

Malcolm On Islam And Social Justice

**Oh Lord, when the battle is won,
Let history be able to say of us as it says of Malcolm X:
He was a good Muslim
Dignity was his country, Manhood his government
And freedom his land.**

A. Adeyemi Smith

No Muslim leader with the exception of Honorable Elijah Muhammad, has captured the minds and hearts of American Blacks, particularly the Muslims with the same intensity and enduring influence as Alhaj Malik Shabazz, popularly known as Malcolm X. His religious fidelity, his Islamic morality, and his bold stance for social justice made him the most definitive symbol of a true Muslim.

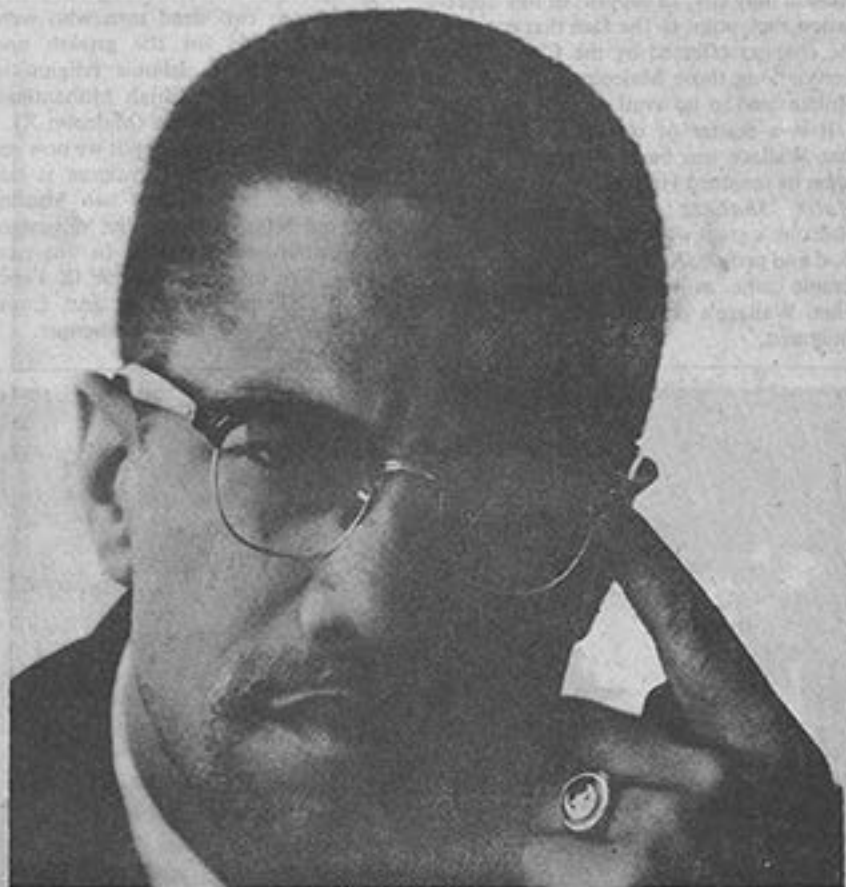
Yet the Muslim evangelist was one of the most misunderstood and quite often the most misinterpreted Muslim clergyman in America. One of the such misunderstandings and misinterpretations of this great Black man is now taking place among his Black Muslim brethren, causing a confusion in his essential religious concept and social thoughts. AFRICAN MIRROR investigates and reports.

The factionalism, a split in Black Muslim ranks that many people predicted would follow Elijah Muhammad's death in 1975, has finally occurred. The Black Muslim community, particularly the segment founded by the Messenger fifty years ago, is currently going through one of its worst ideological conflicts in history, including a full-scale rebellion similar to the one staged by Malcolm X, fifteen years ago.

For the first time in three years what was once known as the Nation of Islam had undergone fundamental identity changes which, in effect, has obliterated the hope and aspirations that gave it birth fifty years ago. In 1976 the Nation became the World Community of Islam in the West (WCIW) shortly thereafter Blacks became *Bilalians*, ministers became *Imams* and temples renamed *Masjids*. Even the movement's newspaper, *Muhammad Speaks* underwent its own identity change. It was renamed *Bilalian News* and its logo, the Muslim symbol of Star and Crescent was replaced with the *Stars and Stripes*.

