THE AAFIA FOUNDATION

REMEMBERS MALCOLM

El-Hajj Malik El-Shabazz

May 19, 1925 - February 21, 1965
“The only persons who really changed history are those who changed men’s thinking about themselves.”

– Malcolm X
Malcolm was born to Earl and Louise Little in Omaha, Nebraska, on May 19, 1925. He was the youngest of his father’s seven children (three of whom resided in Boston from his first marriage). After a growing pattern of racial turbulence that followed the Littles to different states, Earl Little, a Garveyite, was killed by white supremacists in Lansing, Michigan, in 1931. Malcolm later lost his mother to mental illness, which no doubt was triggered by the loss of her husband and the corrupt manipulations of an insurance company that left this vulnerable family destitute. The family was broken up. Despite being a bright student Malcolm would drop out of school at 15, and subsequently become involved in the underworld as “Big Red” and “Detroit Red.”

Malcolm’s criminality resulted in his imprisonment at the age of 21; while in prison he was recruited to the Nation of Islam (NOI). Upon his release in 1952 he dedicated himself to building what many referred to as the “Black Muslim Movement” – he would soon become the first national spokesman for the Hon. Elijah Muhammad and the organization known for its hybrid mix of Christianity, Islam, and Black Nationalism. The NOI would experience rapid growth in the years to follow.
On December 4, 1963, Malcolm was silenced and placed in suspension by the leader of the NOI for the offense of publicly commenting on the assassination of President John F. Kennedy (“A case of the chickens coming home to roost,” Malcolm accurately stated). After repeated attempts to mend fences - and eventually coming to a realization that his punishment was something more than a mere suspension - Malcolm announced his break with the NOI on March 8, 1964, and held a press conference on March 12 to further elaborate on his decision. He formed a new organization, Muslim Mosque, Inc., and later formed a second organization known as the Organization of Afro-American Unity (OAAU).

During the last 11 months of his life (after his break with the NOI), Malcolm was in a rapid state of ideological transition. He made Hajj (pilgrimage to Makkah) in April 1964 - a decisive trigger for that new ideological and spiritual growth. During two trips to Africa and the Middle East in 1964, Malcolm forged new ties and made headlines around the world. The Muslim Students' Society of Nigeria conferred
upon him the name *Omowale*, which in the Yoruba language means, “the son (or child) who has returned.” Needless to say, his travels, speeches, and actions were closely monitored by government agencies both here and abroad.

On February 21, 1965, while in the beginning of a speech in the Audubon Ballroom in Harlem, New York, Malcolm was brutally cut down by assassins’ bullets. His martyrdom is widely believed to have resulted from an *unofficial conspiracy* involving elements of the Nation of Islam and the US government.

(Surely ALLAH knows best.)
MEMORABLE QUOTES
by MALCOLM
in the final year of his life...

MALCOLM X ON MALCOLM LITTLE

“The only thing I considered wrong was what I got caught doing wrong. I had a jungle mind, I was living in a jungle, and everything I did was done by instinct to survive.”

MESSAGE TO THE GRASS ROOTS
(Late 1963, before his departure from the NOI)

“Instead of airing our differences in public, we have to realize we’re all the same family. And when you have a family squabble, you don’t get out on the sidewalk. If you do, everybody calls you uncouth, unrefined, uncivilized, savage.”
MALCOLM’S DECLARATION OF INDEPENDENCE  
(March 12, 1964)

“I internal differences within the Nation of Islam forced me out of it. I did not leave of my own free will. But now that it has happened, I intend to make the most of it. Now that I have more independence of action, I intend to use a more flexible approach toward working with others to get a solution to this problem. I do not pretend to be a divine man, but I do believe in divine guidance, divine power, and in the fulfillment of divine prophecy. I am not educated, nor am I an expert in any particular field – but I am sincere, and my sincerity is my credentials.”

