

Islamic Missionary's Response to "Al-Islam"

Mr. Ibrahim Hanif,
Editor, Al-Islam Journal,
The Islamic Party in North
America,
770 Park Road Northwest,
Washington, D.C. 20010
Dear Brother Ibrahim Hanif:
As-Salaamu-Alaikum

Many thanks for your letter of September 5, 1975. From the contents of your letter, I appreciate your Islamic spirit and sentiments. I am unaware of the activities of your newly formed organization: I would appreciate if you would be good enough to inform me of its history, membership and work. As a Muslim, I always give credit to those who strive to do something for the progress of Islam in this country. Without caring for your allegations against me, I shall be found ready to co-operate in your good work for Islam.

The Late Sir Agha Khan, a well known leader of several million Muslims of Ismaili sect, was once criticized and questioned in South Africa for the type of Islam he was introducing to his followers. In reply to their allegations, he stated that he was not getting the orthodox Muslims to be his followers. Instead of it, he was converting the untouchables and low class Hindus to become Ismailis. Unless those people got education and training on proper lines, they could not be expected to become useful members of the society. The Agha

Khan was then condemned and ridiculed by the critics, but he didn't pay any attention to them.

The other main criticism was that instead of building mosques for his followers, Agha Khan was introducing Jamaat Khanas. To this he replied that Jamaat Khana means clubs and in the clubs only members were to be allowed. The time would come when his followers would feel the necessities of building mosques.

Today, the followers of Agha Khan are the leading Muslims in trade and business. Sir Agha Khan is considered as one of the great Muslim leader in the world. Agha Khan contributed millions of rupees to Islamic educational institutions in India, Pakistan and many other countries. He was the arch-builder of Pakistan. His followers are very industrious and sincere Muslims. First they were Ismailis; now they are known as Ismaili Muslims, and are accepted and treated in the Muslim society as Muslims.

Dear Brother, we should try to study the work and mission of the Late Master Elijah Muhammad under the light of the above example of Sir Agha Khan. When I met Master Elijah Muhammad in 1960, he remarked: "I am not against the five pillars of Islam. I wish and pray that my followers pray five times a day. I want them to fast during the month of

Ramadan. I want them to pay Zakaat. I want them to make pilgrimage to the Holy City Mecca and make Hajj. But many of my followers were criminals. They were sentenced to jail many times. I am gradually teaching them Islam. If I overload them, they will run away. (smile!)." "

Master Elijah Muhammad, no doubt, had understood the psychology of the black people very well. For this reason, it appears to me that he was trying to discipline them and cleanse them gradually. He was successful in his humble attempts. He did away with the feeling of inferiority complex prevailing in the minds of the so-called negroes. He created interest in his community in trade and business. He established good schools which set an excellent example to other Muslims. Since his community was in a baby stage, he did not engage them in the philosophical study of Islam.

You would appreciate, it is extremely difficult in this country to give up the habit of drinking or eating unlawful foods. I give credit to Master Elijah Muhammad for his commendable work of reformation. He was gradually introducing Islamic names to his followers, but he definitely called them Muslims. To him the last scripture of God was the Holy Quran. His followers faced Kaaba

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"Black Muslims" still unbelievers

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page) In (Message to the Blackman, Elijah insists: "There is no such thing as dying and coming up out of the earth...When you are dead, you are DEAD," (p. 168) and, "No physically dead person will be in the hereafter; that is slavery belief, taught to slaves to keep them under control, (p. 304)

Belief in physical resurrection and life after death, however, is the cornerstone of Islamic ideology. Allah, throughout the Holy Quran, reminds man of the reality of the Hereafter: "They swear their strongest oaths...that Allah will not raise up those who die; nay, it is a

promise binding, on Him in truth, but most among mankind realize it not. They must be raised up in order...that the rejectors of Truth may realize that they had indeed surrendered to falsehood." (XVI: 38-39)

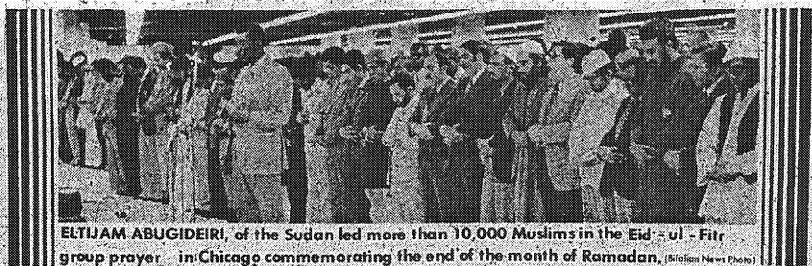
At another place Allah says: "O mankind! If you have a doubt about the Resurrection, consider that We created you out of dust...There is no doubt about it...that Allah will raise up all who are in the graves." (XXII: 5-7) And also: "They say: 'What! When we are reduced to bones and dust, should we really be raised up to be a new creation?' Say: Whether you are stone or iron, yet shall you be raised

up." (XVII: 49-51).

The 'Black Muslims' are trying to reshape their public image to gain wider respect and acceptance. Additionally, they are bidding for the Arab "petro" dollars by soliciting

the sympathy of misguided Orthodox Muslims whose support would give their organization a semblance of authenticity. But garbage by any name smells just as foul. If they sincerely want to change, let them make a clean break

with the counterfeit teachings of Elijah Allah (God) has promised forgiveness to those who desist from unbelief. But for those who refuse and hinder men from the Right Path, He has promised the fire of Hell.



ELIJAH ABUGIDEIRI, of the Sudan led more than 10,000 Muslims in the Eid-ul-Fitr group prayer in Chicago commemorating the end of the month of Ramadan. (Middle East Photo)