The Honorable Elijah Muhammad's little kingdom, which once represented a fulfillment of Blacks' longings and aspirations, has been broken not into two or three but four, and possibly five factions, each with his own Chief Imam, its own prophet and doctrine.

There is now a rift between Chief Imam



Alhaj Malik Shabazz

Wallace D. Muhammad, the inheritor of the faith, and his former eloquent national spokesman, Minister Louis Farrakhan. Last May, the latter took the conflict into the open. Standing before some 9,000 Black Muslims who had gathered at the gymnasium of City College in New York, the fiery Farrakhan denounced Wallace and his Bilalian followers as cop-outs. Amidst a thunderous applause he called for a return to the old teachings which Malcolm said: "...gave the individual the moral strength that enabled him to overcome his negative tendencies."

Ideological disputes among Black Muslims are as old as the Nation of Islam itself. Historically, the movement was conceived in strife and personal factors had always played a major role in all its disputes. At the heart of the present schism are two fundamental changes made by Wallace in the doctrine policy of the movement: the conversion of the organization to an orthodox Islamic sect and the granting of admission to white membership in the previously all-Black, socio-religious community.

Some observers claim that the underlying factor was Malcolm: his conversion to orthodox Islam in Mecca in 1964 after his departure from the Nation and what has been described as his impression of the white man during pilgrimage to the Muslim holy city. In support of this observation they point to the fact that most of the changes effected by the Chief Imam were among those Malcolm urged Elijah Muhammad to no avail.

It is a matter of common knowledge that Wallace was barely a year in office when he renamed Harlem mosque, *Masjid Malik Shabazz* in recognition of Malcolm's great works in the service of his God and people. And this renaming of the temple came, as it were, at the very time when Wallace's changes were being promulgated.



Wallace D. Muhammad

The fragmentation of the organization into factions is, therefore, regarded as an extension of the confusion created by the "removal of Malcolm's name by Elijah from the Book of the Original People." In other words, the dissension now existing within the ranks of the Black Muslims is not really a dissension among the generality of the community but essentially between two dead men who were largely responsible for the growth and development of the Islamic religion in America: Honorable Elijah Muhammad and Alhaj Malik Shabazz (Malcolm X).

Put it another way, the split we now see between Wallace and Farrakhan is not really a split between the two Muslim leaders but between Elijah, the Messenger and Malcolm, the Apostle. In this case Wallace, like his godfather, W.D. Fard, became Malcolm Incarnate and Louis Farrakhan, apostle of the Messenger.

This analogy is good, but not enough, for there is a bit of Malcolm in each of the two Muslim leaders, Mecca, no doubt, broadened Malcolm but did not make him an integrationist.

Crisis Of Faith And Theory

The present schism in the Black Muslim ranks seem to be centered on Malcolm: his shift to Orthodox Islam and the Sunni Sect. As Wallace D. Muhammad himself put it, "When Malcolm returned from Mecca and he openly rejected Yacub's theory, he was drawing the line."

If Malcolm's shift to orthodox Islam is the cause, the catalytic agent is what Chief Imam Wallace has called Yacub's theory. But what is Yacub's theory and its relation to Islam as taught by Elijah Muhammad? Did Malcolm reject Elijah's teachings? These questions we must answer if we are to get at the root of the drama. For accuracy, we shall let Malcolm do the job, for if there is anyone we can call an authority on the Yacub theory, that man would be Malcolm X. But first the Yacub story.

Yacub's Theory

"In the beginning, the moon separated from the earth and Original-man was created. He was Black - A God. Just as each and every Black today is God, they founded Mecca and it was paradise. Around 6000 years ago, there arose 24 scientists among them, including a child prodigy with an oversized skull called Mr. Yacub, nicknamed the Big-Headed scientist. He was a member of the tribe of Shabazz, from which all American Blacks are descended. Born to raise hell, Yacub was eventually expelled from paradise, along with 59,999 of his followers.

