

THE WESTERN SUNRISE

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3 SHABAN — 30 RAMADAN 1393 A.H.

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25 CENTS

RAMADAN KARIM!

RAMADAN: The Divine Science of Fasting Made Manifest

by Muhaimina 'Abdul-Majid



The Holy Prophet (PBUH) is reported to have said, "Knowledge is maintained only through teaching." Surely Ramadan is a time to teach and a time to learn.

Interview :

THE TEMPTATIONS

By Talib 'Abdur-Rashid

Last issue, *The Western Sunrise* explored the history of the Rhythm 'n' Blues musical form, and the moral and psychological influences that it is wielding on communities inhabited primarily by Americans of African descent. No such account could be truly complete without taking into consideration the thoughts and opinions of some of its leading exponents.

It is in line with this train of thought that we present an exclusive interview with Mr. Melvin Franklin, co-founder, bass singer and spokesman for the top R & B group in the recording industry for almost ten years—The Temptations.

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Once more Muslims throughout the world prepare to observe the month of Ramadan with fasting and spiritual introspection. The Islamic lunar calendar, known as the "month of light," is a time of enlightenment for all Muslims. Historically, it was during this month almost 1400 years ago that the first portion of the Holy Quran was revealed to the Prophet Muhammad (May the peace and blessings of Allah be upon him) as he was fasting and praying in the Cave of Hira outside the city of Mecca. The Angel Gabriel appeared to him during his vigil and gave him the first revelation, which has been recorded as the first five verses of Suratul 'Alaq. This night, known as the Night of Power (*Lailatul-Qadr*), occurred during the last days of the month, and is sometimes observed on the night of the 27th of Ramadan.

Observing the spiritually significant month of Ramadan by fasting is one of the Five Pillars of Islam. It is incumbent upon every responsible Muslim to keep the fast the entire month of Ramadan, unless sick or on a journey, in which case a like number of days must be fasted at another time. The Ramadan fast consists primarily of abstaining from food, drink and sexual intercourse from dawn to sunset.

How can a person bear to abstain from food and drink all day for almost thirty days? Keep this in mind. The practice of fasting as a spiritual discipline is both ancient and widespread. As a long-established and recognized practice, the fast is approached in a scientific manner. It is meant to be an act of self-torture. Al-Ghazali, noted Islamic historian, describes fasting in *The Mysteries of Fasting* as "an inward act of worship performed through sheer endurance and fortitude."

There are specific guidelines established for observing the fast of Ramadan. The outward duties of fasting are basically six. Firstly, announcing the beginning of the month of Ramadan when the new moon appears. This duty has been simplified by astronomers in Mecca who calculate the advent of the new moon for the entire year, so as to synchronize the observance of events throughout the Muslim world.

Secondly, stating the intention (*niyyah*) to fast each night before the dawn of the following day. This intention should be renewed each night in order for the fast to be valid. The next four duties relate specifically to those things which are to be abstained from during the fast.

As long as one remembers he is fasting, he should abstain (*imsak*) from intentionally allowing any material substance from entering the body. This includes food, drink, snuff, enema, aspirin, etc., all of which render the fast invalid.

The fast is not broken by whatever enters the body unintentionally, i.e. dust, flies, or water during the rinsing of the mouth. In addition, the cook is allowed to taste

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THE ABILITY TO EMPATHIZE SHOULD PRECEDE THE AUDACITY
TO CRITICIZE.

THE WESTERN SUNRISE

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"Let there be from among you a nation (of people) calling & inviting to righteousness, commanding knowledgeably and amicably; prohibiting that which is denied (by the Qur'an) and disapproved of (by Allah); for those are the ones who shall be successful." (Suratu Ali 'Imran, Ayya 104)

THE HOLY QUR'AN

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A HOUSE DIVIDED CANNOT STAND

Many years after the deluge in the time of the prophet Nuh (Noah) (May the blessings of Allah be upon him), — a great number of his descendants are reported to have been "of one language and of one set of words" (i.e. one ideological concept and one vocabulary). They are further reported to have traveled "eastward" (i.e. toward the beginning and source of intelligence) until they "discovered" and settled in a "valley plain in the land of Shi'nar."

