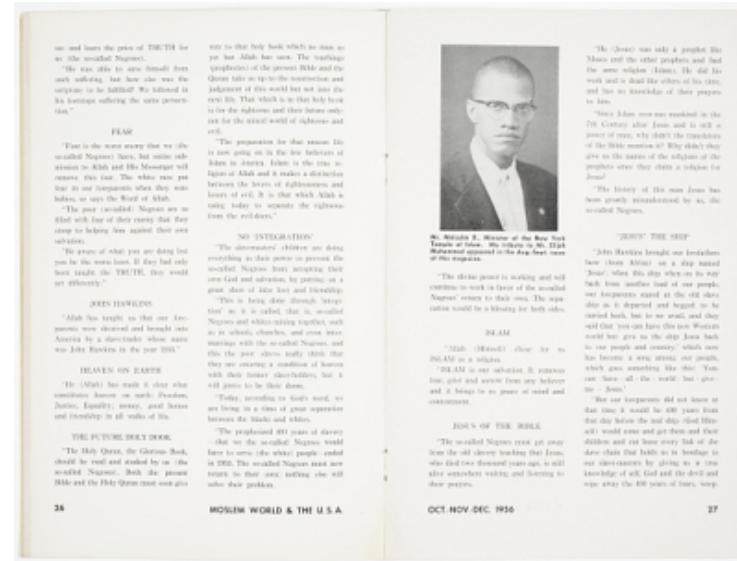
"The Holy Quran, the Glorious Book, should be read and studied by us (the so-called Negroes). Both the present Bible and the Holy Quran must soon give way to that holy book which no man as yet but Allah has seen. The teachings (prophecies) of the present Bible and the Quran take us up to the resurrection and judgement of this world but not into the next life. That which is in that holy book is for the righteous and their future only; not for the mixed world of righteous and evil.

"The preparation for that unseen life is now going on in the few believers of Islam in America. Islam is the true religion of Allah and it makes a distinction between the lovers of righteousness and lovers of evil. It is that which Allah is using today to separate the righteous from the evil-doers."

NO 'INTEGRATION'

"The slavemasters' children are doing everything in their power to prevent the so-called Negroes from accepting their own God and salvation, by putting on a great show of false love and friendship.

"The is being done through 'integrtrion' as it is called, that is, so-called



Negroes and white mixing together, such as in schools, churches, and even inter-marriage which the so-called Negroes, and this the poor slave really think that they are entering a condition of heaven with their former slave-holders, but it will prove to be their doom.

"Today, according to God's word, we are living in a time of great separation between the black and white.

"The prophesized 400 years of slavery—that we the so-called Negroes would have to serve (the white) people—ended in 1955. The so-called Negroes must now return to their own; nothing else will solve their problem.

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[[end page]]
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[[image - black & white photograph of Malcolm X]]
[[caption]]Mr. Malcolm X., Minister of the New York Temple of Islam. His tribute to Mr. Elijah Muhammad appeared in the Aug.-Sept. issue of this magazine[[/caption]]

The divine power is working and will continue to work in favor of the so-called Negroes' return to their own. The separation would be a blessing for both sides.

ISLAM

"Allah (Himself) chose for us ISLAM as a religion.

"ISLAM is our salvation. It removes fear, grief and sorrow from any believer and it brings to us peace of mind and contentment.

JESUS OF THE BIBLE

"The so-called Negroes must get away from the old slavery teaching that Jesus, who died two thousand years ago, is still alive somewhere waiting and listening to their prayers.

"He (Jesus) was only a prophet like Moses and the other prophets and had the same religions (Islam). He did his work and is dead like others of his time, and has no knowledge of their prayers to him.

"Since Islam over-ran mankind in the 7th Century after Jesus and is still a power of man, why didn't the translators of the Bible mention it? Why didn't they give us the names of the religions of the prophets since they claim a religion for Jesus?

"The history of this man Jesus has been greatly misunderstood by us, the so-called Negroes.

"JESUS" THE SHIP

"John Hawkins brought out forefathers here (from Africa) on a ship name 'Jesus'; when this ship when on its way back from another load of our people, our foreparents stared at the old slave ship as it departed and begged to be carried back, but to no avail, and they said that 'you can have this new Western world but give us the ship Jesus back to our people and country,' which now has become a song among our people, which goes something like this: 'You - can - have - all - the - world - but - give - me - Jesus.'

"But our foreparents did not know at that time it would be 400 years from that day before the real ship (God Himself) would come and get them and their children and cut loose every link of the slave chain that holds us in bondage to our slave-masters by giving us a true knowledge of self, God and the devil and wipe away the 400 years of tears, weep

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in, mourning and groaning under the yoke of bondage to the merciless murderers.

JEW, OR HEBREWS

"Believers in Musa (Moses) and the Torah are referred to as Jews or Hebrews.

"The Jews or Hebrews believe that Musa (Moses) was a Jew, who brought them the Torah.

JUDGEMENT OF THE WORLD

"The judgement of the world has arrived and the gathering together of the people is now going on.

"Why should there be a judgement of the world? Why was there a judgement of the people of Noah and Lot? The Bible says: 'That day shall not come except there come a falling away first, and the man of sin revealed, the son of Perdition' (II Thessalonians 2:3).

"The whole world of our kind awaits the awakening (to the knowledge of the good that is being carried on for their deliverance), and (our awakening) is the last step in the Resurrection and judgement of the world.

"The end of the world has arrived and most of us know it, and our enemy's greatest desire is that we remain asleep.

LAZARUS

"We have made the grave mistake of Lazarus and the Prodigal Son (St. Luke, Chapter 15), the one who was so charmed over the wealth and food of the rich man that he couldn't leave his gate to seek same for himself. Regardless to the disgraceful condition in which the rich man put him, even to sending his dogs to attack him. The angels then had to come and take him away.

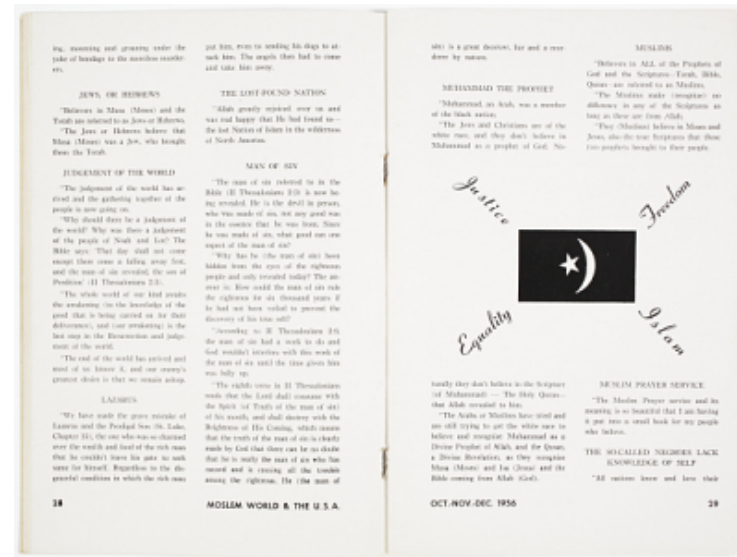
THE LOST-FOUND NATION

"Allah greatly rejoiced over us and was real happy that He had found us—the lost Nation of Islam in the wilderness of North America

MAN OF SIN

"The man of sin referred to in the Bible (II Thessalonians 2:3) is now being revealed. He is the devil in person, who was made of sin, not any good was in the essence that he was from. Since he was made of sin, what good can one expect of the man of sin?

"Why has he (the man of sin) been hidden from the eyes of the righteous people and only revealed today? The answer is: How could the man of sin rule the righteous for six thousand years if he had not been veiled to prevent the discovery of his true self?



"According to II Thessalonians 2:9, the man of sin had a work to do and God wouldn't interfere with this work of the man of sin until the time given him was fully up.

"The eight verse in II Thessalonians reads that the Lord shall consume with the Spirit (of Truth of the man of sin) of his mouth, and shall destroy with the Brightness of His Coming, which means that the truth of the man of sin is clearly made by God that there can be no doubt that he is really the man of sin who has caused and is causing all the trouble among the righteous. He (the man of

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sin) is a great deceiver, liar and a murderer by nature.

MUHAMMAD THE PROPHET

"Muhammad, an Arab, was a member of the black nation.

"The Jews and Christians are of the white race, and they don't believe in Muhammad as a prophet of God. Na

[[image - of a black flag with a star and crescent, with the words "Justice" "Freedom" "Islam" "Equality" extending out from each of the corners]]

turally they don't believe in the Scripture (of Muhammad) — The Holy Quran— that Allah revealed to him.

"The Arabs or Muslims have tried and are still trying to get the white race to believe and recognize Muhammad as a Divine Prophet of Allah and the Quran, a Divine Revelation, as they recognize Musa (Moses) and Isa (Jesus) and the Bible coming from Allah (God).

MUSLIMS

"Believers in ALL of the Prophets of God and the Scriptures—Torah, Bible, Quran—are referred to as Muslims.

"The Muslims make (recognize) no difference in any of the Scriptures as long as these are from Allah.

"They (Muslims) believe in Moses and Jesus, also the true Scriptures that these two prophets brought to their people.

MUSLIM PRAYER SERVICE

"The Muslim Prayer service and its meaning is so beautiful that I am having it put into a small book for my people who believe.

THE SO-CALLED NEGROES LACK KNOWLEDGE OF SELF

"All nations know and love their

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[[image - drawing of simple outlines of people, with three of them wearing traditional garb]]

[[caption]] Approximately one out of every four human beings in the world today professes the faith of Islam [[/caption]]

members, but the so-called Negroes are (even) afraid to act too friendly towards each other. They are educated in everythings but the love and knowledge of self; therefore they will never enjoy love and unity until they are taught the knowledge of self and kind.

"The so-called Negroes must know the Truth, but surely they will (reject) and are rejecting it.

"The so-called Negroes are absolutely friendless and have sought in vain friendship from their enemies, due to the ignorance of self and their enemies.

"Seek FIRST the friendship of your own people and then the friendship of others (if there is any friendship in others).

THE SO-CALLED NEGROES MUST WORK

"Many of us, the so-called Negroes, today are so lazy that we are willing to suffer anything rather than go to work.

"It is true that God has come to sit us in heaven, but not a heaven wherein we won't have to work.

"We must have for our peace and happiness that which other nations have.

"Allah desires to make the black nation the equal or superior of the white race.