To avenge himself on Blacks generally and on Allah in particular, Yacub decided to create a lighter, weaker race made susceptible to evil through genetic engineering. In 200-year intervals (during the first of which Yacub died, leaving detailed instructions for the continuance of his plan, his group stuck needles into the brains of every newborn Black godlet until the red, yellow and finally the white race was created. The whites were shameless animals who walked on all fours. They were also devils with infernal power, supernaturally evil.

"Although Black gods drove the whites out of Saudi Arabia and into the caves of Europe, Allah eventually permitted them to steal from Blacks and claim credit for everything worth having and knowing. Blacks, in fact, were brought as slaves in America to observe devils up close. Nevertheless, in 1914, Allah ended white-devil domination. He granted a 50-year period to enable original Black



Minister Louis Farrakhan addressing a recent Nation of Islam rally in Harlem at City College

gods to prepare themselves to receive and administer the incipient golden age."

The author of this theory was the mystic whose name is Fard Muhammad. Very little is known about this man in America. One legend says he was a Jamaican born of a Muslim—Syrian father. Another describes him as a Palestinian Arab. Still another claims he was a Saudi and a son of wealthy parents of the tribe of Koreish — the tribe of the Prophet Mohammed. Even the Detroit police contributed their own to the exercise. Their records claim that Fard himself told them he was "the supreme ruler of the universe" — whatever that means.

Whatever Fard's origin, the year 1930 found him in the Black section of Detroit called Paradise Valley, a compact Black ghetto inhabited by struggling Black businessmen, self-appointed preachers, poorly-paid laborers and ignorant sidewalk loafers.

Using the Book of Revelation, Fard warned the community of an impending total war between good and evil. This battle, he said, would occur at a place he called Har-megdon in the plains of Esdraclon. The battle was to be the Black man's final clash with the white man who had for so long kept him enslaved. To avoid losing the battle he prescribed Islam as the only solution because only in it could the Black man hope to find freedom, justice, and equality.

For a desperate people as the Black were in 1930 this myth was an emotional appeal. It strikes at the very root of the explosive issue America faced and is still facing in its relations with the Black people.

What actually lent credence to the myth was Fard's abrupt disappearance in 1934 without leaving any trace. Naturally, a proliferation of legends developed about him. Remember, he was a man without



W.D. Fard

known relatives although he lived and preached among Detroit's Black residents for nearly four years, he was a man without any friends in addition to his unknown origin. Inevitably he became a divine man sent by God to expose the great enemy of justice and righteousness.

