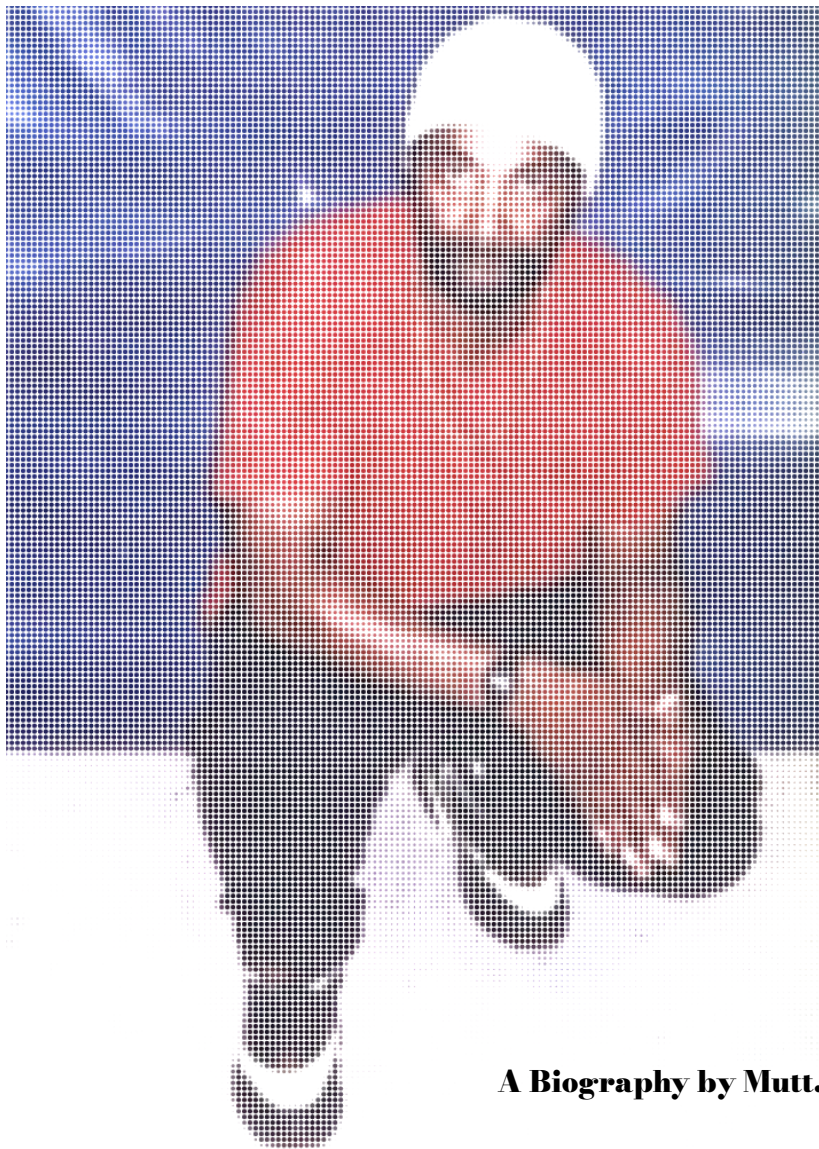


# **The Revolutionary Life & Legacy of Ali Khalid Abdullah**



**A Biography by Mutt.**



*“We have no time to think that self-liberation is some futuristic event that will come to pass after some marvelous revolutionary savior come. That will not happen. Our individual battle for liberation and autonomy is political, and we must act in a way that our very social interaction displays this fact. For how we conduct ourselves in the here and now will determine what our tomorrow will bring to us.”*

- Ali Khalid Abdullah *“Black Liberation and Anarchism”* 2002

Before I begin, I would like to acknowledge that without the research by my comrade Christian Kennedy and the information kindly provided to me by Anthony Rayson, a lifelong anarchist and comrade of Ali’s, this article would not have been possible.

Within the tradition of black anarchic revolutionaries (BARs) in the US, Ali Khalid Abdullah’s name is often far from the lips of scholars and casual readers. Below, using mostly online sources peeled from the wayback machine is what I could put together of the life of one of the many voices that lead to the popularity of black anarchism. As a BAR I believe it’s important for us to learn the stories of the many faces of this tendency.