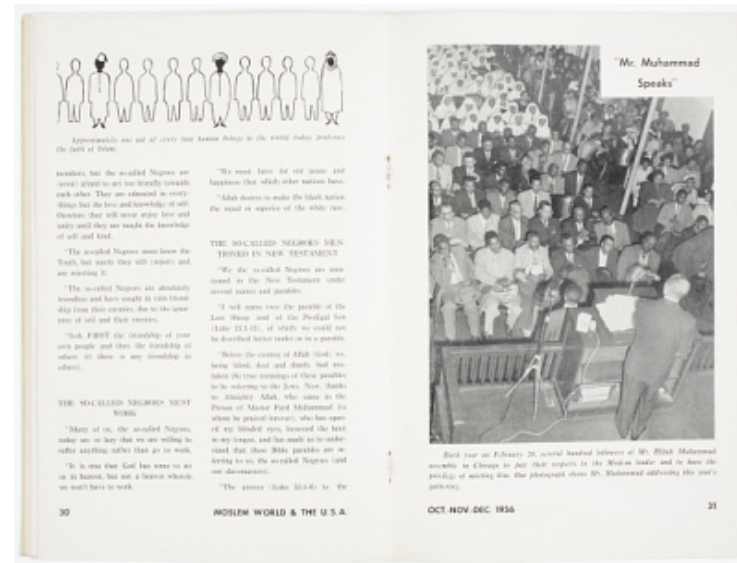
THE SO-CALLED NEGROES MENTIONED IN NEW TESTAMENT

"We the so-called Negroes are mentioned in the New Testament under several names and parables.

"I will name two: the parable of the Lost Sheep and of the Prodigal Son (Luke 15:1-11), of which we could no be described better under or in a parable.

"Before the coming of Allah (God) we, being blind, deaf and dumb, had mistaken the true meanings of these parables to be referring to the Jews. Now, thanks to Almighty Allah, who came in the Person of Master Fard Muhammad (to whom be praised forever), who has opened my blinded eyes, loosened the know in my tongue, and has made us to understand that, these Bible parables are referring to us, the so-called Negroes (and our slavemasters).

"The answer (Luke 15:4-6) to the



[[end page]]
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[[image - black & white photograph of a large group of African Americans sitting in rows and listening to a speaker; inset: "Mr. Muhammad Speaks"]]

[[caption]] Each year on February 26, several hundred followers of Mr. Elijah Muhammad assemble in Chicago to pay their respects to the Moslem leader and to have the privilege of meeting him. Our photograph shows Mr. Muhammad addressing this year's gathering.
[[/caption]]

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[[image - black & white photograph of a large group of people sitting in rows a gathering hall]]

[[caption]] The main hall of the University of Islam in Chicago, as can be seen in this picture, is always bedecked with flags of Moslem countries of Africa and Asia "to reflect Islamic unity and solidarity," and is especially decorated when the annual Moslem convention comes around each February 26. [[/caption]]

charges made by the proud and unholy Pharisees against Him (God in Person) for eating with His lost-found people whom the Pharisees and their people had made sinners can't be better. It defends Him and His people (lost and found sheep). He proved their wickedness and hatred for His love for His people who were lost and He had found them. They (the Pharisees) had more love for the lost and found animal of theirs than they did for the lost and found people of Allah (God).

ORIGINAL PEOPLE

"Allah has taught us that we the so-called Negroes are the original people of the earth who have no birth record.

PHARAOH

"Remember the disgrace suffered by Pharaoh and his people for their opposition against Moses and his followers, just because Pharaoh feared that Moses would teach the people the true religion Islam? Pharaoh set his whole army against Moses only to be brought to aught.

"Pharaoh had deceived his slaves in the knowledge of Allah and the true religion (Islam) and indirectly had them worshipping him and his people as God.

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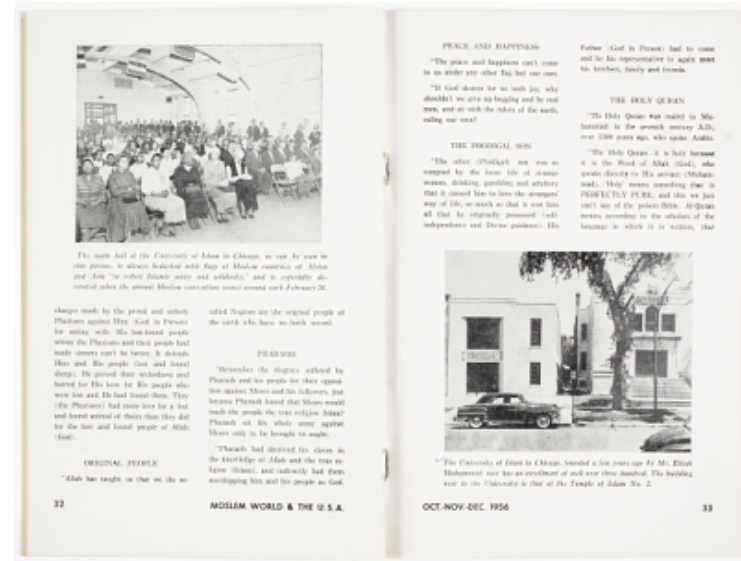
PEACE AND HAPPINESS

"The peace and happiness can't come to us under any other flag but our own.

"If God desires for us such joy, why shouldn't we give up begging and be real men, and sit with the rulers of the earth, ruling our own?

THE PRODIGAL SON

"The other (Prodigal) song was so tempted by the loose life of strange women, drinking, gambling and adultery that it caused him to love the strangers' way of life, so much so that it cost him all that he originally possessed (self-independent and Divine guidance). His Father (God in Person) had to come and be his representative to again meet his brothers, family and friends.



THE HOLY QURAN

"The Holy Quran was relaed to Muhammad in the seventh century A.D., over 1300 years ago, who spoke Arabic.

"The Holy Quran—it is holy because it is the Word of Allah (God), who speaks directly to His servant (Muhammad). 'Holy' means something that is PERFECTLY PURE, and this we just can't say of the poison Bible. Al-Quran means, according to the scholars of the language in which it is written, that

[[image - black & white photograph of the University of Islam in Chicago]]

^[[checkmark]]

[[caption]] The University of Islam in Chicago, founded a few years ago by Mr. Elijah Muhammad, now has an enrollment of well over three hundred. The building next to the University is that of the Temple of Islam No. 2. [[/caption]]

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which should be read. It was revealed (to Muhammad) in the month of Ramadan (2:185).

A FEW TEACHING OF THE HOLY QURAN

"Let us take a look at the opening of the second chapter of the Holy Quran. Here Allah addresses Himself to us as being the Best Knower and that we must not entertain any doubts about the purity of His Book (the Holy Quran).

"I am Allah, the Best Knower. This book, there is no doubt in it, is a guide to those who guard (against) evil." it says.

[[Image]]
The word "Allah" written in Arabic, the language of the Holy Quran.

"Allah Himself speaks in the Holy Quran, not like the Bible which mentions 'Thus says the Lord'.

"In the Holy Quran, Allah challenges the disbelievers of our people and the devils combined to produce a chapter or even a verse like it. I quote another verse of the same chapter (2:275): 'The Apostle

[[Image]]
A Page from the Arabic-language Holy Quran, mentioned on this Page by Mr. Elijah Muhammad. Translation of this Sacred Book in English is now available in the United States. (See advertisement of Page 5.)

believes in what has been revealed to him from His Lord, and so do the believers; they all believe in Allah, His Angels, His Books, and His Apostles; We made no difference between any the Apostles; and they (the believers) say, we hear and obey, our Lord; Thy forgiveness do we crave, and to Thee is eventual course.'

"Can the proud Christians say with truth the same? No, they don't believe in Allah, not to mention His Prophets and Scriptures of the Prophets, and they like to make a difference in the prophets. All the old prophets are condemned as begin other than good, but Jesus they go to the extreme in making him a Son of God and (even) finally God. Yet they

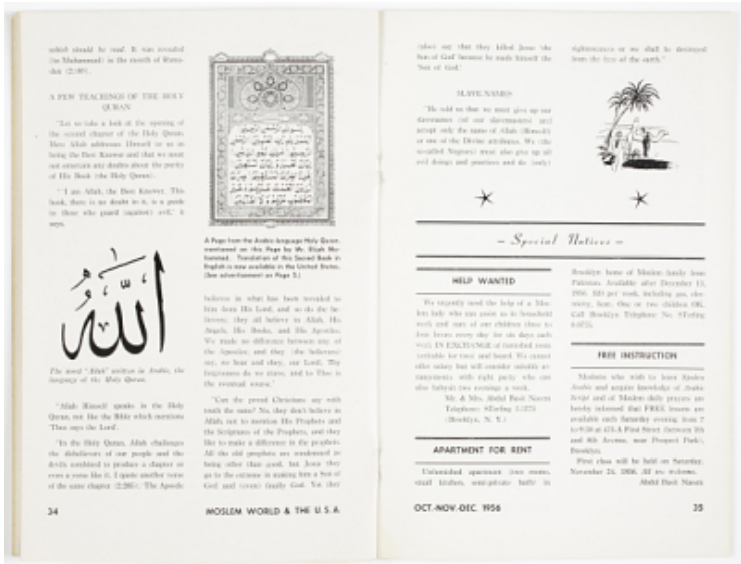
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(also) say that they killed Jesus 'the Son of God' because he made himself the 'Son of God'.

SLAVE-NAMES

"He told us that we must give up our slavenames (of our slavemasters) and accept only the name of Allah (Himself) or one of the Divine attributes. We (the so-called Negroes) must also give up all evil doings



and practices and do (only) righteousness or we shall be destroyed from the face of the earth."

[[Image]]

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-Special Notices-
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HELP WANTED
[[single Line]]

We urgently need the help of a Moslem lady who can assist us in household work and care of our children three to four hours every day for six days each week IN EXCHANGE of furnished room (suitable for two) and board. We cannot offer salary but will consider suitable arrangements with right party who can also babysit two evenings a week.

Mr. & Mrs. Abdul Basit Naeem
Telephone: STerling 8-0775
(Brooklyn, N.Y.)

[[double Line]]
APARTMENT FOR RENT
[[line]]

Unfurnished apartment (two rooms, small kitchen, semi-private bath) in Brooklyn home of Moslem family from Pakistan. Available after December 13, 1956. \$20 per week, including gas, electricity, heat. One or two children OK. Call Brooklyn Telephone No. STerling 8-0775

[[double Line]]

FREE INSTRUCTION
[[line]]

Moslems who wish to learn Spoken Arabic and acquire knowledge of Arabic Script and of Moslem daily prayers are hereby informed that FREE lessons are available each Saturday evening from 7 to 9:30 at 475-A First STreet (between 7th and 8th Avenue, near Prospect Park), Brooklyn.