THE BALLOT OR THE BULLET  
(April 3, 1964)

“I say again, I’m not anti-Democrat, I’m not anti-Republican, I’m not anti-anything. I’m just questioning their sincerity and some of the strategy that they’ve been using on our people by promising them promises that they don’t intend to keep… That’s why, in 1964, it’s time now for you and me to become more politically mature and realize what the ballot is for; what we’re supposed to get when we cast a ballot; and that if we don’t cast a ballot, it’s going to end up in a situation where we’re going to have to cast a bullet. It’s either a ballot or a bullet.”
THE BLACK REVOLUTION (April 8, 1964)

“Any kind of racial explosion that takes place in this country today, in 1964, is not a racial explosion that can be confined to the shores of America. It is a racial explosion that can ignite the racial powder keg that exists all over the planet that we call earth. I think that nobody would disagree that the dark masses of Africa and Asia and Latin America are already seething with bitterness, animosity, hostility, unrest and impatience with the racial intolerance that they themselves have experienced at the hands of the white West.”

LETTERS FROM ABROAD
(Jedda, Saudi Arabia, April 20, 1964)

“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 Islam 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 true Islam become a changed people.”

LAGOS, NIGERIA (May 10, 1964)

The Koran compels the Muslim world to take a stand on the side of those whose human rights are being violated, no matter what the religious persuasion of the victim is. Islam is a religion which concerns itself with the human rights of all mankind, despite race,
color, or creed. It recognizes all (everyone) as part of one human family. Here in Africa, the 22 million American blacks are looked upon as the long lost brothers of Africa.”

ACCRA, GHANA (May 11, 1964)

“Upon close study, one can see a gigantic design to keep Africans here and the African Americans from getting together. An African official told me, ‘When one combines the number of peoples of African descent in South, Central, and North America, they total well over 80 million. One can easily understand the attempts to keep the Africans from ever uniting with the African Americans.’ Unity between the Africans of the West and the Africans of the fatherland will well change the course of history.”

WHAT’S BEHIND THE HATE-GANG SCARE?
(Militant Labor Forum, May 29, 1964)

“If we’re going to talk about police brutality, it’s because police brutality exists. Why does it exist? Because our people in this particular society live in a police state. A black man in America lives in a police state. He doesn't live in any democracy, he lives in a police state. That’s what it is, that’s what Harlem is…”
APPEAL TO AFRICAN HEADS OF STATE
(Memorandum to OAU conference, Cairo, July 1964)

“The Organization of Afro-American Unity (OAAU) has been formed by a cross-section of America’s African-American community, and is patterned after the letter and spirit of the Organization of African Unity (OAU). Just as the Organization of African Unity has called upon all African leaders to submerge their differences and unite on common objectives for the common good of all Africans – in America the Organization of Afro-American Unity has called upon Afro-American leaders to submerge their differences and find areas of agreement wherein we can work in unity for the good of the entire 22 million African Americans.”

SPEECH FROM THE AUDUBON
(December 13, 1964)

“One of the best ways to safeguard yourself from being deceived is always to form the habit of looking at things for yourself, listening to things for yourself, thinking for yourself, before you try to come to any judgement. Never base your impression of someone on what someone else has said. Or upon what someone else has written. Or upon what you read about someone that somebody else wrote. Never base your judgement on things like that. Especially in this kind of country and in this kind of society which has mastered the art of very deceitfully painting people who they don’t like in an image that they know you won’t like. So you end up hating your friends and loving your enemies.”
WITH MRS. FANNIE LOU HAMER
(December 20, 1964)

“When I listen to Mrs. Hamer, a black woman – could be my mother, my sister, my daughter – describe what they had done to her in Mississippi, I ask myself how in the world can we ever expect to be respected as men when we will allow something like that to be done to our women, and we do nothing about it? How can you and I be looked upon as men with black women being beaten and nothing be done about it, black children and black babies being beaten and nothing being done about it? No, we don’t deserve to be recognized as men as along as our women can be brutalized in the manner that this woman described, and nothing being done about it, but we sit around singing, ‘We shall overcome.’”