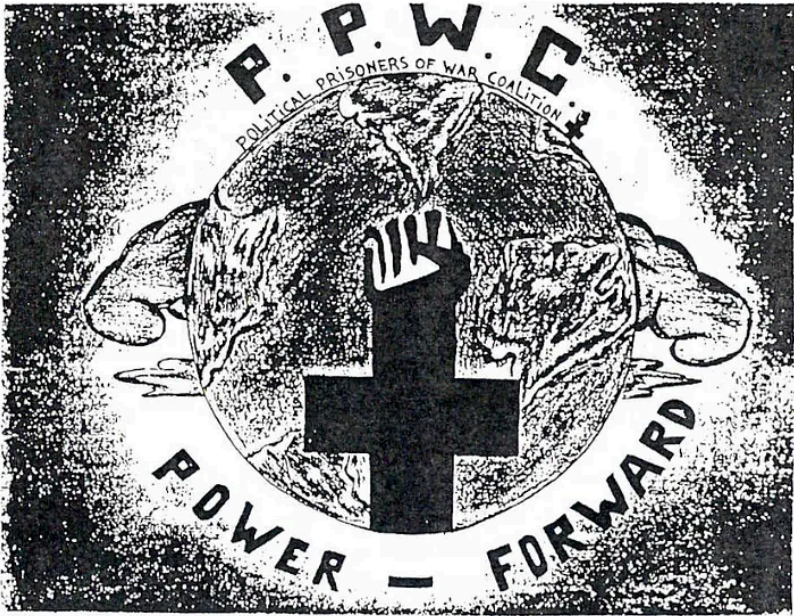
Ali Khalid Abdullah was arrested in 1990 for *‘assault with intent to rob while armed’* for his involvement in trying to shut down a major drug dealer because said drug dealer molested an 11 year old girl as *payment* for her mother’s

drug bill. As a result of finding this out, Ali and three of his comrades went to take 'People's Justice' out on the drug dealer and his companion by going after one of their phoney businesses where volumes of drugs were distributed and large stashes of money was held and transferred. In court he was accused of taking the law into his own hands.

From the onset of his incarceration, he spent a huge amount of his time educating himself and supporting other prisoners, from forming a drug support group on the inside to earning a Bachelor's degree in Behavioral Science, alongside this he has produced several pamphlets on anarchism, black liberation, prisons and Islam.

Furthermore in 1994 he founded the *Political Prisoners Of War Coalition* (P.P.W.C) which was a non-sectarian network for prisoners to support each other against attacks by the prison system run on the principles of free association and mutual aid. He also edited the prisoner bulletin *In the trenches* which gave a voice to incarcerated people.

In the limited documentation I could find from the P.P.W.C, they had further aims such as; Developing youth programs, educational centers, clothing and food redistribution centers and to develop safe houses for runaway youths and victims of domestic violence.



Prison authorities took this as a threat to the prison system itself, the punishment the state imposed upon him has ranged from denying him parole over five times, tampering with his mail, constant prison transfers to break up his organising work, community and line of connection to the outside world. Even on one occasion trying to throw terrorism charges on him for offensive literature, then again later on following 9/11 he was questioned by the FBI because of his muslim name.

They even went as far as attempts on his life through denying him insulin, which eventually temporarily blinded

him and left him in a diabetic coma. They even spun a bullshit story on him so that other prisoners would attack him in the hope that it would end his political work, but they failed.

Ali went up for parole in 1996 and was finally released in 2008. Spending over 18 years in prison. Outside of prison he continued to agitate for anarchism and revolution, for example he appeared for a talk at a Boxcar Books (Wilmington, Indiana) for a Benefit on February 21st, 2009 and spoke about his experiences. A youtube upload by his supporters titled A.P.B on A.K.A. mentioned that he sought support for his living and medical expenses.

I've been made aware that Ali died a few years ago, lets honor his memory and fight against oppression in all its forms.



## **A look at Ali's Revolutionary Theory**

Below, I've attempted to highlight some of the points he made in the limited amount of his vast body of work I have access to, to begin, let's look at a supporter website;

*“Ali Khalid Abdullah has dreams of seeing the world united, without war, hunger and poverty. He wishes to contribute to making the world a better place for all inhabitants, including animals.*

*He aspires to be a good human being and hopes to be a good husband and father one day, and to reach out to many people. He hopes that we can save our planet from global destruction and preserve a livable future for the millions of babies that are today coming into the world. He would like to see people shake up the current political stranglehold on the world's economy, and to eradicate capitalism so that all people's basic material means can be met. He aspires to destroy all elements of imperialism, racism, sexism, xenophobia, and acknowledges that accomplishing this will be a long struggle.”*

On the subject of violence, in a 2002(?) interview with Ghent (Belgium) Anarchist Black Cross militant Bart De Geeter (who would later be arrested after getting into a firefight with police in Germany alongside Spanish comrades.) He is asked; Is your stance purely pacifist or is violence in some way necessary?