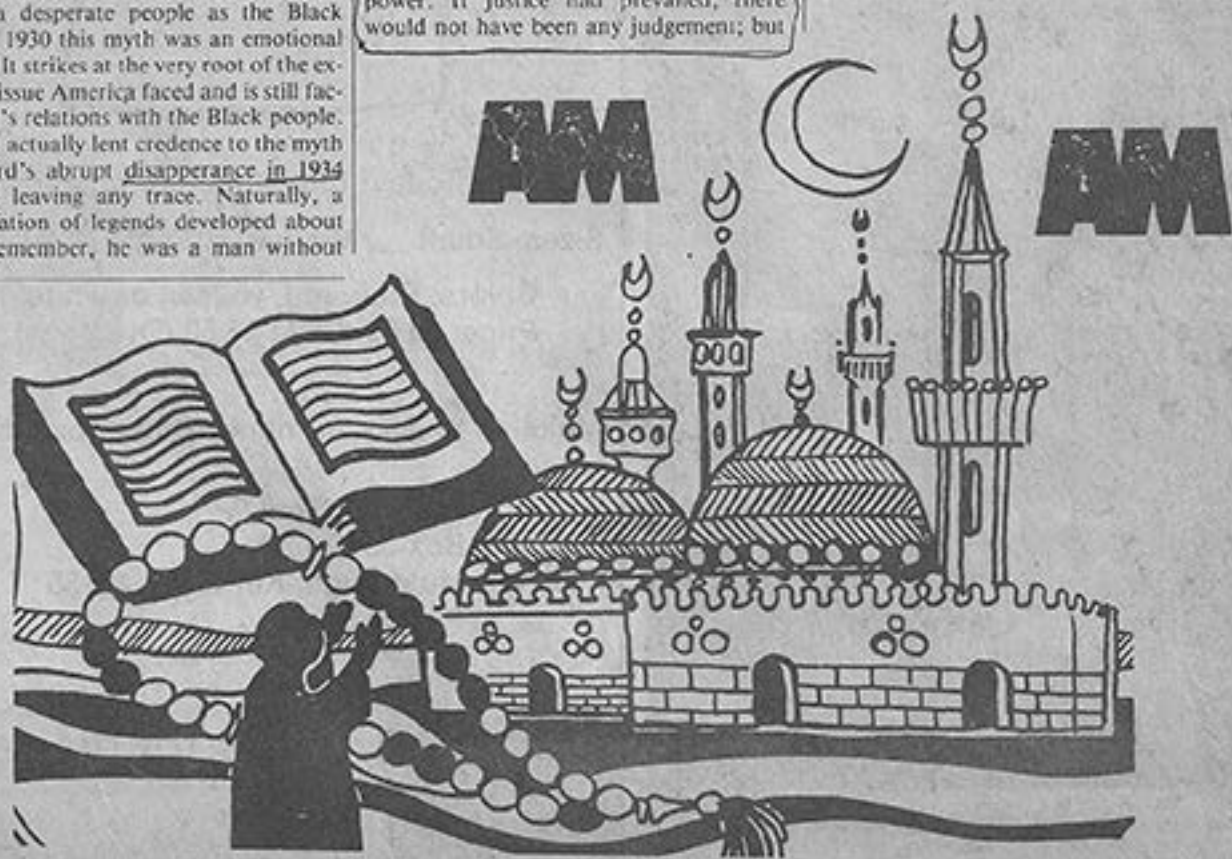
His coming was translated as the beginning of justice for the Black man and judgement of the behavior of those in power. If justice had prevailed, there would not have been any judgement; but

the slavemaster's yoke was growing even more oppressive.

Those Blacks who had been converted to Islam based on Fard's theology had no choice but to rationalize and to define the Original Man as contained in the Yacub theory as the Black man: The first and last, Creator of the Universe and the Progenitor of all other races, including the white people. This is the basis of Elijah's teachings and the source of the Nation's racial doctrine. The two combined form the foundation upon which the Lost—Found Nation of Islam was to be built later.

Did Malcolm really believe the Yacub theory? It depends on our meaning of the word, "believe". If we mean believe as in holding something to be true, this writer would say no, he did not. But if we use the word in a symbolic rather than literal sense, I would say yes, he did. For one thing Malcolm considered the doctrines as useful weapons in the struggle against the enemy rather than truths.

As an intelligent man and a scholar, though home-made, Malcolm knew that the Yacub Theory is a mythology of the Black nation. By its very nature myths are outside the realm of the true or the untrue. They are subject neither to the rules of logic nor the techniques of scientific investigation. A religious myth, in particular, claims for itself an immunity which is not granted to any other kind of





Elijah Muhammad, founder of Nation of Islam

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information upon whose authority people commit themselves to action.

To Malcolm, Fard's theology symbolically addressed the social conditions of Blacks in America with a unique, unexpurgated honesty. It offered an infinitely more majestic identity and destiny to a people considered by white America as the divinely cursed descendants of Ham. We need no proof to say that Malcolm approved the theology as taught by Elijah, particularly the redeeming aspect which had saved thousands of junkies, prostitutes, convicts and strong-arm men, as well as untold numbers of Black citizens who had been crushed by white racism. As he put it himself, "the nation had reached down into the mud to lift me up to save me from being what I inevitably would have been: a dead criminal in a grave, or, if still alive a flint-hard, bitter, ... convict in some penitentiary, or insane asylum."