To celebrate their *oneness* and security, these descendants of Nuh (Noah) decided to build for themselves "a city and also a tower with its top in the heavens," and thus, "make a celebrated name" so that wherever anyone of them or their progeny went they would be known in dignity. However, "the lord," after coming down upon them said: "Look! They are one people and there is one language for them all, and this is what they start to do. Why, now there is nothing that they may scheme to do that will be unattainable for them." Therefore, the lord decided that it was best (for him) that he "confuse their language" and afterwards "scattered them from there over all the surface of the earth." Thus, their unfinished monument became known as *Babel* (confusion).

After surviving the effects of more than four hundred years of slavery and being "deluged" by scientific processes of *mind bending* and *will breaking*, vast numbers of Americans of African descent have "traveled eastward" psychologically, and arrived at the religion of Islam — a religion of *oneness* and progress. To commemorate their arrival, these Muslim descendants

of once-enslaved kings, queens and scientists have been endeavoring to establish communities, monuments (i.e. schools, businesses, publications, holidays, etc.) and celebrated names for themselves.

However, "the lord" (of this house), after perceiving the *oneness* of their "language" and thought (i.e. Islam), has decided to "come down" upon them with his *host* (of agents) and sow *confusion* amongst them, thus, making their concerted efforts to seem like "babel."

Therefore, all Muslims, especially the American Muslims of African descent, must strive to preserve the *oneness* of Islam in order to combat the divisive wiles of "the lord" (of this house). They must begin to truly seek and submit to qualified Islamic teaching and understanding know that there is only one Islam, one Muslim and one Allah. Because "the lord" (of this house) and his *host* (of agents) have begun to sow great *confusion*, not only amongst the Muslims, but also amongst those *righteous* non-Muslims who would gladly be our allies, if only they could understand the "difference" between the various adjectives that have been placed in front of the word Muslim.

During this holy and enlightening month of obligatory fasting (Ramadan) let us all dedicate ourselves to serving and pleasing the one true God Almighty (Allah) and, thus, through our singleness of "thought", sharpen our sword of *oneness* and thereby challenge "the lord" (of this house) and force him to make room in this "heaven" for us and our children. ●

RAMADAN KARIM!

TRUE ABSTENTION



"For verily man there is
nothing but what he strives
after" (The Qur'an)

Fasting is described in the Holy Qur'an (2:183) as a prescription for self-restraint. Yet, unfortunately, many of us view this disciplinary act from a point or perspective of physiology alone, and therefore deprive ourselves of fasting's true value.

During any given (Islamic) year's time, those Muslims who number themselves among the righteous peoples of the world, and who strive to uplift and carry the banner of Islam, are subjected to an arduous spiritual drain. Establishing "Allah's kingdom on earth" is a tremendously difficult task, particularly in these times. Yet Muslims who strive to the utmost degree to the tenets of Islam (Allah's perfected religion) do manage to bear up under the awesome weight of such an undertaking. They succeed in effecting a 180-degree mental turn and, in the case of American Muslims of African descent) striving to straighten "bent minds" and repair "broken wills."

Due to the extraordinary effort that must be exerted in order to accomplish such a task, the spiritual batteries of such individuals and groups become drained from time to time, and they find themselves in desperate need of a psychological recharge. Almighty God Allah has given us a divine opportunity to satisfy this need in the unique institution of (Islamic) fasting during the month of Ramadan. But in order for us to accrue fully the physical, mental, psychological and spiritual benefits of this blessed event, we must be able to adhere to its disciplines on all of these levels—totally.