To which he replies;

*“violence is necessary, but only when in defence of one’s life. Again, when one is attacked and abused then they have a right to become violent. If I see someone ready to do physical harm to another and that person has done nothing, then I will stop the one who is trying to do harm. If that means I must be violent to do this then I will be violent. As for being passive... passivity has never brought anything but it has invited someone else to be aggressive, abusive and dominating against you/us. It would sure be a nice thing to see a world where there is no violence, but we do not live in such a world. [...] My stance is this... I want peace. I want harmony, but I am not going to allow [anyone] to hurt me or those around me who are innocent.”*

Along with running an anti-drug program in prison, he was a keen advocate of revolutionary discipline when it came to the use of drugs and alcohol;



*“There should be no time or room for getting high on drugs, because this doesn’t allow you to be in focus or your right state of mind. The same with drinking and getting drunk, This is not revolutionary and it only plays into the hands of those who want to keep us high and unable to function [...] We must rise up and recognize that this is not a game. Being serious about political change, real social change, is not a game and the powers that be are not playing any games. They are serious. Dead serious and will terminate any one of us if we aren’t really prepared to fight.”*

He put a great emphasis, (which is echoed by other Black anarchists such as JoNina Ervin and Ojore Lutalo) on the value of prisoner solidarity to the anarchist movement, he writes;

*“There are many professed Anarchists/anti-authoritarians who aren’t reaching inside these prisons to either work with us known anarchists or to establish ties with politically active/conscious prisoners so they can be utilised in the struggle. This is sad. A sad statement, yet one which is true and must be discussed openly if we are to change our present day thinking There are Anarchist prisoners scattered all over the world who aren’t getting the real support they need.”* *Anarchists And The Prison Issue*

He also opposed capital punishment, in a 1998 article he wrote;

*“These so-called revolutionaries and Black Nationalists, who support State sponsored executions for certain groups of people [...] have not studied history and noted in the U.S. those on death row are predominantly poor people, the uneducated, mis-educated, the chronically unemployed or those employed at substantial slave wage jobs often earning less than \$7,000 a year. Or they are those who stand on the left side of the nation’s ultra-conservative political sociological and religious spectrum. These are the ones who wind up on death row and are executed by the State.”* -Revolutionaries Do Not Support State Executions

As with many of his peers, and the later Anarchist People of Color network in the US, he pointed out the lack of representation of people of colour in the anarchsit movement;

*“If we don’t break free from a basically white-concentrated group to a movement of all colors and representing all interests, then we will not be an effective movement and will choke on our past glorifications at the exclusion of others who could contribute, benefit and gain from the Anarchist movement here in Amerikkka and around the world.”*

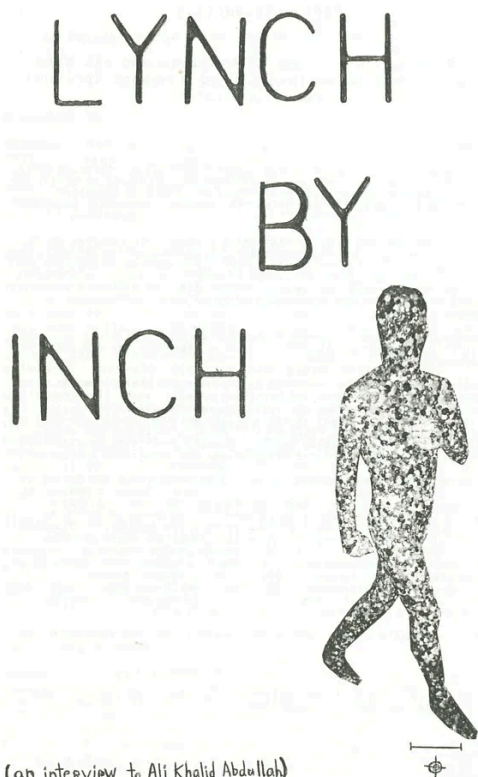
In an article titled; “Facing The Capitalist Bourgeoisie Without Fear” he puts forward a brutal reality that the oppressed peoples of the world must escalate the conflict if they hope for any sense of autonomy and freedom.