Some observers have claimed that Malcolm shifted to orthodoxy because he wanted legitimacy and respect. Others believe because he wanted to disassociate himself the Nation, to separate himself from the structure and theory which he himself had helped to mold which dictated



Honorable Elijah Muhammad, the Messenger

the cause of his life for twelve years. This is partly true and partly untrue. We shall allow Malcolm himself to speak on the point later in this section.

It is necessary to make one thing clear in fine print. From its inception, one of the major dreams by the Black Muslim community has been to have a solid Black Muslim Community in the United States recognized and supported by Muslims throughout the world as an accepted part of Islam and this is no shared expediency: from the earliest days of the movement, Black Muslims have projected themselves as devout adherents. They recognize Allah as the one true God; the base that services on both the Koran and the Bible and they have been learning Arabic so as to be able to rely entirely on the original Koran.

Since it became public in 1964 that Malcolm had shifted to orthodox Islam and joined the Sunni sect, the why for his move has been a subject of speculation and wild theory. Dr. M. Ron Karenga, professor of Pan African Studies at California State University and a leading theorist of the Black movement believes that Malcolm's theological bent was a result of his ouster and subsequent hostile treatment by the Nation of Islam.



Young Black Muslims attending commencement exercises at the College of Islam in Chicago.

"It was a question of disassociation from a structure and theory which had molded and dictated the course of his life for twelve years and the reconstruction of a viable alternative in a matter of months," he writes in the winter 1979 edition of *The Western Journal of Black Studies*. Peter Goldman, author of the *Death and Life of Malcolm X*, was of the opinion that image figured more in the shift to orthodoxy. "He wanted legitimacy and respect," Goldman writes.

These observations are partly true and partly untrue. The dispute which led to Malcolm's exit from the movement was not about religious differences; it was not a dispute between orthodoxy and paradox; it was a dispute between action and inaction. Malcolm's dissension with the Nation was two-fold. First, he was no longer satisfied with the limitations imposed by the organization in terms of non-religious political action. Secondly he was dissatisfied with the absence of an ideology within the community — a void filled by religious rights, observance and rituals.

Late in 1964 Malcolm summed up his experiences as a member of the Nation of Islam:

"If I harboured any personal disappointment whatsoever, it was that privately I was convinced that our Nation of Islam could be an even greater force in the American Black man's over-all struggle — if we engaged in more action. By that, I mean I thought privately that we should have amended, or relaxed, our general non-engagement policy. I felt that,



Alhaj Malik Shabazz talking at one of his many Harlem rallies

wherever Black people committed themselves, in the Little Rocks and Birmingham and other places, militantly disciplined Muslims should also be there — for all the world to see, and respect, and discuss.

It could be heard increasingly in the Negro communities: "Those Muslims talk tough, but they never do anything, unless somebody bothers Muslims." I moved around among outsiders more than most other Muslim officials. I felt that very real potentiality that, considering the mercurial moods of the Black masses, this labeling of Muslims as "talk only" could

see us, powerful as we were, one day suddenly seperated from the Negroes frontline struggle."

There was more than a grain of truth in the complaint made by Minister Louis Farrakhan in 1964 when he replaced Malcolm as head of the Harlem Mosque. He said, "It was Malcolm who injected the political concept of Black nationalism into the Black Muslim movement, which they said was essentially religious in nature when he became a member." Ironically, the same Farrakhan is today a great apostle of Malcolm's political gospel.

The fact remains that Malcolm must have parted from the Nation with a heavy heart. And even this was physical and not mental. For his departure from the movement did not mean he was leaving the ranks of Black Muslims. He needed his past and the people he left behind. His conversion to orthodox Islam and membership in the Sunni sect was a step forward in the pursuit of one of the original goals of the organization — transformation into a sect of orthodox Islam.

From their inception one of the major dreams of the Black Muslim community has been to have a solid Black Muslim community in the United States recognized and supported by Muslims throughout the world as an accepted part of Islam and this is no shared expediency; from the earliest days of the movement, Black Muslims have projected themselves as devout adherents. They recognize Allah as the one true God; the base that services



Historic fifty-four mile protest march from Selma to Montgomery, Alabama, 1965.