First class will be held on Saturday, November 24, 1956. All are welcome.
Abdul Basit Naeem

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[[image - Six African American men standing in a row behind a podium]]

[[photo credit]] CHARLES W. LOWER [[/photo credit]]

[[caption]] Temple of Islam ministers who attended the recent Moslem get-together ("Feast") in Atlanta included (from left to right): Brother Willie X., Joliet, Illinois; Brother Lemuel X., Detroit Mich.; Brother Lucius X., Washington, D. C.; Brother Malcolm X., New York City; Brother James A. X., Atlanta, Georgia; Brother Isaiah X., Baltimore, Maryland; and Brother James X., Chicago Illinois. [[/caption]]

MOSLEMS "INVADE" GEORGIA

In the April-May 1956 issue of this journal we had printed an exclusive report on "The South Chicago Moslems." In the following number (dated June-July, 1956) we reported on "The Rise of Mr. Elijah Muhammad," and the last issue (dated August-September, 1956) contained our illustrated, special story on "The Rapidly Growing Temple of Islam in New York City."

During the past few months, the Moslem movement led by Mr. Elijah Muhammad has seen its greatest growth in the state of Georgia, particularly in the metropolis of Atlanta. As a matter of fact, such now is the popularity of Islam in certain sections of Atlanta and Georgia—true Baptists strongholds—that the introduction of Mr. Elijah Muhammad's movement there has been promptly termed an "invasion."

According to a news item appearing in the Weekly "Pittsburgh Courier" (dated July 28, 1956), there were "a

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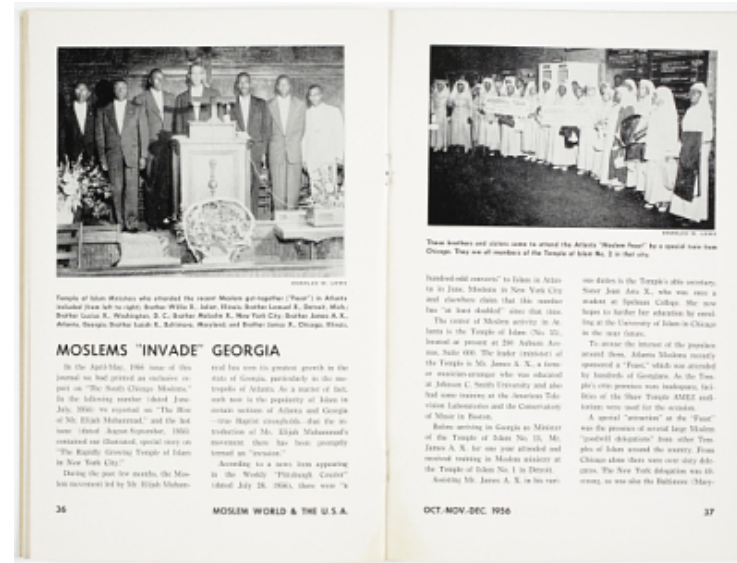
[[image - men and women dressed in white religious garb standing in a row holding signs]]

[[photo credit]] CHARLES W. LOWER [[/photo credit]]

[[caption]] These brothers and sisters came to attend the Atlanta "Moslem Feast" by a special train from Chicago. They are all members of the Temple of Islam No. 2 in that city. [[/caption]]

hundred odd coverts" to Islam in Atlanta is June. Moslems in New York City and elsewhere claim that this number has "at least doubled" since that time.

The center of Moslem activity in Atlanta is the Temple of Islam (No. 15), located at present at 250 Auburn Avenue, Suite 600. The leader (minister) of the Temple is Mr. James A. X., a former musician-arranger who was educated at Johnson C. Smith University and also had some training at the American Television Laboratories and the Conservatory of Music in Boston.



Before arriving in Georgia as Minister of the Temple of Islam No. 15, Mr. James A. X. for one year attended and received training in Moslem ministry at the Temple of Islam No. 1 in Detroit.

Assisting Mr. James A. X. in his various duties is the Temple's able secretary, Sister Jean Arts X., who was once a student at Spelman College. She now hopes to further her education by enrolling at the University of Islam in Chicago in the near future.

To arouse the interest of the populace around them, Atlanta Moslems recently sponsored a "Feast," which was attended by hundreds of Georgians. As the Temple's own premises were inadequate, facilities of the Shaw Temple AMEZ auditorium were used for the occasion.

A special "attraction" at the "Feast" was the presence of several large Moslem "goodwill delegations" from other Temples of Islam around the country. From Chicago alone there were over sixty delegates. The New York delegation was 40-strong, as was also the Baltimore (Mary

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land) delegation. They had all arrived in Atlanta by special trains.

The visitors created quite an impression in Atlanta, according to press reports, well-dressed as they all appeared, especially the "sisters" who wore typical Moslem-style attire. Their "invasion" of the city, in fact, is still a talk-of-the-town there.

There were more than a dozen speakers at the "Feast," including the visiting ministers. Also in the spotlight was a fifteen-year-old follower of Islam and of Mr. Elijah Muhammad, Mr. Hiawatha X., of New York City. (This brother can often be seen addressing streetside audiences in the Harlem area of New York City. Though very young, already he is recognized as an authority on the "message of Mr. Elijah Muhammad, or the Solution to the so-called Negroes' problem.")

The subjects dealt with in the speakers' discourses at the "Feast" included "a History of the Black Nation; the Philosophy of our leader and teacher, Mr. Elijah Muhammad; and Islam: our only Salvation."

It is to be noted that among those who have joined the Atlanta Temple of Islam in recent months, several are highly educated individuals. For instances, one of the newest members is Dr. Drucilla X., (Spence), who was the first "colored" woman to secure license as a pharmacist in Georgia. Another new member is Sister Lue X., who formerly served as a secretary to a local religious leader.

The "invasion" of Georgia over, Moslems there are now busy attending to the urgent problems of education and spiritual enlightenment. Through hard work, love and self-sacrifice, and with Allah's blessing, they hope to win for their precious Faith hundreds of new adherents in the South "because we know that our people *need* *the* Islam and its Message of True Brotherhood."

[[image - group of delegates from Temples of Islam, standing grouped by gender, in front of a building]]

[[photo credit]] CHARLES W. LOWE [[/photo credit]]

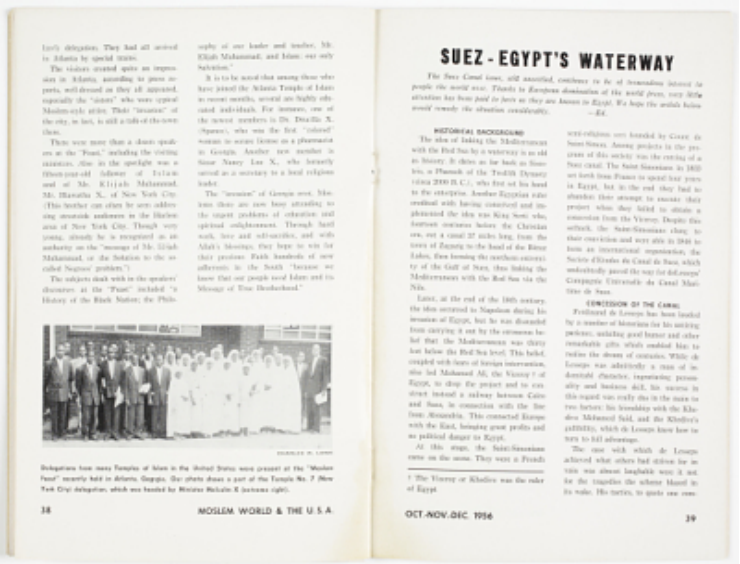
[[caption]] Delegations from many Temples of Islam in the United States were present at the "Moslem Feast" recently held in Atlanta, Georgia. Our photo shows a part of the Temple No. 7 (New York City) delegation, which was headed by Minister Malcolm X (extreme right). [[/caption]]

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SUEZ-EGYPT'S WATERWAY

The Suez Canal issue, still unsettled, continues to be of tremendous interest to people the world over. Thanks to European domination of the world press, very little attention has been paid to facts as they are known to Egypt. We hope the article below would remedy the situation considerably. —Ed.



HISTORICAL BACKGROUND

The idea of linking the Mediterranean with the Red Sea by a waterway is as old as history. It dates as far back as Sisostris, a Pharaoh of the Twelfth Dynasty (circa 2000 B.C.), who first set his hand to the enterprise. Another Egyptian ruler credited with having conceived and implemented the idea was King Serti who, fourteen centuries before the Christian era, cut a canal 57 miles long, from the town of Zagazig to the head of the Bitter Lakes, then forming the northern extremity of the Gulf of Suez, thus linking the Mediterranean with the Red Sea via the Nile.

Later, at the end of the 18th century, the idea occurred to Napoleon during his invasion of Egypt, but he was dissuaded from carrying it out by the erroneous belief that the Mediterranean was thirty feet below the Red Sea level. This belief, coupled with fears of foreign intervention, also led Mohamed Ali, the Viceroy† of Egypt, to drop the project and to construct instead a railway between Cairo and Suez, in connection with the line from Alexandria. This connected Europe with the East, bringing great profits and no political danger to Egypt.

At this stage, the Saint-Simonians came on the scene. They were a French

[[line]]

[[footnote]] † The Viceroy of Khedive was the ruler of Egypt [[/footnote]]

semi-religious sect founded by Count de Saint-Simon. Among projects in the program of this society was the cutting of a Suez canal. The Saint-Simonians in 1833 set forth from France to spend four years in Egypt, but in the end they had to abandon their attempt to execute their project when they failed to obtain a concession from the Viceroy. Despite this setback, the Saint-Simonians clung to their conviction and were able in 1846 to form an international organization, the Societe d'Etudes du Canal de Suez, which undoubtedly paved the way for deLesseps' Compagnie Universelle du Canal Maritime de Suez.

CONCESSION OF THE CANAL

Ferdinand de Lesseps has been lauded by a number of historians for his untiring patience, unfailing good humor and other remarkable gifts which enabled him to realize the dream of centuries. While de Lesseps was admittedly a man of indomitable character, ingratiating personality and business skill, his success in this regard was really due in the main to two factors: his friendship with the Khedive Mohamed Said, and the Khedive's gullibility, which de Lesseps knew how to turn to full advantage.

The ease with which de Lesseps achieved what others had striven for in vain was almost laughable were it not for the tragedies the scheme blazed in its wake. His tactics, to quote one com

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mentator, smelled high of the old confidence game. He was not only able to wheedle out of the naive Khedive a concession which was not within his power to grant without the Sultan's † sanction, as stipulated by the concession charter itself, but he also succeeded in coaxing the Khedive to go ahead with the execution of the canal plan before such a sanction was obtained.

In the the Khedive was so dominated by the wily Frenchman that when the Sultan threatened to halt the work on the canal, de Lesseps prevailed upon the Khedive to indemnify the company for surrendering certain claims to which it was not legally entitled.