*We must face the challenges placed before us by the kapitalist bourgeois without fear or intimidation. We must not bow down when faced with anything if we are to make a difference if we are to succeed. Being afraid inhibits us from being effective and allows the kapitalist bourgeois to march their agents (police and other enforcers of property) against us in arrogance. Our fear gives them victory. Our hesitation gives them an advantage and that advantage only knows one thing ... oppress!*

*Whenever we are attacked, beaten, brutalized, we have a right and a duty to give it back but with relentless extremes. Our actions (to survive) must go beyond the brick and the bottle throwing. Beyond the window smashing because this isn't effective nor does it pose a threat to the established bourgeois who is insured and will have these minor problems, not only fixed, but also receive something as a result of this incident. No, we must be more extreme.*

*Extreme Action.?. Extreme Relentless Direct Action must be the new order for us to rely on or the domination we're all facing and living under will grow even worse. We must be the example for check n' balance. Already we see governments around the world taking guns from the people, or making it so difficult to obtain that many don't try to own one. This tactic is being*

*enforced, leaving the masses defenseless and unable to fend off any brutal attacks by the agents of the kapitalist bourgeois. A defenseless people are a people subject to unchecked aggression, oppression, repression, brutality and other undesired treatment. If we do not face the kapitalist bourgeois now and remain firm in our community and minimize our differences, soon it will be too late to develop any resistance. We will simply become human robots.*



Most of Ali's writings are being held in University archives with no one able to read them, which benefits no one. I am sadly in Britain so I can't pull a heist or caper to size them, but as mentioned on the back cover, if you reading this come across anything of his, please email it to us so we can make them available to other people.

Below is are two articles pulled from the internet by Ali;

### **WHY AREN'T MORE PEOPLE OF COLOR IN THE ANARCHIST MOVEMENT**

The Anarchist movement the world over is comprised of more whites than people of color. The vast majority of Anarchist writings are written by and published by whites. Further, the overall Anarchist movement, though it claims to be inclusive of all people, has shown itself to be less than what it claims.

The Anarchist movement must begin to examine and re-examine itself if we are going to build a movement that truly represents all people - if we are sincere about fighting against and ending all manner of racism and classism and kapitalism, which fuel racism.

The Anarchist movement must extend itself to working with the New Afrikan (Black) communities in Amerikkka, the Afrikan communities in Afrika and everywhere where there are people of color, be it in the U.K., Central or South

America, the Caribbean Islands, or other places. This must be a reality or the Anarchist movement can not and will not grow but will merely be a small reminder of what could have been.

In Amerikkka, Blacks, Latinos and First Nation (Native American) people are experiencing treatment worse than other groups of people; yet, the overall Anarchist movement isn't making its mark in these communities. Anarchists aren't developing ties with Black leaders, activists and politically charged groups, and the lack of action on the part of Anarchists shows a clear CONTRADICTION to the direct principles Anarchists believe in.

The Black, Latinos and First Nation communities aren't being invited to the Anarchist table, aren't given support by Anarchists as a whole. Why? Why are people claiming to be Anarchists or anti-authority and yet are living segregated lives away from people who are daily abused by the very governmental and societal systems that we claim to hate? There is a problem here.

The Anarchist Action Collective in Eugene, Oregon, in the United States, sent me a flyer entitled "Why Anarchy" and it had ten points explaining why there is a need for Anarchy. In this flyer the fact was reported that there is a "deepening crisis at every level," but there was no mention of the NEED for Anarchists to get readily involved in the struggle of people of color. It did not openly state how Anarchists must

challenge the racist policies of Amerikkka's practice of racial profiling, which result in attacks on Black adults and youth by the police and judicial system. It did not state that Anarchists have a DUTY and RESPONSIBILITY to unite with people of color and live away from the secluded white areas where few Blacks and other people of color live. Anarchists must do this if we are going to struggle day by day with our people in need. Knowing the problems yet not doing anything collectively or individually in terms of ACTION is the same as not giving a damn. Why should Black people, Latino people, First Nation people or Asian people work with, support and fight with anarchists when they aren't being consulted, acknowledged (with real intent), aided or supported in their plights and valued for the knowledge they have?

As an Anarchist and as a New Afrikan, I find it downright embarrassing for the Anarchist movement not to be more completely involved with the conditions of my people and working hand in hand with my people.