AT THE AUDUBON (December 20, 1964)

“You can’t operate a capitalistic system unless you are vulturistic; you have to have someone else’s blood to suck to be a capitalist. You show me a capitalist, I’ll show you a bloodsucker… There’s one thing that Martin Luther King mentioned at the Armory the other night, which I thought was most significant. I hope he really understood what he was saying. He mentioned that while he was in some of those Scandinavian countries he saw no poverty. There was no unemployment, no poverty. Everyone was getting education, everyone had decent housing, decent whatever-they-needed to exist. But why did he mention those countries on his
list as different? This [America] is the richest country on earth and there’s poverty, there’s bad housing, there’s slums, there’s inferior education.”

**TO MISSISSIPPI YOUTH** *(December 31, 1964)*

“Never at any time in the history of our people have we made advances or progress in any way based upon the internal good will of this country. We have made advances in this country only when this country was under pressure from forces above and beyond its control. The internal moral consciousness of this country is bankrupt. It hasn’t existed since they first brought us over here and made slaves out of us. They make it appear they have our good interests at heart, but when you study it, every time, no matter how many steps they takes us forward, it’s like we’re standing on a – what do you call that thing? – a treadmill. The treadmill is moving backwards faster than we’re able to go forward. We’re not even standing still – we’re going backwards.”

**PROSPECTS FOR FREEDOM IN 1965** *(January 7, 1965)*

“In 1963 it was the March on Washington. In 64, what was it? The civil rights bill. Right after they passed the civil rights bill they murdered a Negro in Georgia and did nothing about it; murdered two whites and a Negro in Mississippi and did nothing about it. So the civil rights bill has produced nothing where we’re concerned. It was only a valve, a vent that was designed to enable us to let
off our frustrations. But the bill itself was not designed to solve our problems… What will they give us in 1965? I just read where they planned to make a black cabinet member. Yes, they have a new gimmick every year. They’re going to take one of their boys, black boys, and put him in the cabinet, so he can walk around Washington with a cigar – fire on one end and fool on the other.”

**AFTER THE BOMBING (February 14, 1965)**

*Malcolm’s house in East Elmhurst, Queens, was firebombed about 2:30 AM on February 14th. Fortunately no one was injured, but Malcolm and his family briefly became homeless. After explaining the circumstance surrounding the early morning attack and his appearance, he proceeded with his speech.*

“I might point out here that colonialism or imperialism, as the slave system of the West is called, is not something that is just confined to England or France or the United States. The interests in this country are in cahoots with the interests in France and the interests in Britain. It’s one huge complex or combine, and it creates what’s known not as the American power structure or the French power structure, but an international power structure. This international power structure is used to suppress the masses of dark skinned people all over the world and exploit them of their natural resources…”
THE WINS BROADCAST DEBATE
(February 18, 1965)

This was reportedly Malcolm’s last appearance on the airwaves before his death. Station WINS broadcast a debate on the night of Feb 18, 1965. It was a turbulent period in Malcolm’s (and America’s) life - four days after the bombing of his home; nine days after Selma police used cattle prods and clubs against 170 students in the Alabama countryside; and the same day that hundreds of Brooklyn (NY) students reportedly rioted over segregated school conditions. Two of the three guests were Gordon Hall, an “expert on extremist organizations,” and Malcolm. Hall’s tone toward Malcolm was reportedly “hostile and contemptuous” throughout. What follows are two of Malcolm’s responses to issues raised.