The original Firman (decree) of concession covering the 103 mile long Suez Canal was granted in 1854 by the Khedive Mohamed Said to his friend de Lesseps. The concession was modified and replaced by the Act of Concession of 1856. The concession authorized de Lesseps to form a company--the Compagnie Universelle du Canal Maritime de Suez--to construct, maintain and operate the canal. Under the terms of the concession, the company was not to be French, and the capital was to be offered for subscriptions to all peoples of the world. The concession was to remain in force for 99 years, ending in 1968. The director was always to be appointed by the Egyptian Government, which would choose him as far as possible from among the share-holders most interested in the undertaking.

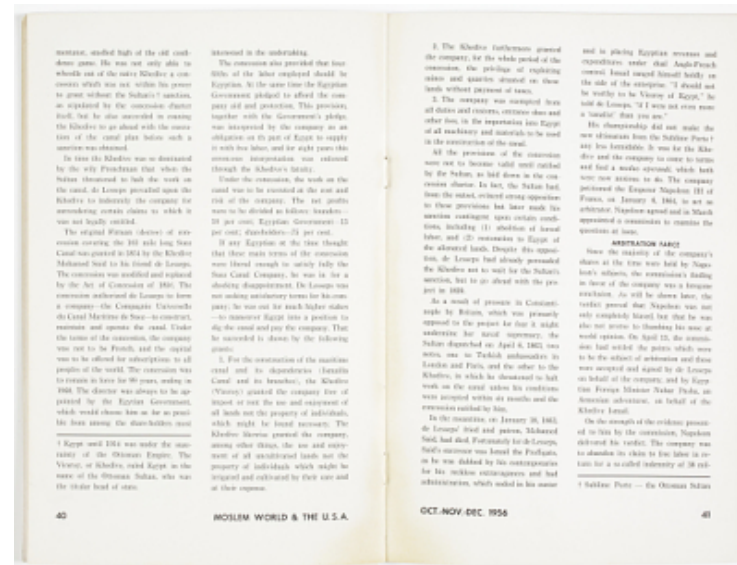
† Egypt until 1914 was under the suzerainty of the Ottoman Empire. The Viceroy, or Khedive, ruled Egypt in the name of the Ottoman Sultan, who was the titular head of state.

The concession also provided that four-fifths of the labor employed should be Egyptian. At the same time the Egyptian Government pledged to afford the company aid and protection. This provision, together with the Government's pledge, was interpreted by the company as an obligation on the part of Egypt to supply it with free labor, and for eight years this erroneous interpretation was enforced through the Khedive's fatuity.

Under the concession, the work on the canal was to be executed at the cost and risk of the company. The net profits were to be divided as follows: founders--10 per cent; Egyptian Government--15 per cent; shareholders--75 per cent.

If any Egyptian at the time thought that these main terms of the concession were liberal enough to satisfy fully the Suez Canal Company, he was in for a shocking disappointment. De Lesseps was not seeking satisfactory terms for his company; he was out for much higher stakes—to maneuver Egypt into a position to dig the canal and pay the company. That he succeeded is shown by the following grants:

1. For the construction of the maritime canal and its dependencies (Ismailia Canal and its branches), the Khedive (Viceroy) granted the company free of impost or rent the use and enjoyment of all lands not the property of individuals, which might be found necessary. The Khedive likewise granted the company, among other things, the use and enjoyment of all uncultivated lands not the property of individuals which might be irrigated and cultivated by their care and at their expense.



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2. The Khedive furthermore granted the company, for the whole period of the concession, the privilege of exploiting mines and quarries situated on these lands without payment of taxes.

3. The company was exempted from all duties and customs, entrance dues and other fees, in the importation into Egypt of all machinery and materials to be used in the construction of the canal.

All the provisions of the concession were not to become valid until ratified by the Sultan, as laid down in the concession charter. In fact, the Sultan had, from the outset, evinced strong opposition to these provisions but later made his sanction contingent upon certain conditions, including (1) abolition of forced labor, and (2) restoration to Egypt of the alienated lands. Despite this opposition, de Lesseps had already persuaded the Khedive not to wait for the Sultan's sanction, but to go ahead with the project in 1859.

As a result of pressure in Constantinople by Britain, which was primarily opposed to the project for fear it might undermine her naval supremacy, the Sultan dispatched on April 6, 1863, two notes, one to Turkish ambassadors in London and Paris, and the other to the Khedive, in which he threatened to halt work on the canal unless his conditions were accepted within six months and the concession ratified by him.

In the meantime, on January 18, 1863, de Lesseps' friend and patron, Mohamed Said, had died. Fortunately for de Lesseps, Said's successor was Ismail the Profligate, as he was dubbed by his contemporaries for his reckless extravagances and bad administration, which ended in his ouster and in placing Egyptian revenues and expenditures under dual Anglo-French control. Ismail ranged himself boldly on the side of the enterprise. "I should not be worthy to be Viceroy of Egypt," he told de Lesseps, "if I were not even more a 'canalist' than you are."

His championship did not make the new ultimatum from the Sublime Porte any less formidable. It was for the Khedive and the company to come to terms and find a *modus operandi*, which both were now anxious to do. The company petitioned the Emperor Napoleon III of France, on January 6, 1864, to act as arbitrator. Napoleon agreed and in March appointed a commission to examine the questions at issue.

ARBITRATION FARCE

Since the majority of the company's shares at the time were held by Napoleon's subjects, the commission's finding in favor of the company was a foregone conclusion. As will be shown later, the verdict proved that Napoleon was not only completely biased, but that he was also not averse to thumbing his nose at world opinion. On April 15, the commission had settled the points which were to be the subject of

arbitration and these were accepted and signed by de Lesseps on behalf of the company, and by Egyptian Foreign Minister Nubar Pasha, an Armenian adventurer, on behalf of the Khedive Ismail.

On the strength of the evidence presented to him by the commission, Napoleon delivered his verdict. The company was to abandon its claim to free labor in return for a so-called indemnity of 38 million
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† Sublime Porte -- the Ottoman Sultan

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francs (five francs were then equivalent to one dollar) from the Egyptian Government.

How the Emperor was able to arrive at this unjust and illogical verdict will always remain an enigma. Under the concession Egypt was not obliged to offer the company free labor, and even if it did agree to such an offer by de Lesseps' interpretation of Egypt's aid as including free labor, this offer could not be legal or binding, since it lacked the Sultan's sanction, which was withheld. But Napoleon was not concerned with justice or logic; he was chiefly interested in extricating the company from the financial difficulties that threatened to bring its operation to an abrupt end.

On the land question, in return for a further purported indemnity, the company was to restore to Egypt all land on the Isthmus, covering 60,00 hectares, retaining, however, a narrow strip on either side of the canal. The Fresh Water and all subsidiary canals and irrigation rights thereon were likewise to be relinquished against a payment of 46 million francs payable to the company over a period of 15 years.

The money accruing from all these so-called indemnities more than covered the 84 million francs badly needed by the company of finance current construction. The Sultan's consent to this arbitration, thanks to foreign intrigue and pressure, was granted on March 19, 1866.

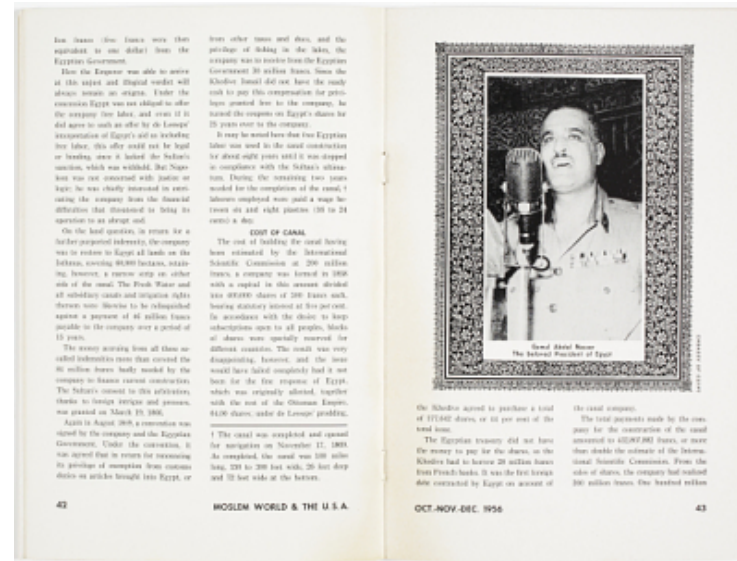
Again in August 1869, a convention was signed by the company and the Egyptian Government. Under the convention, it was agreed that in return for renouncing its privilege of exemption from customs duties on articles brought into Egypt, or from other taxes and dues, and the privilege of fishing in the lakes, the company was to receive from the Egyptian Government 30 million francs. Since the Khedive Ismail did not have the ready cash to pay this compensation for privileges granted free to the company, he turned the coupons on Egypt's shares for 25 years over to the company.

It may be noted here that free Egyptian labor was used in the canal construction for about eight years until it was stopped in compliance with the Sultan's ultimatum. During the remaining two years needed for the completion of the canal, † laborers employed were paid a wage between six and eight piastres (16 to 24 cents) a day.

COST OF CANAL

The cost of building the canal having been estimated by the International Scientific Commission at 200 million francs, a company was formed in 1858 with a capital in this amount divided into 400,000 shares of 500 francs each, bearing statutory interest at five per cent. In accordance with the desire to keep subscriptions open to all peoples, block of shares were specially reserved for different countries. The result was very disappointing, however, and the issue would have failed completely had it not been for the fine response of Egypt, which was originally allotted, together with the rest of the Ottoman Empire, 64,00 shares; under de Lessep's prodding,

[[footnote]]† The canal was completed and opened for navigation on November 17, 1869. As completed, the canal was 100 miles long, 150 to 300 feet wide, 26 feet deep and 72 feet wide at the



bottom.[[/footnote]]

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[[image - black & white photograph of Gamal Abdel Nasser]]
[[photo credit = EMBASSY OF EGYPT]]
[[caption]] Gamal Abdel Nasser The beloved President of Egypt
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the Khedive agreed to purchase a total of 177,642 shares, or 44 per cent of the total issue.

The Egyptian treasury did not have the money to pay for the shares, so the Khedive had to borrow 28 million francs from French banks. It was the first foreign debt contracted by Egypt on account of the canal company.

The total payments made by the company for the construction of the canal amounted to 432,807,882 francs, or more than double the estimate of the International Scientific Commission. From the sales of shares, the company had realized 200 million francs. One hundred million

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Egypt's Contributions

Following is a list of Egypt's financial contributions to the construction of the canal:

1. Expenses of de Lesseps' Scientific Commission - 300,000 francs
 2. Egypt's shares, numbering 177,642 at 500 francs per share - 88,821,000 francs
 3. Payment to company for renouncing claim to free labor - 38,000,000 francs
 4. Payment to company for surrendering 60,00 hectares of land - 46,000,000 francs
 5. Payment to company for renouncing privilege of customs free importation of machinery - 29,740,000 francs
 6. Restoration of Wadi Tolimat - 7,648,000 francs
- Total: 338,514,000 francs

Total payments made by company, not including eight years' free labor - 432,807,882 francs
Actual payments by the company, excluding Egyptian contribution - 222,000,000 francs

francs was raised by a loan. The major part of the balance was made up by the payments squeezed, without justification, from the Egyptian Government, to which reference was made earlier here.