I find it sickening to read how Anarchists believe this and believe that but yet haven't any substantial numbers of Black, Latino, First Nation or Asian people within their collectives. Why hasn't the Anarchist movement taken on a more progressive and active role to reach these people? These people of color? And why do we only read and parrot what Anarchists of old have said and done when we have brilliant, articulate and committed Anarchists today who can

be looked upon or read about and given the benefit of applying their ideas and methods?

If we don't break free from a basically white-concentrated group to a movement of all colors and representing all interests, then we will not be an effective movement and will choke on our past glorifications at the exclusion of others who could contribute, benefit and gain from the Anarchist movement here in Amerikkka and around the world.

There has to be a "re-thinking" in our approach, in our overall views. Where there is the most oppression is where anarchists should be. Where there is the most repression is where the Anarchists should set up bases and propagate - win minds to our cause, aims and objectives. We do not need to be posted up in hideaway holes in isolation from the most disenfranchised or the dispossessed. What has made Anarchism not appeal to many people of color is the very lack of action I am speaking of. Sure, there are some people of color who are Anarchist and believe in its principles, but we are relatively few. This must change!

It is often said and suggested that "Anarchists are increasingly more militant." However, when I look and see the racist police gunning down Black people - New Afrikan people - I have to ask "Where are the Anarchists in mass protest?" Yet, I always read or see on the news some mask-faced white person claiming to be an Anarchist throwing a damn brick or bottle through a Macdonalds



Restaurant. I can always read about a mass group of people claiming to be anti-authoritarian and taking Direct Action to save some trees, wild life or some environmentally blighted area (which is important), but why aren't they this passionately active when it comes to the complete inhumane treatment of fellow human beings who just happen to be people of color? There is something majorly wrong with this picture. It is slanted. It is skewed and if I can see it, surely millions of other Black and Latino and First Nation people can see it.

## **ANARCHISTS AND THE PRISON ISSUE**

Many, many people are incarcerated, especially here in Amerikkka. There are close to or over two million people in prison, jails or juvenile facilities. Disproportionately, the vast MAJORITY of these people are people of color, mainly Black and Latino. There are many professed Anarchist/anti-authoritarians who aren't reaching inside these prisons to either work with us known anarchists or to establish ties with politically active/conscious prisoners so they can be utilized in the struggle. This is sad. A sad statement, yet one which is true and must be discussed openly if we are to change our present day thinking. There are Anarchist prisoners scattered all over the world who aren't getting the real support they need. This says much about where we are headed as Anarchist anti-authoritarians.

In Spain, there are many Anarchists languishing in prisons under totally inhumane conditions. These brave and dedicated prisoners are staging hunger strikes and open rebellious protests hoping to draw the attention of Anarchists globally. Are you listening?

In Germany, we have an anarchist comrade, Thomas Meyer Falk, who is in total isolation. Living in a cold, damp prison cell. He needs help. Is the Global Anarchist Community listening?

In Italy, Anarchists are repressed and arrested for all manner of trumped up charges... Is the Global Anarchist Community listening?

In Mexico, Anarchist students are protesting the government's attempt to privatise education - are you listening? In Poland, the Czech Republic, Austria, and, and, and - Anarchists are subject to brutality, murder, beatings, incarcerations... Are you listening to those of us who languish in prisons and jails still believing in the spirit of Anarchy yet getting little to no support? It is vital that the Anarchist Collective World Wide begins to make the words ANARCHY and ANTI-AUTHORITY mean what they say by ACTION! But again I say, this movement cannot and will not be totally effective until the overall Anarchist Collective includes, endorses and has more people of color deeply involved. Anarchists must reach out to the people needing the most help and work diligently with them.



Ali Khalid Abdullah was a black muslim anarchist from the so-called US, he was imprisoned for taking 'people's justice' on a drug dealer. Inside prison, despite repression from the authorities, he founded the *Political Prisoners Of War Coalition* (P.P.W.C) which was a non sectarian network for prisoners to support each other against attacks by the prison system. Which was run on the principles of free association and mutual aid, he also edited the prisoner bulletin *In the Trenches* which gave a voice to incarcerated people. He wrote several articles on anarchism and islam, the prison movement and much more. He passed away recently and to help preserve his memory we are re-publishing his writings as we find them, if you have any zines or articles he wrote please send them to [callaloowithrice@tutamail.com](mailto:callaloowithrice@tutamail.com)

**SEDITIONIST**