“When people like you [Gordon Hall] usually refer to Negroes as responsible, you mean Negroes who are responsible in the context of your type of thinking. So, getting right back to Dr. King, any time you find a person who goes along with the government, to the degree that Dr. King does, and still Dr. King’s followers, children, are made to run down the road by brute policemen who are nothing but Klansmen, and the federal government can step in and do nothing about it, I will guarantee you that you are producing extremists by the thousands.”
Another response to a caller:

“Well, I confess that I was one of the leaders in projecting the Muslim movement and causing so many people to believe in the distorted version of Islam that is taught there. But at the same time I have to point out that there are some progressive elements, right-meaning persons, in the Muslim movement... There are many in there that mean well but are just being misled by the hierarchy, many of whom do not mean well. But there is a large progressive element within the movement, and usually they are the ones who come in, they stay a year and they get disillusioned, and they go back out. But I was responsible for giving the people the impression that the Black Muslim movement was more than what it is, and I take that responsibility. You can put the complete blame on me. But at the same time that I take that responsibility, I want to point out that no white man or white group or agency can use me against Elijah Muhammad or against the Black Muslim movement. When you hear me open up my mouth against another black man, no white man can put words in my mouth, nor can any white man sic me on another black group. When I have analyzed the man and the group with my own understanding, and feel that it is detrimental to the interests of the black community, then I’m going to attack it with that same intensity.”

Three days after this Feb 18th interview/debate, Malcolm was murdered by assassins’ bullets. This concludes a small sampling of Malcolm’s thought on a variety of issues.
Here, at this final hour, in this quiet place, Harlem has come to bid farewell to one of its brightest hopes – extinguished now, and gone from us forever.

For Harlem is where he worked and where he struggled and fought; his home of homes, where his heart was and where his people are. And it is therefore most fitting that we meet once again, in Harlem, to share these last moments with him. For Harlem has been ever gracious to those who have loved her, have fought for her, and have defended her honor even to the death. It is not in the memory of man that this beleaguered, unfortunate, but nonetheless proud community has found a braver, more gallant champion than this Afro-American who lies before us, unconquered still.

I say the word again as he would want me to. Afro-American, Afro-American Malcolm, who was a master, was most meticulous in his use of words; nobody knew better than he the power words have over the minds of men. Malcolm had stopped being Negro years ago. It had become too small, too puny, too weak a word for him. Malcolm was bigger than that. Malcolm had become an Afro-American, and he wanted so desperately that we, that all his people, would become Afro-Americans too.

There are those who still consider it their duty as friends of the Negro people to tell us to revile him. To flee even from the presence
of this memory. To save ourselves by writing him out of the history of our turbulent times.

Many will ask what Harlem finds to honor in this stormy, controversial and bold young captain – and we will smile.

Many will say turn away, away from this man for he is not a man but a demon – a monster – a subverter and an enemy of the blackman. And we will smile.

They will say that he is of hate – a fanatic, a racist – who can only bring evil to the cause for which you struggle!

And we will answer and say unto them:

Did you ever talk to Brother Malcolm?

Did you ever touch him, or have him smile at you?

Did you ever really listen to him?

Did he ever do a mean thing? Was he ever himself associated with violence or any public disturbance?

For if you did, you would know him. And if you knew him you would know why we must honor him. Malcolm was our manhood, our living black manhood! This was his meaning to his people; and in honoring him, we honor the best in ourselves.

Last year, from Africa, he wrote these words to a friend. “My journey, he says, “is almost ended; and I have much broader scope than when I started out, which I believe will add new life and dimension
to our struggle for freedom and honor and dignity in the States. I’m writing these things so that you will know for a fact, the tremendous sympathy and support we have among the African States for our human rights struggle.

The main thing is that we keep a united front, wherein our most valuable time and energy will not be wasted fighting each other.

However much we may have differed with him, or with each other about him and his value as a man, let his going forth from us serve only to bring us together now. Consigning these mortal remains to earth, the common mother of us all; secure in the knowledge that what we place in the ground is no more now a man, but a seed, which after the winter of our discontent will come forth again to meet us.

And we shall know him then for what he was and is: A Prince – Our Own Black Shining Prince, who didn’t hesitate to die, because he loved us so.”
You are not the only person curious to know why I would eulogize a man like Malcolm X. Many who know and respect me have written letters. Of these letters I am proudest of those from a sixth-grade class of young white boys and girls who asked me to explain. I appreciate your giving me this chance to do so.