The above figured do not include labor cost, which the company received free from Egypt for eight years, a cost which was estimated at 128 million francs. [[*]]

These figures show that the actual cost of the construction of the Suez Canal was 560,000,000 francs, and that the Egyptian contribution towards the cost equalled more than one and a half times that made by all other contributors put together. In other words, Egypt's share was more than 50 per cent of the total, cost plus 15 percent due her from royalties.

This explodes the myth that the canal was built almost entire with French and other foreign capital. Actually it was Egyptian hands which dug the canal and Egyptian capital which helped most in implementing the project.

Even if we were to deduct 122 million francs which Egypt had received from the sale of her canal shares and royalties, [[**]] as will be shown later, we would find that Egypt had paid 40 percent of the total cost of the canal, which was irretrievably lost her without any acknowledgement or credit in return.

Until the nationalization of the canal, Egypt had to pay to the company the same tolls as other countries on its own shipping, even when passing through the canal from one Egyptian port to another. Likewise, Egypt was deprived of any share of the profits until the company decided, in 1937, to give Egypt the sum of \$1,500,000 annually, which sum was replaced in 1949 by an allowance of seven per cent of the gross profits of the company, which may be compensation for the tolls paid by Egypt to the company on her shipping.

<p>Egypt's Contributions</p> <p>Following is a list of Egypt's financial contributions to the construction of the canal:</p> <ol style="list-style-type: none">1. Expenses of de Lesseps' Scientific Commission 300,000 francs2. Egypt's shares, numbering 177,642 at 500 francs per share 88,821,000 francs3. Payment to company for renouncing claim to free labor 38,000,000 francs4. Payment to company for surrendering 60,000 hectares of land 46,000,000 francs5. Payment to company for renouncing privilege of customs free importation of machinery 29,740,000 francs6. Restoration of Wadi Tolimat 7,648,000 francs7. Value of the labor for eight years <p>Total payments made by company, not including eight years' free labor 432,807,882 francs</p> <p>Actual payments by the company, excluding Egyptian contribution 222,000,000 francs</p>	
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<p>more, due to foreign interests which used to benefit, not only financially, but also politically, he already Egypt was a prize secured by both France and Britain, who were working hard to establish their influence there.</p> <p>In 1902, taking in other a loan on Egypt's share in the canal company to meet pressing obligations, the Khedive was forced to sell these shares to the British Government for 100 million francs, approximately 120 million. The deal gave Britain 40 per cent of the company's shares, which she still retains.</p> <p>Since the Khedive had turned over the company on these shares to the company for 20 years in payment for the Egyptian share compensation awarded to it for its surrendering its share in the canal company on all machinery and materials imported from abroad the Khedive agreed to give to Britain about 5 million francs annually for 19 years in compensation for her loss of dividends on these shares.</p> <p>A total of 95 million francs was paid to Britain, which had thus received nearly all the money she paid Egypt for the shares. It was her lot to receive in addition that the market value of these shares purchased by Britain was estimated at 80 million francs (100 million in 1905, and 100 million in 1909). This, it is said, is the story of the British canal share deal.</p> <p>The sale of Egypt's shares, however, was a loss without receiving towards the proceeds were mostly to enrich the Khedive's enormous income and when, in view of reducing Egypt's financial crisis, he then himself was hard-pressed to find money.</p> <p>He had already mortgaged Egypt's 15 per cent surplus from the canal company to a bank loan.</p> <p>In 1901, for instance, the Khedive Fouad sold these 15 per cent of the company's profits surplus for 22 million francs to a French bank, which promptly loaned a company to operate and exploit these Egyptian assets in other investments. In 1909 the income of this company from these royalties was 138 million francs and in 1912 it was 95 million francs.</p> <p>The loss by Egypt of all these valuable assets which were designed by the Khedive to fund his own private life, to the end of the canal enterprise. The Khedive was later named by the Sultan, at the behest of British powers, as a private citizen which meant that he was of "second rank". The change was not without justification for only a ruler could have behaved as the Khedive did in shoving away his country's assets.</p> <p>In shoving this charge offside, the prohibition would have provided Egypt with strong grounds for nullifying all the Khedive's canal deals. If he had decided to take the case before a court of justice, as it happened, Egypt was never able to take such action. Hence the sale by the canal canal British companies.</p> <p>FINANCIAL STATUS OF THE SUEZ CANAL COMPANY</p> <p>Ever since 1869 the canal company has been maintaining its finances to suit the interests of the big foreign shareholders, particularly when the day should arrive for the company to deliver its revenues to the Egyptian authorities in 1906.</p> <p>1. Annually, the number of shares the Khedive sold to Britain was 170,000, out of Egypt's total shares of 375,000.</p>	
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SALE OF EGYPT'S CANAL ASSETS

For years the Khedive Ismail had been running recklessly into debt, borrowing at exorbitant rates of interest. He was particularly encouraged and even goaded into
[[line]]

* Based on the 25,000 laborers working for 8 years and paid an average of 7 piastres (21 cents) a day.

** Egypt's shares amounted to 44 per cent of the company's shares. Her royalties amounted to 15 per cent of the company's profits.

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more debt by foreign interest which stood to benefit, not only financially, but also politically, for already Egypt was a prize coveted by both France and Britain, who were working hard to establish their influence there.

In 1875, failing to raise a loan on Egypt's share in the canal company to meet pressing obligations, the Khedive was forced to sell these shares to the British Government ^{[[**]]} for 100 million francs (approximately \$20 million). The deal gave Britain 44 per cent of the company's shares, which she still retains.

Since the Khedive had turned over the coupons on these shares to the company for 25 years in payment for the 30 million franc compensation awarded to it for relinquishing its claims to free custom duties on all machinery and material imported from abroad, the Khedive agreed to pay to Britain about 5 million francs annually for 19 years as compensation for her loss of dividends on these shares. A total of 95 million francs was paid to Britain, which had thus received nearly all the money she paid Egypt for the shares. It may be interest to add here that the market value of these shares purchased by Britain was estimated at 800 million francs (\$160 million) in 1910, and \$360 million in 1929. This, in a nutshell, is the story of the British canal shares deal.

The sale of Egypt's shares, however was loss without returning rewards. The proceeds went mostly to satisfy the Khedive's extravagant tastes and whims, instead of relieving Egypt's financial crisis. By now Ismail was head over heels in debt. He had already mortgaged Egypt's 15 per cent royalties from the canal against a small loan.

In 1880, his successor, the Khedive Tewfik sold there (15 per cent of the company's profits) royalties for 22 million francs to a French bank, which promptly formed a company to operate and exploit these Egyptian assets in other investments. In 1928 the income of this company from these royalties was 110 million francs and in 1932 it was 91 million francs.

The loss by Egypt of all these valuable assets which were dissipated by the Khedive Ismail on his own pleasure had, in the end, its own retribution. The Khedive was later ousted by the Sultan, at the behest of

foreign powers, in a proclamation which argued that he was of 'unsound mind'. The charge was not without justification, for only a maniac could have behaved as Khedive did in throwing away his country's assets.

By affirming this charge officially, the proclamation would have provided Egypt with strong grounds for nullifying all the Khedives's canal deals, if she had decided to take the case before a court of justice. As it happened, Egypt was never able to take such action because she was by this time under British occupation.

FINANCIAL STATUS OF THE SUEZ CANAL COMPANY

Ever since 1880, the canal company has been rearranging its finances to suit the interests of the big foreign shareholders, particularly when the time should arrive for the company to deliver its concession to the Egyptian authorities in 1968.

** Actually, the number of shares of the Khedive sold to Britain was 176,605, out of Egypt's total shares of 177,642.

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It has been preparing for that in two ways. The company has used its excess earnings to repurchase its ordinary and regular capital shares by paying holders of such shares the par value and giving them, in addition, new certificates of beneficial interest in lieu of their shares.

The company has also been putting its accumulated earning in a new investment company that has procured large blocks of securities in France, England and elsewhere.

The original capital of the company was 400,000 shares of 500 francs par value. In the 1924 capital reorganization of the company, the original capital was split., two for one, and the par value of the shares was reduced simultaneously to 250 gold francs, which amounts to about U.S. \$81.67 per share, based on present gold prices.

Of the 800,000 split shares, more than half have been repurchased. It was reported that in January, 1956, the capital shares of the company were represented in 378,768 of the original shares outstanding, and 421,232 of the certificates of beneficial interest.

Holders of the regular shares receive an interest payment of five per cent annually, or about (\$4) a share, plus a dividend paid out of earnings. Holders of the certificates are not entitled to regular 5 per cent, but they have the same claim on the dividend payable from earnings as regular shares. Based on 1955 profits, the 1956 dividend is expected to be about \$27 a share.

The British government holds 353,504 shares of the two types of stock, which is equal to 44 per cent. It is also estimated that, France has about 348,200 shares,
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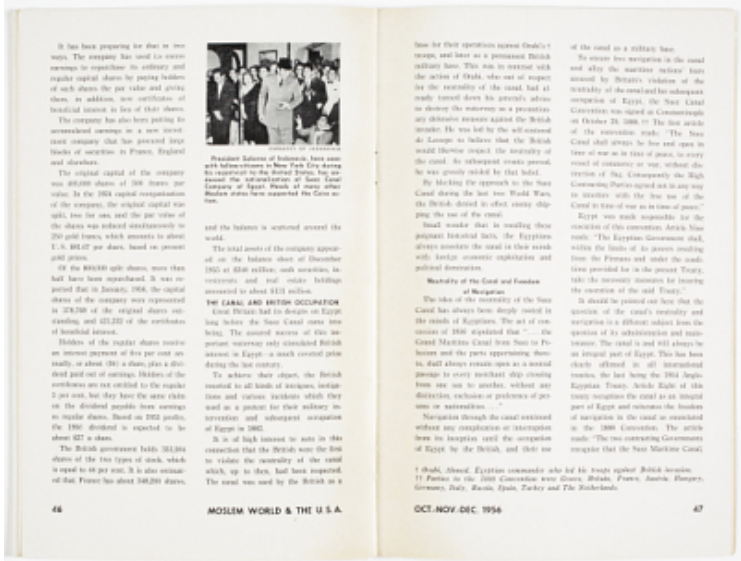
[[image - black & white photograph of President Sukarno of Indonesia with a group of people]]
[[photograph credit - Embassy of Indonesia]]
[[caption]] President Sukarno of Indonesia, here seen with fellow-citizens in New York City during his recent visit to the United States, has endorsed the nationalization of Suez Canal Company of Egypt. Heads of many other Moslem states have supported the Cairo action.
[[/caption]]

and the balance is scattered around the world.