The Holy Prophet Muhammad Ibn Abdullah (May the peace and blessings of Allah be upon him) is reported to have said, "He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and his drink." This too is an essential part of the Islamic institution of fasting during the prescribed period of time: the mental and psychological purging of our false thoughts, utterings, and actions. This is why Muslims are enjoined during the

month of Ramadan to also abstain from quarreling and fighting. It is not only because these activities are not conducive to spiritual harmony, but also because they keep one in an emotional state in which low qualities such as vanity, indolence, dishonesty, ridicule, scorn, impatience, envy, spite, and irresponsibility easily manifest themselves.

True abstention—complete fasting during the sacred month—is to strive diligently to purge oneself of all such tendencies. Those who would endeavor sincerely to do so must be acutely aware of the fact that this act can only be accomplished by focusing the mental faculties on this specific process of psychological cleansing: by identifying (through sincere introspection) one's false or low thoughts, utterings, and actions, and committing oneself to uprooting and abandoning them.

The Holy Prophet (Peace be upon him) is reported to have referred to fasting as "an armor with which one protects oneself." Daily salat (Islamic prayer—"a mind-expanding pause in which one reflects upon the majesty of the Universe"), when it is correctly and comprehensively understood and executed, is surely the lining of this spiritual armor. It is therefore one of the major keys to the aforementioned process of abandoning one's lower self. As it has been said, "fasting without prayer is starvation."

Let us strive during this most holy of months to remove from our (individual and collective) midst, as it is written in the Torah, Isaiah 58:9, "the yoke" (of bondage to both our lower selves and the trials and pleasures of this life), "the putting forth of the finger" (of self-absolvement, vanity, assumption, accusation, scorn, ridicule, and envy), and "speaking vanity" (described in the Torah, Ecclesiastes 6:1 as "an evil disease")

Perhaps then—if we strive to maintain a Ramadan frame of mind all year 'round—we will find our bodies, minds and spirits recharged, fortified, and ready to continue the struggle to fulfill our duty to Allah and man. ●



AMNESTY

Beginning 1 Ramadan 1393 A.H. (28 September 1973 C.E.) through 30 Ramadan 1393 A.H. (28 October 1973 C.E.), the Mosque of Islamic Brotherhood, Inc. has declared a period of amnesty to all who have unresolved differences with the Mosque. During this time, the M.I.B. opens its doors to those parties desiring to discuss their disagreements and grievances.



TABLIGH

RELIGIOUS INSTRUCTIONS

PART VI

from *The Life of Islam* by Shaikh Muhammad Awad and Uthman Khalil as translated from the Arabic by Imam Al-Hajj K. Ahmad Tawfiq

This issue marks the return of our regular series of religious instructions as translated by Imam Al-Hajj K. Ahmad Tawfiq. Last published in the January 1973 issue, these questions and answers are designed to give students of Islam a more thorough understanding of Allah's perfected religion. Questions 13 through 21 are reprinted from the December 1972 and January 1973 issues for the purpose of clarity and continuity.

Q13 What is the meaning of "Uniqueness?"

A The meaning of "Uniqueness" is that Allah (The Sublime) is a *single* and particular (universal) individual with regards to His *being* (i.e. essence, nature or person) attributes (i.e. characteristics), and activities.

Q14 What is the meaning of the fact that His (The Sublime's) *Esse* is single in its being?

A The meaning of that fact is that Allah (The Sublime) is not multiple and His being is not composed from or of components. Also, He does not have a partner in that which He has created and achieved unique and excellent results in the formation thereof. Furthermore, He (Himself) is the sole perpetrator of creation without *any* aide. Because, if He had a partner there would (necessarily) accrue between them controversy and/or feuding; for "The Sublime" has said: "If there was existing in them (i.e. heaven and earth) a god other than Allah they (heaven and earth) would have been vitiated."