You may anticipate my defense somewhat by considering the following fact: no Negro has yet asked me that question. (My pastor in Grace Baptist Church where I teach Sunday school preached a sermon about Malcolm in which he called him “a giant in a sick world.” Every one of the many letters I got from my own people lauded Malcolm as a man, and commended me for having spoken at his funeral.

At the same time – and this is important – most of them took special pains to disagree with much or all of what Malcolm said and what he stood for. That is, with one singing exception, they all, every last, black, glory-hugging one of them knew that Malcolm – whatever else he was or was not – Malcolm was a man! White folks do not need anybody to remind them that they are men. We do! This was his one incontrovertible benefit to his people.
Protocol and common sense require that Negroes stand back and let the white man speak up for us, defend us, and lead us from behind the scene in our fight. This is the essence of Negro politics. But Malcolm said to hell with that! Get up off your knees and fight your own battles, That’s the way to win back your self-respect. That’s the way to make the white man respect you. And if he won’t let you live like a man, he certainly can’t keep you from dying like one!

Malcolm, as you can see, was refreshing excitement; he scared hell out of the rest of us, bred as we are to caution, to hypocrisy in the presence of white folks, to the smile that never fades. Malcolm knew that every white man in America profits directly or indirectly from his position vis-à-vis Negroes, profits from racism even though he does not practice it or believe in it.

He also knew that every Negro who did not challenge on the spot every instance of racism, overt or covert, committed against him and his people, who chose instead to swallow his spit and go on smiling, was an Uncle Tom and a traitor; without balls or guts, or any other commonly accepted aspects of manhood!

Now, we knew all these things as well as Malcolm did, but we also knew what happened to people who stick their necks out and say them. And if all the lies we tell ourselves by way of extenuation were put into print, it would constitute one of the great chapters in the history of man’s justifiable cowardice in the face of other men.

But Malcolm kept snatching our lies away. He kept shouting the painful truth we whites and blacks did not want to hear from our
housetops. And he wouldn’t stop for love nor money. You can imagine what a howling, shocking nuisance this man was to both Negroes and whites. Once Malcolm fastened on you, you could not escape. He was one of the most fascinating and charming men I have ever met, and never hesitated to take his attractiveness and beat you to death with it. Yet his irritation, though painful to us, was most salutary. He would make you angry as hell, but he would also make you proud. It was impossible to remain defensive and apologetic about being a Negro in his presence. He wouldn’t let you. And you always left his presence with the sneaky suspicion that maybe, after all, you were a man!

But in explaining Malcolm, let me take care not to explain him away. He had been a criminal, an addict, a pimp, and a prisoner; a racist, and a hater, he had really believed the white man was the devil. But all this had changed. Two days before his death, in commenting to Gordon Parks about his past life he said: “That was a mad scene. The sickness and madness of those days! I’m glad to be free of them.”

And Malcolm was free. No one who knew him before and after his trip to Mecca could doubt that he had completely abandoned racism, separatism, and hatred. But he had not abandoned his shock effect statements, his bristling agitation for immediate freedom in this country not only for blacks, but for everybody.

And most of all, in the area of race relations, he still delighted in twisting the white man’s tail, and in making Uncle Tom’s,
compromisers, and accommodationists – I deliberately include myself – thoroughly ashamed of the urbane and smiling hypocrisy we practice merely to exist in a world whose values we both envy and despise.

But even had Malcolm not changed, he would still have been a relevant figure on the American scene, standing in relation as he does to the “responsible” civil rights leaders, just about where John Brown stood in relation to the “responsible” abolitionists in the fight against slavery. Almost all disagreed with Brown’s mad and fanatical tactics which led him foolishly to attack a federal arsenal at Harpers Ferry, to lose two sons there, and later to be hanged for treason.