Holy Kaaba

on both the Koran and the Bible, and they have been learning Arabic so as to be able to rely entirely on the original Koran.

Malcolm, no doubt, had recognized certain fundamental differences between the doctrine of the Nation and orthodox Muslim tradition before he went to Mecca. We can also assume that he knew that some aspects of the Nation's theology were at variance with those of orthodox Islam. But like Elijah, he saw this of interpretation necessary or appropriate, at least for a time to the conditions of American Blacks who have been victims of racism and of harsh and cynical oppression.

Malcolm embraced orthodox Islam not for legitimacy or respect, but because it was the natural thing to do. The movement had acquired legitimacy as a Muslim sect before he departed from it in 1964; and he himself had attained national and international fame and respect before he visited Mecca where he became converted to orthodoxy.

Earlier in 1959 Malcolm visited the Middle East as emissary of Elijah and he was cordially received as a Muslim brother. Late that same year Elijah himself toured the region. Although they claim that he was personally appointed by Allah as His Messenger greatly disturbed the Arabs who are the custodians of the faith (in that it put the American Messenger a step above Prophet Mohammed, the founder of the religion who spoke only with an angel of God) he was, nevertheless recognized and received as an important Muslim leader and was permitted to make the traditional Muslim pilgrimage to Mecca.

As Elijah himself told us, "On my arrival Jeddah, Arabia in December of 1959, it was almost necessary that I go to Mecca...the authorities made ready a car to me and my two sons the 40-mile distance from Jeddah to that ancient city which is the glory of the Muslim world of Islam."

However, the opposing factions seemed

to have no quarrel with orthodox Islam or traditional Islamic teachings. As Farrakhan had said shortly before he split, "Malcolm knew where the Nation should and would ultimately go." Which is the tradition of Prophet Mohammed otherwise known as Sunnah in the Koran. They seemed to have no serious hang-ups about admitting white into their ranks either except the group on the West coast under Silis Muhammad. What the generality of the dissenters objected to is what they called the "substitution of Islam for social struggle." In other words, the elimination of nationalism in the movement.



Malcolm Legacy

Whether he was fully conscious of it or not, when Malcolm traveled to the nations of Africa and the Middle East in 1964, he was in search of the very element, the absence of which has greatly influenced the setbacks, and political weakness of the Black community for more than a century. He was in search of an ideology, a nationalist ideology within the context of Islam.

In the pursuit of this ideology he made

the pilgrimage to Mecca and visited Europe and Africa where he held conversations with many officials and non-officials in the countries visited. He discussed with many African heads-of-state, including the late William V.S. Tubman of Liberia, Jomo Kenyatta of Kenya, Kwame Nkrumah of Ghana and Sekou Toure of Guinea. The sum total of his experiences in those countries and among the different people was reduced into a



Young Black people hailed Malcolm X as one of Black America's greatest leader.

letter which has since become a blueprint to many of the different factions of the Black Muslim community.

The letter which Malcolm wrote to friends and enemies alike from Saudi Arabia is said to be the core of dissension among the Black Muslim ranks. Those who consider the letter from Jeddah Malcolm's will and last testament would hear no evil about it; those who saw it as a compromise will tolerate no praises of the position taken by the slain Muslim evangelist. But Malcolm himself had predicted that this would happen. In a letter he sent to some of his loyal assistants at home he added an appendix which reads:

"I knew that when my letter became public knowledge back in America, many would be astounded — loved ones, friends and enemies alike. And no less astounded would be millions whom I did not know — who had gained during my twelve years with Elijah Muhammad a "hate" image of Malcolm X.

Even I was myself astounded. But there was precedent in my life for this letter my whole life had been a chronology of changes."

When he set out on his holy pilgrimage in the spring of 1964, he was Malcolm X, the Black Muslim. When he returned to the United States, some weeks later he was Alhaj Malik Shabazz, an accredited Sunni Muslim and a recognized leader in the Third World. He had achieved the security of belief; he had experienced the brotherhood of all races and colors, from all over the world coming together as one! This expression of the power of the one God had a great impact upon Malcolm's thinking and ultimately dictated the course he was to take in the few remaining months of his life.