The total assets of the company appeared on the balance sheet of December 1955 at \$240 million; cash securities, investments and real estate holdings amounted to about \$131 million.

THE CANAL AND BRITISH OCCUPATION

Great Britain had its designs on Egypt long before the Suez Canal came into being. The assured success of this important waterway only



stimulated British interest in Egypt-a much coveted prize during the last century.

To achieve their object, the British resorted to all kinds of intrigues, instigations and various incidents which they used as a pretext for their military intervention and subsequent occupation of Egypt in 1882.

It is of high interest to note in this connection that the British were the first to violate the neutrality of the canal which, up to then, had been respected. The canal was used by the British as a

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base for their operations against Orabi's† troops, and later as a permanent British military base. This was in contrast with the action of Orabi ,who out of respect for the neutrality of the canal, had already turned down his general's advice to destroy the waterway as a precautionary defensive measure against the British invader. He was led by the self-centered de Lesseps to believe that the British would likewise respects the neutrality of the canal. As subsequent events proved, the was grossly misled by that belief.

By blocking the approach to the Suez Canal during the last two Worlds Wars, the British denied in effect enemy shipping the use of the canal.

Small wonder that in recalling these poignant historical facts, the Egyptians always associate the canal in their minds with foreign economic exploitation and political domination.

Neutrality of the Canal and Freedom of Navigation

The idea of the neutrality of the Suez Canal has always been deeply rooted in the minds of Egyptians. The act of concession of 1856 stipulated that "....the Grands Maritime Canal from Suez to Pelusium and the parts appertaining thereto, shall always remain open as a neutral passage to every merchant ship crossing from one sea to another, without any distinction, exclusion or preference of persons or nationalities...."

Navigation through the canal continued without any complication or interruption from its inception until the occupation of Egypt by the British, and their use

of the canal as a military base.

To ensure free navigation in the canal and allay the maritime nations' fears aroused by Britain's violation of the neutrality of the canal and her

subsequent occupation of Egypt, the Suez Canal Convention was signed at Constantinople on October 29, 1888.^{††}
The first article of the convention reads: "The Suez Canal shall always be free and open in time of war as in time of peace, to every vessel of commerce or war, without distinction of flag. Consequently the High Contracting Parties agreed not in any way to interfere with the free use of the Canal in time of war as in time of peace."

Egypt was made to responsible for the execution of this convention. Article Nine reads: "The Egyptian Government shall, within the limits of its powers resulting from the Firmans and under conditions provided for in the present Treaty, take the necessary measure for insuring the execution of the said Treaty."

It should be pointed out here that the question of the canal's neutrality and navigation is a different subject from the question of its administration and maintenance. The canal and will always be an integral part of Egypt. This has been clearly affirmed in all international treaties, the last being the 1954 Anglo-Egyptian Treaty. Article Eight of this treaty recognizes the canal as an integral part of Egypt and reiterates the freedom of navigation in the canal as enunciated in the 1888 Convention. The article reads: "The two contracting Governments recognize that the Suez Maritime Canal,

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† Orabi, Ahmed, Egyptian commander who led his troops against British.

†† Parties to the 1888 Convention were Greece, Britain, France, Austria, Hungary, Germany, Italy, Russia, Spain, Turkey and The Netherlands.

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which is an integral part of Egypt, is a waterway economically, commercially and strategically of international importance and express their determination to uphold the Convention guaranteeing the freedom of navigation of the Canal signed at Constantinople on 29 of October, 1888."

It is relevant in this connection to state that the neutrality of the canal has never been infringed upon when it was in Egyptian custody. As to the Canal Company it has always been an Egyptian joint stock company, operating under an Egyptian act of concession.

All these foregoing facts have been uppermost in the minds of all concerned from the very beginning. The Sultan in 1874, in expressing the views then prevailing, made it amply clear that he "could not admit, even in principle, the sale of the canal or the creation of an international administration on his territory.

"On the other hand, M. de Lesseps, having only the concession of the undertaking, could never have the right of raising questions of such nature (sale of the canal and disposal of concession). The Suez Canal Company is an Egyptian company, and therefore subject to the laws and customs of the Ottoman Empire."

Nationalization of the Canal Company

Diversity in the nationalities of stockholders in any company cannot give that company any international status or authority. The capital of many big corporations in Western countries very often crosses national barriers. This does not make any of these corporations "an international body or agency." These corporations

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carry the nationality of the country of their charter and are under the sovereignty of that country and subject to its laws and regulations.

The Suez Canal Company was but one of these corporation with multinational stockholders. It was an Egyptian company, operating under an Egyptian act of concession and subject to Egyptian laws and sovereignty. In nationalizing the company on July 26, 1956, the Egyptian Government was exercising a sovereign and legal right, a right upheld by the International Court of Justice. The same right has been exercised by many other nations, including Britain and France.

The Egyptian Government, instead of following the example of other nations, by confiscating the assets of the company, has decided to compensate the stockholders by paying them the full value of their shares according to the closing prices of the Paris Bourse for the date preceding that on which the law of nationalization came into force.

Egypt's decision to nationalize the canal was mainly actuated by the desire to improve and expand the canal while keeping its operations at



maximum efficiency. This desire was particularly felt as a result of the policy of pure exploitation pursued by the company in recent years without due regard to the future welfare of the canal, when it realized that its franchise, which would expire in 1968, was drawing to a close. It confined itself to routine maintenance and minor improvements, to the neglect of major works badly needed to cope with the ever growing traffic in the canal.

Instead of using the canal revenue in

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its development and improvement, the company elected to channel part of the profits into investment enterprises which had no relation to the canal. Another portion of the profits was utilized in repurchasing its shares from the stockholders so that it will become by 1968 the major owner of these shares, in anticipation of enterprises other than the canal.

This attitude on the part of the company contrasts with the Egyptian Government's recent decision to utilize a large portion of the canal revenue in widening and deepening the canal. This decision was taken because, as a result of the company's neglect, the canal's present facilities are barely adequate to cope with current traffic. The canal will have to be widened and deepened if it is to handle successfully the future increase in traffic, especially since oil production in the Middle East is expected to increase six fold during the next twenty years.

"This failure on the part of the company to improve the canal," declared the Egyptian Minister of Commerce at a press conference, "was one of the main reasons that prompted the Government to nationalize the canal now, for fear its continued neglect by the company might reduce it to such a state, when its concession expired, as to make it exceedingly difficult for the Government to operate it successfully."

Certain unfounded fears have been expressed lest the nationalization of the canal might lead to lowering the efficiency of its operation and to raising its tolls and to interference with its navigation by Egypt. Actually, it is in Egypt's own interest to maintain the operation of the canal at maximum efficiency.

Those who question the ability of Egypt to operate the canal overlook the following pertinent facts: (1) the operation of the canal is not as difficult as it is being falsely represented to be; (2) 85 per cent of the employees of the old canal company were Egyptians; (3) the Egyptian Government intends to retain the present staff and fill all vacancies in the administration of the canal with the best available talent.

It was to continue the smooth working of the canal under the present circumstances that the Egyptian authorities ordered all employees to stay on the job and not to leave except in accordance with normal

procedure. The order was also intended as a precautionary measure against a sudden walk-out that would be a threat to the operation of the canal and to its security.

On the question of tolls, the Egyptian Government made it very clear that it has no intention of increasing current rates on shipping, since its policy is to stimulate rather than restrict the canal traffic.

The contention that the nationalization of the canal will result in interference with its freedom of navigation is evidently intended for confusion. Nationalization of the canal company and the canal's neutrality are two different issues. Nationalization affects only the company whose sole responsibility was the administration and maintenance of the canal, while navigation and neutrality of the canal are the concern of the Egyptian state.

Egypt has always respected the neutrality

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of the canal, and never interfered with its freedom of navigation. She has always honored her international obligation as embodied in the 1888 Constantinople Convention, and the 1954 Anglo-Egyptian Agreement on the Suez Canal. This attitude on the part of Egypt was confirmed recently by the official Egyptian notes dispatched to all countries concerned.

Finally, it has been charged that Egypt is already interfering with the freedom of traffic in the canal by refusing the passage of Israeli ships. This is a false charge. In the first place, all Israeli nonstrategic goods are allowed to proceed in the canal to the destinations without interference, and the volume of such goods has been on the increase. Only Israel-bound strategic materials and Israeli ships are barred from the canal, because it should be remembered that Israel is still technically at war with Egypt and Article 10 of the 1888 Convention regarding the neutrality of the canal upholds Egypt's action in this respect. Article Ten reads: "Similarly the provisions of Articles 4, 5, 7 and 8 should not interfere with the measures which His Majesty the Sultan and His Highness

[[end column]]
[[begin column]]

the Khedive, in the name of His Imperial Majesty, and within the limits of the Firmans granted, might find it necessary to take for securing by their own forces the defense of Egypt and the maintenance of public order."

The Egyptian Government's policy is to develop the canal and increase its traffic, for only in this way can the canal serve its purpose and yield adequate revenue to meet the cost of its maintenance and operation, and leave a reasonable surplus, which, under the old system, went to the company.

If the Government decides to use a portion of this surplus in continuing the development and improvement of the canal and the balance in carrying out its much needed economic projects, this should be of gratification to all who are interested in the peace and prosperity of Egypt and the whole Middle East.

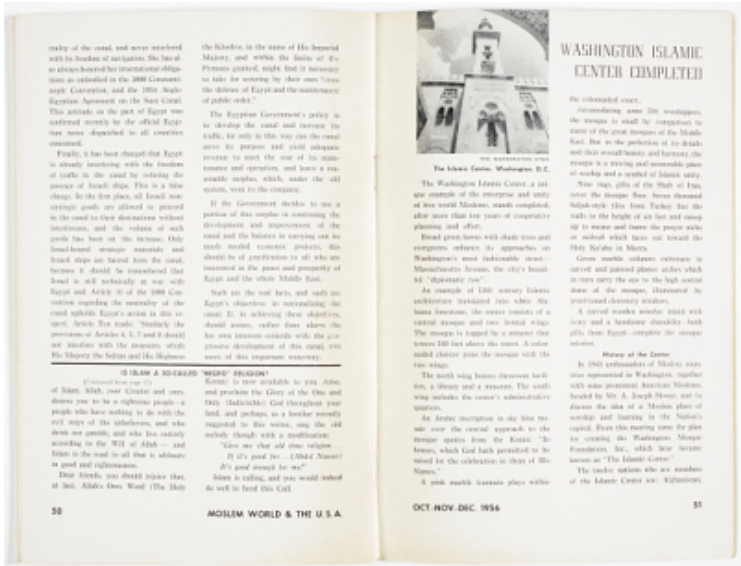
Such are the real facts, and such are Egypt's objectives in nationalizing the canal. If, in achieving these objectives, should assure, rather than alarm the her own interests coincide with the progressive development of this canal, this users of this important waterway.

