

NEW MUSLIM LEADER CHARTS INTERRACIAL FUTURE OF HIS NATION

By Gregory Simms

FOR more than four decades the Nation of Islam, better known as the Black Muslims, has long been described as the highly disciplined religion for Blacks only.

The religion depicted the Black race as one of kings struggling to regain the world throne it lost about 600 years ago to its mortal enemy, the white race, whose members were malevolently branded by Muslims "blue-eyed devils."

That the white race was the natural enemy of the Black race was as clear as the difference between night and day, according to the teachings of the late Elijah Muhammad, Messenger of Allah and leader of the \$80-million, 100,000-member Muslim empire for 40 years.

Muhammad pointed out through a patented interpretation of Scripture that Black people were created first and ruled the earth. Then white people were supposedly made from Black people, and took over their rule with the intent to test the quality of the Black race and eventually destroy it.

Therefore, such concepts as race mixing and racial integration were unthinkable, Muhammad further pointed out.

But Elijah Muhammad began to Wallace D. Muhammad (at top) reveals new Muslim policy at speech in Chicago's McCormick Place.

die and so did his precepts of intense race hatred for the white man. For in his last days, he spoke of new respect for whites who respected the Nation.

And with Muhammad's death on Feb. 25, 1975, the leadership was passed on to his fifth of six sons, Wallace D. Muhammad, who has instituted sweeping, unprecedented policy and philosophical changes within the Nation, among them the elimination of the appellation, "white devils," and the actual acceptance of whites as members of the Nation of Islam. In an interview with JET, he explained some of these changes, which have come as a surprise to many Muslim observers.

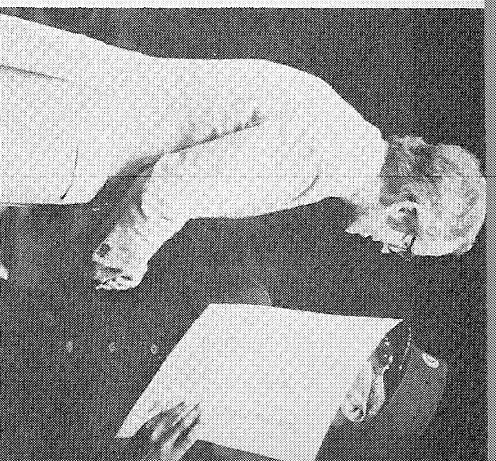
"Whites were always allowed to become members of the Nation of Islam, but there was no indication, no statement on this," said Muhammad, seated on a luxurious couch in his palatial home in Chicago's Hyde Park.

According to the youthful looking 41-year-old supreme minister, technically there has never been a ban on white membership.

"If they (whites) can accept the teachings of Islam and live the life of a Muslim, then he (Elijah) says fellow Black Muslims would have to accept them.

"There was a sister, a captain of the MGT (Muslim Girl Trainees) in Cincinnati, Ohio," he related. "It was known that this woman was white, but because she accepted the teachings and said she had a drop of Black blood in her family, she was accepted.

"She had bluish eyes. She was very white, and she was the wife



Niel J. Walsh (l), deputy commissioner for civic affairs of New York presents mayoral proclamation to Temple No. 7 minister Jeremiah Shabazz. Shabazz, Muslim Shabazz.

of a minister, a very good minister."

"So my father permitted her to become a member of the MGT. And I understand there was another Caucasian member in the Nation, and I'm speaking of the 1940s now."

But how can whites be considered devils, and still be members of the Nation of Islam, Muhammad is often asked?

"Well here's the trick," he answered. "My father was using physical terms, but actually the ideas were not physical. He was talking about something spiritual and mental. The mind is the person and as long as the person is white-minded, he is a devil. But if that person can get rid of his white mindedness and become a Muslim—which shouldn't be Black or white—he will be accepted.

"... We have been called Black