Yet today the world, and especially Negro people, proclaim Brown not a traitor, but a hero and a martyr in a noble cause. So in the future I will not be surprised if men come to see that Malcolm X was, within his own limitations, and in his own inimitable style, also a martyr in that cause. But there is much controversy still about this most controversial American, and I am content to wait for history to make the final decision.

But in personal judgment, there is no appeal from instinct. I knew the man personally, and however much I disagreed with him, I never doubted that Malcolm X, even when he was wrong, was always the rarest thing in the world among us Negroes: a true man.

And if to protect my relations with the many good white folks who make it possible for me to earn a fairly good living in the entertainment industry, I was too chicken, too cautious, to admit that fact when
he was alive, I thought at least that now, when all the white folks are safe from him at last, I could be honest with myself enough to lift my hat for one final salute to that brave, black, ironic gallantry, which was his style and hallmark; that shocking zing of fire and be damned to you, so absolutely absent in every other Negro man I know, which brought him, too soon, to his death.

WHAT OTHERS HAVE SAID ABOUT MALCOLM X

“No man in our time aroused fear and hatred in the white man as did Malcolm, because in him the white man sensed an implacable foe who could not be had for any price – a man unreservedly committed to the cause of liberating the black man in American society rather than integrating the black man into that society.”

– M.S. Handler

(source: introduction to The Autobiography of Malcolm X)

“He was an intellectual … he had a Ph.D. in Blackness … he not only taught us to reinvent ourselves, he taught us how to re-imagine ourselves on this American landscape.”

– celebrated poet Sonia Sanchez

(source: Feb 19, 2015, Amsterdam News article, “What does Malcolm X’s legacy mean 50 years after his execution?”)

“Harlem … was the epicenter of Malcolm’s political activity and was itself forever transformed by Malcolm’s presence. For me, Harlem,
like Malcolm, will always be a symbol of Black resistance. Harlem was Malcolm’s home base … his political development was significantly influenced by the history of Harlem. Think about it, both Martin Luther King and Malcolm X are assassinated at the time when they begin to talk about structural racism, classism, organizing across the board, changing the structure of the society, the destruction of our political organizations’ criminalization of dissent.”

– CUNY professor Leith Mullings
(source: Feb 19, 2015, Amsterdam News article)

“One of the arguments between Malcolm and the Civil Rights Movement was about the actual economic material basis for power. There should not be a contradiction between revolutionary organizing and working to pay your rent. Malcolm was organizing campaigns.”

– Revolutionary MC Boots Riley of the Coup
(source: Feb 19, 2015, Amsterdam News article)

“For many African Americans, February 21, 1965, is engraved in their memory as profoundly as the assassinations of John F. Kennedy and Martin Luther King, Jr. are for Americans. In the turbulent aftermath of his death, Malcolm X’s disciples embraced the slogan “Black Power” and elevated him to secular sainthood.”

– Manning Marable
(source: A Life of Reinvention: Malcolm X)
“If we were driving somewhere, motorists along the highway would wave to Malcolm X, the faces of both whites and Negroes spontaneously aglow with the wonderment that I had seen evoked by other celebrities… Where I witnessed the Malcolm X who was happiest and most at ease among members of our own race was when sometimes I chanced to accompany him on what he liked to call, ‘my little daily rounds,’ around the streets of Harlem, among the Negroes that he said the so-called black leaders spoke of as ‘black masses statistics.’ On these tours, Malcolm X generally avoided the arterial 125th Street in Harlem; he plied the side streets, especially in those areas which were thickest with what he described as ‘the black man down in the gutter where I came from,’ the poverty ridden with a high incidence of dope addicts and winos.”

– Alex Haley

(source: The Autobiography of Malcolm X)
CONCLUSION

We hope you’ve enjoyed and benefited from this short retrospective on one of the most influential personalities of the 20th century. The influence of El-Hajj Malik El-Shabazz / Malcolm X is still being felt throughout the world today; reminding committed Muslims of the Qur’anic ayah (verse): ‘Do not say of those who are slain in the way of ALLAH that they are dead. No, they are alive receiving sustenance from their Lord; though you perceive it not.’