[[end column]]
[[line]]

IS ISLAM A SO-CALLED "NEGRO" RELIGION?

[[start column 1 of 2]]

(Continued from page 17)



of Islam. Allah, your Creator and ours, desires you to be a righteous people-a people who have nothing to do with the evil ways of the unbelievers, and who drink nor gamble, and who live entirely according to the will of Allah - and Islam is the road to all that is ultimate in good and righteousness.

Dear friends, you should rejoice that, at last, Allah's Own World (The Holy

[[end column]]
[[start column]]

Koran) is now available to you. Arise, and proclaim the Glory of the One and Only (Indivisible) God throughout your land, and perhaps, as a brother recently suggested to this writer, sing the old melody though with a modification:

"Give me that old time religion...
If it's good for...(Abdel Nasser)
It's good enough for me!"

Islam is calling, and you would indeed do well to heed this Call.

[[end column]]

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[[end page]]
[[start page]]
[[start column 1 of 2]]

[[image - black & white photograph of the Islamic Center]]
[[caption]] The Islamic Center, Washington, D.C. [[/caption]]
[[photograph source: THE WASHINGTON STAR]]

The Washington Islamic Center, a unique example of the enterprise and unity of free world Moslems, stands completed, after more than ten years of cooperative planning and effort.

Broad green lawns with shade trees and evergreens enhance its approaches on Washington's most fashionable street- Massachusetts Avenue, the city's beautiful "diplomatic row".

An example of 12th century Islamic architecture translated into white Alabama limestone, the center consists of a central mosque and two frontal wings. The mosque and two frontal wings. The mosque is topped by a minaret that towers 160 feet above the street. A colonnaded cloister joins the mosque with the two wings.

The north wing houses classroom facilities, a library and a museum. The south wing includes the center's administrative quarters.

An Arabic inscription in sky blue mosaic over the central approach to the mosque quotes from the Koran: "In houses, which God hath permitted to

be raised for the celebration in them of His Names."

A pink marble fountain plays within
[[end column]]
[[begin column]]

WASHINGTON ISLAMIC CENTER COMPLETED

the colonnaded court..

Accommodating some 500 worshippers, the mosque is small by comparison to many of the great mosques of the Middle East. But in the perfection of its details and their overall beauty and harmony, the mosque is a moving and memorable place of worship and a symbol of Islamic unity.

Nine rugs, gifts of the Shah of Iran, cover the mosque floor. Seven thousand Seljuk-style tiles from Turkey line the walls to the height of six feet and sweep up to encase and frame the prayer niche or mihrab which faces out toward the Holy Ka'aba in Mecca.

Green marble columns culminate in carved and painted plaster arches which in turn carry the eye to the high central dome of the mosque, illuminated by jewel-toned clerestory windows.

A carved wooden mimbar inlaid with ivory and a handsome chandelier—both gifts from Egypt—complete the mosque interior.

History of the Center

In 1945 ambassadors of Moslem countries represented in Washington, together with some prominent American Moslems, headed by Mr. A. Joseph Howar, met to discuss the idea of a Moslem place of worship and learning in the Nation's capital. From this meeting came the plan for creating the Washington Mosque Foundation, Inc., which later became known as "The Islamic Center."

The twelve nations who are members of the Islamic Center are:
Afghanistan,

[[end column]]

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Egypt, Indonesia, Iran, Iraq, Jordan, Libya, Pakistan, Saudi Arabia, Syria, Turkey and Yemen.

From the materials and monetary contributions of these nations and their moral support, the center moved from idea to reality. A 30,000 square foot tract of land at Massachusetts Avenue and Belmont Road was bought.

To insure conformity with Islamic architecture, the building plans for the center were drawn up by the Egyptian Ministry of Wakfs.

The plans were then sent to the Washington firm of architects Irwin S. Porter and Sons, who translated the metric measurements into inches and feet and supervised the construction of the center.

Builder for the center was Palestine-born A. Joseph Howar, who in addition to charging no fee for his services, made other substantial donations to the center including the court fountain.

The costs of construction and administration of the center are shared by the Moslem nations, whose representatives in Washington serve as the center's board of governors, together with private American

[[image - man carving a design into a plaster slab]]

[[photo credit]] IRWIN S. PORTER & SONS [[/photo credit]]

[[photo caption]] Much of the Center's beauty, external as well as internal, owes its existence to the skilled hands of a master craftsman, Mr. A mad Morsi Mohamed, as Egyptian, who is seen here chiseling an intricate design on plaster slab. [[/photo caption]]

[[end column]]
[[start column]]

citizens of the Islamic faith.

THE CENTER TODAY

Although the care and attention given the mosque interior delayed its completion until now, the Center has been a nuclear of many activities.

The basement of the mosque, completed some three years ago, was designed as an auditorium for lectures, and with a seating capacity of more than 300 persons. Besides serving as a prayer room till the mosque interior was completed, the basement room has been the scene of scores of lectures by Moslem scholars of the United States and Middle East.

In the past year weekly classes in Arabic have been offered at the center and Moslm children of the Washington area have received regular religious instructions there.



In addition to these activities, the current Director of the Center, Dr. Mohamed Bisar and his assistant Hosni Gabor have addressed Moslem groups throughout the United States and welcomed many visitors to the Center.

Among the many distinguished visitors who have seen the Center in the last few years are President Celal Bayar of Turkey, the Shah of Iran, and President Sukarno of Indonesia.

In addition to visiting heads of state many thousands of persons both Moslem and non-Moslem have visited the center.

Dr. Bisar estimates that more than a thousand persons a month have viewed the Center even before the completion of the mosque. Now that the mosque is finished, that figure may easily double.

THE CENTER'S FUTURE

Although the building and its decorations are now completed, the Center's

[[end column]]

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[[end page]]
[[start page]]
[[start column 1 of 2]]

[[image - photograph of a man]]

[[photo caption]] Dr. Bisar [[/photo caption]]

U.S. Mission is actually only starting.

The library, which will be opened daily

[[end column]]
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to the public, will augment its 4,000 volumes.

It is expected also that the museum, which possesses some Islamic art treasures, notably from Morocco, will receive many more gifts before it is opened to the public.

Dr. Bisar anticipates that as the Center's staff is enlarged, its activities will increase also.

The Director envisions a time when the Center will have cultural emissaries in every important Moslem community in the United States.

He also hopes to have a printing press for the publication of a monthly magazine and other Center literature.

[[end column]]

[[double line]]

(Advertisement)

GREETINGS FROM THE MOSLEMS
of Moorish Science Temple No. 62 - Stateline, Mass.

[[start column]]

[[image - photograph of a woman]]

[[photo caption]] Sister A. Hamdan Bey, G. S. [[/photo caption]]

The time has come when every nation must worship under its own vine and fig tree, and every tongue must confess its own.

Through sin and disobedience every nation has suffered slavery, due to the fact that they honored not the creed and principles of their Forefathers. That is why the nationality of MOORS was taken away from them in 1774 and the words negro, black, and colored were given to the ASIATICS of

[[end column]]

[[start column]]

America who were of Moorish descent, because they honored not the principles of their mothers and fathers, and strayed after the gods of Europe of whom they knew nothing. The Moorish Americans are descendants of the Ancient Moabites who inhabited the north-western and south-western shores of Africa. According to all true and divine records of the human race there is no negro, black, or colored race attached to the human family, because all the inhabitants of Africa were and are of the human family. What our forefathers were we are today, without doubt or contradiction. There is no one who is able to change man from the descendent nature of his forefathers, unless his power extends beyond the great universal Creator Allah Himself. May the spirit of Islam guide us all to unity and make us one happy family.

Your sister-in-Islam
A. Hamdan Bey G.S.

[[end column]]

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PRESS ROUND-UP "Islam is on the Move in Africa at the Expense of Christianity"

"Cairo - The 75,000,000 pagans of Africa are the targets of a three-pronged movement of Moslem expansion which may develop the continent.

"Until the early 20th century, Christina missionaries had strong hopes these 75,000,000 pagans eventually would become Christians, and that Africa would become a Christian continent. Developments since the end of World War II, however, have done much to turn these people toward Islam instead.

"At the moment, virtually all the northern belt of Africa, north of the Sahara, is Moslem, numbering some 62,000,000...

"The Sudan's declaration of independence last January 1 may have been a turning point in the race between Christianity and Islam to win over Africa's pagans.

"North Sudan is Moslem, but the 3,000,000 blacks of South Sudan still are pagan. During 56 years of British administration South Sudan was sealed off almost completely from Moslems of the north. Christina missions were given a monopoly on education among these pagans until recently. Moslems from the north could enter the area only by special permission.

"Now that the Sudan has become independent, the line between north and south likely will grow thinner, and may disappear. Government schools will take over from Christian Missions as the main source of education. Moslems merchants and politicians will move into the south. There will be heavy social, political and economic pressure on the pagan Sudanese to choose Islam instead of Christianity when he leaves his pagan culture.

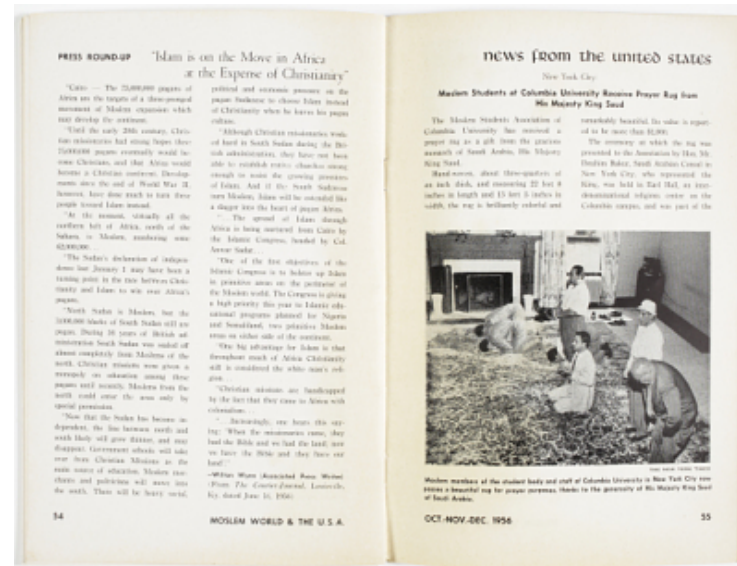
"Although Christian missionaries worked hard in South Sudan during the British administration, they have not been able to establish native churches strong enough to resist the growing pressures of Islam. And if the South Sudanese turn Moslem, Islam will be extended like a dagger into the heart of pagan Africa.