So that all men may know how far he had gone in pursuit of truth he put in writing the sum total of his experiences in the letter from Jeddah, Saudi Arabia. The letter we now call the *Will and last Testament of Malcolm* reads as follows: *

Jeddah, Saudi Arabia
April 20, 1964

Here is what I wrote...from my heart: "never have I witnessed such sincere hospitality and the overwhelming spirit of true brotherhood as is practiced by people of all colors and races here in this Ancient Holy Land, the home of Abraham, Muhammad, and all other prophets of the Holy Scriptures. For the past week I have been utterly speechless and spellbound by the graciousness I saw displayed all around me by people of all colors.

Last night, April 19, I was blessed to visit the Holy City of Mecca, and complete the "Omra" part of my pilgrimage. Allah willing, I shall leave for Mina

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tomorrow, April 21, and be back in Mecca to say my prayers from Mt. Arafat on Tuesday, April 22. Mina is about twenty miles from Mecca,

Last night I made my seven circuits around the Kaaba, led by a young Mutawif named Muahammad. I drink water from the well Zem Zem, and then ran back and forth seven times between the hills of Mt. Al Safa and Al-Marwah.

There were tens of thousands of pilgrims from all over the world. They were of all colors, from blue-eyed blonds to Black skinned Africans but they were all participating in the same ritual, displaying a spirit of unity and brotherhood that my experiences in America had led me to believe could never exist between the white and non-white.

America needs to understand Islam, because this is the one religion that erases the race problem from its society. Throughout my travels in the Muslim world, I have met, talked to, and even eaten with people, who would have been considered "white" in America, but the religion of Islam in their hearts has removed the "white" from their minds. They practice sincere and true brotherhood with other people irrespective of their color.

Before America allows herself to be destroyed by the "cancer of racism" she should become better acquainted with the religious philosophy of Islam, a religion that has already molded people of all colors into one vast family, a nation or brotherhood of Islams that leaps over all

"obstacles" and stretches itself into almost all the Eastern countries of this earth.

The whites as well as the non-whites who accept Islam become a changed people whose eyes were the bluest of blue, whose hair was the blondest of blond, and whose skin was the whitest of white — all the way from Cairo to Jeddah and even the Holy City of Mecca itself — and I felt the same sincerity in the words and deeds of these "white" Muslims that I felt among the African Muslims of Nigeria, Sudan and Ghana.

True Islam removes racism, because people of all colors and races who accept its religious principles and bow down to the one God, Allah also automatically accept each other as brothers and sisters, regardless of differences in complexion.

You may be shocked by these words coming from me, but I have always been a man who tries to face facts, and to accept the reality of life as new experiences and knowledge unfold it. The experiences of this pilgrimage have taught me much and each hour here in the Holy Land opens my eyes even more. If Islam can place the spirit of true brotherhood in the hearts of the "whites" whom I have met here in the Land of the Prophets, then surely it can also remove the "cancer of racism" from the heart of the white American, perhaps in time to save America from imminent racial disaster, the same destruction brought upon Hitler by his racism that eventually destroyed the Germans themselves.

"All praise is due to Allah, the Lord of all the worlds."

"Sincerely,
"El-Hajj Malik El-Shabazz
"(Malcolm X)"

As Malcolm had predicted his letter caused a great commotion across America. His message from the Muslim holy land particularly disturbed old Muslims of the Nation, including those who had left the movement with him, especially those who made up the cadre he depended on to keep things going back home. The message shook the Nation of Islam to the extent that Raymond Sharif, Head of the Fruit of Islam and son-in-law of Elijah Muhammad, wrote an article in *Muhammad Speaks* condemning Malcolm.

"Malcolm goes to Mecca; he makes the pilgrimage, and for the first time gets a chance to eat out of the same dish with the devil; he was excited and became a lover of the devil... Judas Iscariot ate out of the dish with Jesus, but Judas was not a Jesus. Judas was a betrayer."