The spirit of resistance of El-Hajj Malik El-Shabazz continues...

FORMATION OF THE AAFIA FOUNDATION, INC.

“When the son [or daughter] of Adam dies, nothing will be of greater benefit to him than three things: a continuous charity; some useful knowledge he has left behind; and a child who will pray for him.”

– Prophet Mohammed (peace be upon him)

We are happy to announce the formation of a new organization that will take the work that The Peace Thru Justice Foundation was known for, to a whole new level, insha’Allah.

The Aafia Foundation (TAF) is a non-profit, Muslim-led, human rights organization registered in the state of Maryland. Aafia is a name rich in meaning. When a well-respected scholar of The
Qur’an, Imam Mohamad al-Asi, was asked to share his understanding of the meaning of Aafia, he stated the following:

Simply put the pedestrian meaning of ‘Aafia is (physical) health. The more comprehensive meaning is not only physical health but the health that is inclusive of a person’s physical, mental, and spiritual being. Some linguists would extend that to mean that ‘Aafia(h) is the physical health that extends from spiritual health.

We believe this to be a most fitting name for an organization that will have a restorative justice mandate. Central goals of The Aafia Foundation will be to provide another much needed voice for the voiceless within the U.S. and international public square; to strive to the best of our ability to come to the aid of the oppressed; and to help the United States of America live up to the better part of itself - as a nation *theoretically* founded on the still *unfulfilled* principle of “liberty and justice for all.”

We are very fortunate to have a capable and culturally diverse Board of Directors, and an equally impressive, culturally diverse, Board of Advisors.
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(in alphabetical order)

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MISSION STATEMENT

OUR VISION AND MISSION

The Aafia Foundation, Inc. (TAF) envisions a world in which universally recognized Human Rights are both the law and common practice of every land.

In pursuit of our vision, TAF’s mission will be to undertake human rights education and advocacy toward the realization of this goal.

OUR METHODOLOGY

TAF’s methodology consists of education and advocacy, with an emphasis on empowering individuals so that they can become agents for human rights defense, and positive, transformative change where ever they may be.

The targets for our message will be citizens and civic organizations, religious institutions, government agencies relevant to our work, and non-governmental organizations relevant to our work. The instruments of our methodology will consist of the following:

1. Educational forums organized within the various sectors of civil society;
2. Non-partisan studies, research and analysis;
3. Social Media Outreach;
4. Publishing educational materials on issues of public policy;
5. Broadcasting by Internet, radio and television;
6. “First Amendment” activities such as protests in the public square;
7. Any other lawful activity we deem to be essential to our Mission.

Intrinsic within our multi-faceted education program will be the conviction that true peace (for the individual and society) can only come through justice. At the heart of what guides and motivates us will be the Qur’anic principle outlined in the following verse:

“Stand firmly for justice as witnesses to The Creator of all, even if it is against yourselves, your parents, or your kin; or whether it be against rich or poor, for The Creator can best protect both. Do not follow the lusts of your hearts, lest you swerve. If you distort justice, or decline to do justice, know that The Creator is ever aware of what you do.”
CALL TO ACTION

We now appeal to YOU for much needed material support. One of our immediate goals is to establish a $250,000 operational budget this first year of TAF’s existence, and to have a million dollar operational budget in place by the third year. A special fundraising drive is now underway. Please make a donation today if possible, and help us achieve phase one of our goal...and by all means, help spread the word!

To go online and make a tax-deductible donation:

www.aafia.org

Checks or money orders should be made payable to The Aafia Foundation, Inc. – and mailed to the following address:

THE AAFIA FOUNDATION, INC.
11006 Veirs Mill Road
STE L-15, PMB 298
Silver Spring, MD. 20902

Thank you. The struggle continues!

El-Hajj Mauri’ Saalakhan
Founding President and CEO
The Aafia Foundation, Inc.

Shaban 1437 A.H.
(May 2016)