"...The spread of Islam through Africa is being nurtured from Cairo by the Islamic Congress, headed by the Col. Anwar Sadat...

"One of the first objectives of the Islamic Congress is to bolster of Islam in primitive areas on the perimeter of the Moslem world. The Congress is giving a high priority this year to Islamic educational programs planned for Nigeria and Somaliland, two primitive Moslem areas on either side of the continent.

"One big advantage for Islam is that throughout much of Africa Christianity still is considered the white man's religion...

"Christian missions are handicapped by the fact that they come to Africa with colonialism...



"...Increasingly, one hears this saying: 'When the missionaries came, they had the Bible and we had the land; now we have the Bible and they have our land'."

-Wilton Wynn (Associated Press Writer)
(From The Courier-Journal, Louisville, Ky. dated June 16, 1956)

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[[end page]]
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NEWS FROM THE UNITED STATES

New York City:
Moslem Students at Columbia University Receive Prayer Rug from His Majesty King Saud

The Moslem Students Association of Columbia University has received a prayer rug as a gift from the gracious monarch of Saudi Arabia, His Majesty King Saud.

Hand-woven, about three-quarters of an inch thick, and measuring 22 feet 8 inches in length and 13 feet 5 inches in width, the rug is brilliantly colorful and remarkably beautiful. Its value is reported to be more than \$1,000.

The ceremony at which the rug was presented to the Association by Hon. Mr. Ibrahim Bakur, Saudi Arabian Consul in New York City, who was represented the King, was held in Early Hall, an interdenominational religious center on the Columbia campus, and was part of the

[[image - black and white photograph of prayer]]

[[Photo Credit - THE NEW YORK TIMES]]

[[caption]] Moslem members of the student body and staff of Columbia University in New York City now possess a beautiful rug for prayer purposes, thanks to the generosity of His Majesty King Saud of Saudi Arabia. [[/caption]]

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association's regular Juma (Friday) prayer and luncheon meeting.

Mr. M. Shafik Kamawi, president, and Mr. Mohammed Khan Vardag, faculty adviser, accepted the rug on behalf of the association. Mr. Kamawi is a law student from Afghanistan. Mr. Vardag, a citizen of Pakistan, is visiting lecturer in Urdu and Panjabi languages in the Near and Middle East Institute of Columbia.

The ceremony concluded with Mr. Vardag leading the association members in three cheers for "Long Live King Saudi!"

Morocco, Tunisia, and Sudan Ambassadors arrive in U.S.A.

Ambassadors from the three newest (Moslem) nations of the world—Morocco, Tunisia and the Sudan—have arrived in the United States from Rabat, Tunis and Khartoum respectively. They are: His Excellency Dr. Ahmed Benaboud, His Excellency Mr. Mongi Slim, and His Excellency Dr. Ibrahim Anis.

[[image - black & white photograph of three men in a discussion at the United Nations]]

[[caption]] (Left to right:) H. E. Mr. Omar Loutfi, Ambassador from Egypt to United Nations, Mr. Abdul B. Naeem, Editor - Publisher, MOSLEM WORLD & THE U.S.A., and H. E. Dr. Ahmed Benaboud, Ambassador from Morocco, as they were recently photographed at UN headquarters.

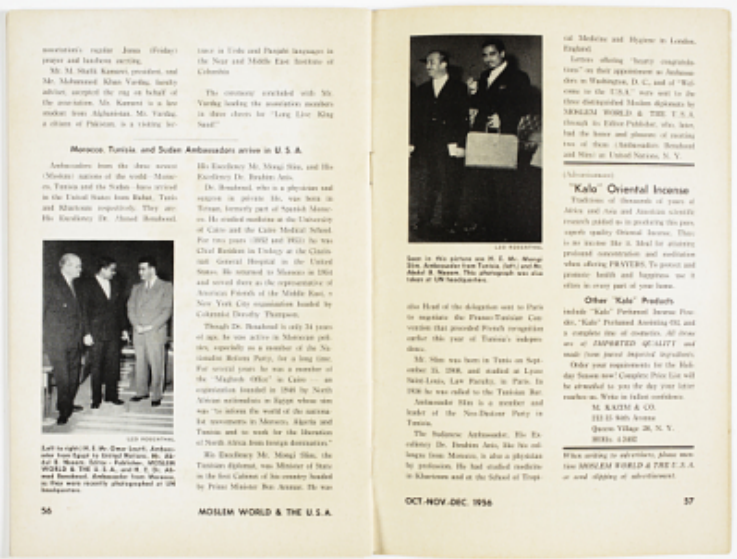
Dr. Benaboud, who is a physician surgeon in private life, was born in Tetuan, formerly part of Spanish Morocco. He studied medicine at the University of Cairo and the Cairo Medical School. For two years (1952 and 1953) he was Chief Resident in Urology at the Cincinnati General Hospital in the United States. He returned to Morocco in 1953 and served there as the representative of American Friends of the Middle East, a New York City organization headed by Columnist Dorothy Thompson.

Though Dr. Benaboud is only 34 years of age, he was active in Moroccan politics, especially as a member of the Nationalist Reform Party, for a long time. For several years he was a member of the "Maghreb Office" in Cairo - an organization founded in 1946 by North African nationalist in Egypt whose aim was "to inform the worlds of the nationalist movements in Morocco, Algeria and Tunisia and to work for the liberation of North Africa from foreign domination."

His Excellency Mr. Mongi Slim, the Tunisian diplomat, was Minister of State in the first Cabinet of his country headed by Prime Minister Ben Ammar. He was

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[[image - black & white photograph of two men at the United Nations]]
[[caption]] Seen in this picture are H. E. Mr. Mongi Slim, Ambassador from Tunisia, (left,) and Mr. Abdul B. Naeem. This photograph was also taken at UN headquarters. [[/caption]]

also Head of the delegation sent to Paris to negotiate the Franco-Tunisian Convention that preceded French recognition earlier this year of Tunisia's independence.

Mr. Slim was born in Tunis on September 15, 1908, and studied at Lycee Saint-Louis, Law Faculty, in Paris. In 1936 he was called to the Tunisian Bar.

Ambassador Slim is a member and leader of the Neo-Dastour Party in Tunisia.

The Sudanese Ambassador, His excellency Dr. Ibrahim Anis, like his colleague from the Morocco, is also a physician by profession. He has studied medicine in Khartoum and at the School of Tropical Medicine and Hygiene in London, England.

Letters offering "hearty congratulations" on their appointment as Ambassadors in Washington, D. C., and of "Welcome to the U.S.A." were sent to the three distinguished Moslem diplomats by MOSLEM WORLD & THE U.S.A. through its Editor-Publisher, who, later, had the honor and pleasure of meeting two of them (Ambassadors Benabound and Slim) at United Nations, N. Y.
[[double Line]]

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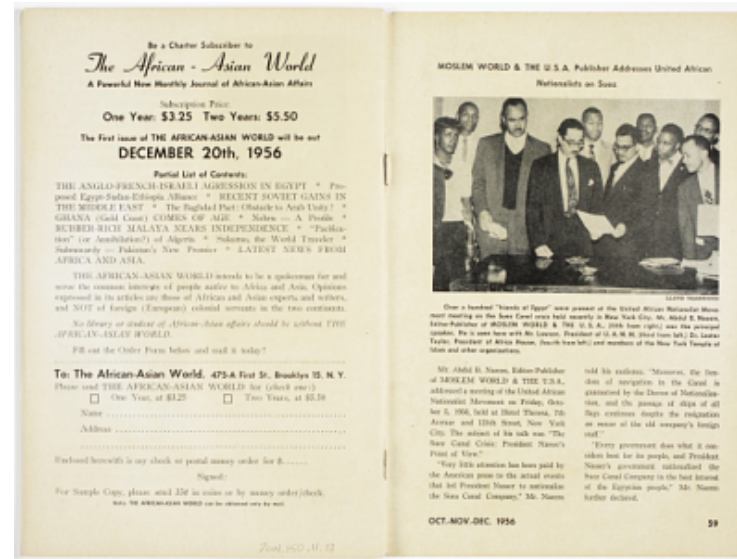
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MOSLEM WORLD & THE U.S.A. Publisher Addresses United African Nationalists on Suez

[[image - black & white photograph of a number of men and one women behind a table looking at a piece of paper]]
[[photo credit - LLOYD YEARWOOD]]
[[caption]] Over a hundred "friends of Egypt" were present at the United African Nationalist Movement meeting on the Suez Canal crisis held recently in New York City. Mr. Abdul B. Naeem, Editor-Public of MOSLEM WORLD & THE U.S.A., (fifth from right,) was the principal speaker. He is seen here with Mr. Lawson, President of U. A. N. M. (third from left,) Dr. Lester Taylor, President of Africa House (fourth from left,) and members of the New York Temple of Islam and other organizations [[/caption]]

Mr. Abdul B. Naeem, Editor-Publisher of MOSLEM WORLD & THE U.S.A., addressed a meeting of the United African Nationalist Movement on Friday, October 5, 1956, held at Hotel Theresa, 7th Avenue and 125th Street, New York City. The subject of his talk was "The Suez Canal Crisis: President Nasser's Point of View."

"Very little attention has been paid by the American press to the actual events that led President Nasser to nationalize the Suez Canal Company," Mr. Naeem told his audience. "Moreover, the freedom of navigation in the Canal is guaranteed by the Decree of Nationalization, and the passage of ships of all flags continues despite the resignation en masse of the old company's foreign staff."

"Every government does what it considers best for its people, and President Nasser's government nationalized the Suez Canal Company in the best interest of the Egyptian people," Mr. Naeem further declared.

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[[image - drawing of the flags of many Middle East countries]]

news from the moslem world

EGYPT:

The Anglo-French-Israeli Aggression

As we go to press, news has been received from the Middle East that Egypt is under invasion by Israel and British and French armed forces are attempting to occupy the Suez Canal area. General mobilization throughout Egypt has been ordered by President Nasser, who has pledged to "defend the honor of my country to the last drop of my blood."

We condemn this unprovoked aggression, especially the armed intervention by France and the United Kingdom, the imperialist nations of Europe. Their unjustifiable action has seriously endangered the peace in the Middle East and may result in a new anti-colonialism wave throughout the continents of Africa and Asia. We also urge immediate United Nations action in favor of the victim of the aggression-Egypt.

A complete report on the latest developments in Egypt and the Middle East will be printed in the next issue of this journal.

Abdul Basit Naeem
Editor-Publisher

[[image - Arabic drawing]]]

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Smithsonian Institution

National Museum of African American History and Culture

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