

Reformation: What Must be Done

By Sister Christine

I have decided to write a series of articles on reformation, for this is a condition we must all undergo to really reach that plane where one is classified as one who lives a righteous life of Islam.

We, the lost-found Aboriginal people in the wilderness of North America, must be cleansed of the filth of our surroundings.

The society of North America is one infested with crawling germs of low morals and habits. It is a dirty society, one where evil ways prevail. Women and men consider nudity fashionable. The women wear dresses resembling sleeping gowns, and swim suits.

Non-conformists (a very large percentage of the American population) associating dirt with their main show of rebellion: wear one

shirt for over a week without washing it; dirty tennis shoes, dirty turn-down hats, etc.

The Americans regard indulging in anything considered filthy as being fun. Drugs and food and alcohol harmful to the body are consumed for fun. Free-love (sex-liberty) is considered an adventure. Whatever one may associate with filth, one can see its widespread practices here in North America.

I went from this society to one practically the extreme opposite: The beautiful, clean society of the Sudan, where I had to undergo a large reformation.

I already have mentioned in my previous articles

something of the Republic of the Sudan. The Sudan is a peaceful, clean society. The dirt and filth that I mentioned in defining the American society is totally absent in the Sudan.

The beauty of the generosity flowing from the Sudanese to their brothers and sisters was, in my eyes, practically unbelievable. The Sudanese give of themselves to please others. They do not give in order to receive.

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Reformation: To Quality For Righteous Life

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They give with a pureness of the mind. A Sudanese goes about his daily routine with the idea to do good—this fact, in itself, purely contradicts the American society.

I have been elaborating on a few of the basic principles of these two societies to point out where two ways of life are so different, as that of filthiness in America, and that of cleanliness in Islam; one, moving from the one society to the other, must be trained and must be prepared to make the change.

The Honorable Messenger, Elijah Muhammad, is providing that program of change which is necessary to those who accept their own and follow his teachings. Once one accepts his own and enters upon the atmosphere of Islam, one begins to transform oneself.

The Messenger teaches us how to dress, what to eat, what is right, what is wrong and what the respected places and attitudes are of men and women. He also teaches the correct way to raise our children.

We must begin from the beginning, as though we are infants learning for the first time to speak. We must first recognize our vocal chords, then distinguish and sepa-

rate the sounds, then shape our lips and our tongues to speak.

So it is with the Nation of Islam. We are infants in Islam. We must first recognize the fact that we do have the qualifications of a Muslim, righteousness (vocal chords) within. Then we must draw from it by distinguishing and shaping the uses of righteousness (the sounds); then we can speak.

However, this takes time. Practice of a thing improves our knowledge of a thing. It is not until we use righteousness, without a conscious effort to be righteous (speak automatically), that we are recognized as being able to live a righteous life of Islam (that we are recognized as being fully able to master the language).

I had been among clean people for so long that I was surprised and shocked upon my return to see the ugly nakedness of this filthy society, which has no shame.

(To be continued)

26 Top Africans Meet

Cairo, United Arab Republic (AAPS) — A week-long conference of African Ministers of Social Affairs has just concluded here. It was attended by ministers from twenty-six independent African states.