His Muslim followers from the Nation felt disappointed and became disconcerted, although out of dogged personal loyalty, some of them remained with him until he died. To them Malcolm had compromised, he had betrayed them. For all these years he had told them that the white man was a devil. After eating with Whites out of the same bowl he turned around and said some of them were different."

Some Blacks who were not so personally involved in the matter suggested that Malcolm's transformation in Mecca was as much political as religious. It was seen as a means of reaching a wider Black audience than the Nation had provided, all as an attempt to meet requirements for coalition with other major Black civil rights organizations.

There were all wrong! Mecca changed Malcolm, but not much. The Hajj did not alter his politics or his convictions that most white Americans were hopelessly racist. The rearrangement of much of his thought pattern he mentioned in his letter from Mecca certainly did not apply to white America. The chief difference in his attitude after the pilgrimage was that white men was evil *de facto* rather than *de jure*. In a sense he buried the devil in Mecca.

The heart of the confusion among former followers of Elijah Muhammad, particularly between Farrakhan and Wallace, is in their individual choice or selection from the many paragraphs of Malcolm's letter from Saudi Arabia. On the one hand, on their respective interpretation of these choices and the stress



Minister Louis Farrakhan

given to a particular phrase or line of thought.

On the other hand, if your choice is Malcolm's reflection of the color blindness of the Muslim World Religious Society and the color blindness of the Muslim World human society, you might accept Malcolm's rearrangement of thought patterns as applicable to white America. His discovery of the reality of oneness of man might influence you to so away with the racial nomenclature of the organization for universality of religion. It would mean much to you if the Nation of Islam becomes World Community of Islam in the West (WCW), or Blacks become Bilalians.

If you take literally Malcolm's view that "America needs to understand Islam because this is one religion that erases from its society, the race problem, you wouldn't mind going on a missionary duty in the white neighborhood in Alabama. The name change from WCW to American Muslim Mission will have a meaning for you as a goal and aspiration.

But if your selection included Malcolm's insight that white people in America remain guilty of a collective and historic devilishness towards Blacks, and that they should remain so judged collectively, until they change, you would know that his rearrangement of thoughts did not apply to White America.

If you are clever, enough to combine together all the different elements of his social and religious thoughts into one philosophical concept you would know that religion for him is a social practice and a support for social struggle. As Malcolm himself has stated in his post-Mecca platform:

"No religion will ever make me forget the conditions of our people in this country. No religion will ever make me forget the continued fighting with dogs against



Wallace D. Muhammad, spiritual leader of the American Mission Society

our people in this country. No religion will ever make me forget the police clubs that come up 'side our heads.' No God, no religion, no nothing will make me forget it until it stops, until it's finished, until it's eliminated."

The fact of the matter is that all the participants in the dispute are Malcolm's spiritual descendants. Some of them are his exiled buddies, some were his proteges. They all loved and respected him for the services he had rendered the Black Muslim Community in America.

For more than a decade Malcolm was Elijah's chief lieutenant in religious affairs of the movement and emissary to the Islamic nations of Africa and Asia. He was its most indefatigable organizer, admired by the ministers and laity alike.

Indeed, if there was anything like a trinity in the theology with Black Muslims, Malcolm would undoubtedly feature prominently in it. Fard could be considered as the *father*, Elijah, the *son* and Malcolm, the *Holy Ghost*.

It is historically true that W.D. Fard was the one who conceived the idea of a Muslim nation in the American wilderness. It goes without saying that Elijah Muhammad gave it birth. But it was Malcolm who reared and nurtured "the little kingdom" until it became a viable, visible reality unmatched by any other organized Black movements in strength, and influence.

To paraphrase St. John the apostle, W.D. Fard brought the word, and the word was from God. The message was to awaken in the Black nation of the United States a spirit of liberation. Fard gave the message to Elijah, and the latter, in turn gave it to Malcolm to develop, define and translate to a system of thought relevant to the urgencies of the day. He also commissioned Malcolm to pass the word to