If there were creatures and/or entities participating as complete equals in the formation and/or origination of creation it would be representative of them (in likeness) and if it was distinguished with the quality or peculiarity of their characteristics, it would have to reckon with them in terms of enumeration. For Allah (The Sublime) has said: "Allah has not taken (unto Himself) a son, and there has not been in association with Him a god; for each god would be preoccupied with that which he created and (also) perhaps some of them would be more exalted than others."

Further, The Sublime has said: "Surely your Lord is *one*, the Lord of the places of sunrise." And again The Sublime has said: "Say He Allah is one, Allah is The Everlasting. He was not begotten, nor has He begotten and there is none similar to Him"

Allah is the Everlasting Lord to Whom repairs and proceeds (straightaway), in fulfillment of necessities, *everything*. Thus, the describing of Him (The Sublime) with *uniqueness* is a command which is supported by divine legislation and confirmed by rationality. If there were multifarious gods, their actions would have been incompatible and/or at variance; their perception, opinions, and desires would differ because each one of them, pursuant to his (godly) *esse* would have complete dominion in the area of the procreation and nihility of possibilities and privations. And furthermore, each one would have complete and/or total (and free) disposal and administration of his creation (in consideration of his volition and conception).

Thus, it is inevitable that the number of incidences and clashes between the conflicting "wills" would be many: the consequence of which would be the rendering of the universe into a "marred and/or vitiated status," not to mention the fact that there would not exist the comprehensive order that is evident in "everything" of creation. On the contrary, the existing elements would be transformed because of (general) similitudes. Or, to paraphrase a universal proverb, "If there are two captains on one ship, it will sink." Therefore, what would be the case if there were *many* captains on one ship? Thus, it is evident (in everything) that Allah is one.

This is also a strong argument against polytheism and any who worship a plurality of gods, as well as those who are convinced that their prognosticators, soothsayers, priests and (religious) leadership have a *superior* status in the sight of Allah (Almighty God) and are therefore, capable of *intermediateness* in the acquisition of the aspirations of their followers. And so, the followers resort to them in matters of life and death, and the "demi-gods" establish situations in which submissiveness and supplication is effected through themselves; or the followers make trips to their graves, tombs or sepulchers humbly and reverently.

(Continued on page 7)

PRAAYER TIMES

3 SHABAN - 30 RAMADAN

1393 A.H.

SEPTEMBER - October 1973



DAYS	DATES		MAGRIB		ISHA		FAJR		SHURUQ		ZUHR		ASR	
	3 SHABAN	SEPT 27	SUNSET		NIGHT		DAWN		SUNRISE		NOON		AFTERNOON	
	TO 29 SHABAN	TO SEPT 27	Hrs	Min	Hrs	Min	Hrs	Min	Hrs	Min	Hrs	Min	Hrs	Min
MON	5	3	7	26	9	00	4	39	6	24	12	55	4	32
TUE	6	4	7	25	8	58	4	40	6	25	12	55	4	30
WED	7	5	7	23	8	56	4	42	6	26	12	55	4	29
THU	8	6	7	21	8	54	4	43	6	27	12	54	4	27
FRI	9	7	7	19	8	53	4	44	6	28	12	54	4	25
SAT	10	8	7	17	8	51	4	45	6	29	12	54	4	24
SUN	11	9	7	16	8	49	4	47	6	29	12	54	4	22
MON	12	10	7	14	8	47	4	49	6	30	12	53	4	21
TUE	13	11	7	12	8	45	4	50	6	31	12	53	4	19
WED	14	12	7	11	8	43	4	51	6	32	12	53	4	17
THU	15	13	7	09	8	41	4	52	6	33	12	52	4	16
FRI	16	14	7	08	8	39	4	54	6	34	12	52	4	14
SAT	17	15	7	06	8	37	4	55	6	36	12	51	4	13
SUN	18	16	7	04	8	35	4	56	6	37	12	51	4	11
MON	19	17	7	03	8	34	4	57	6	38	11	51	4	09
TUE	20	18	7	01	8	32	4	58	6	39	12	50	4	08
WED	21	19	6	59	8	30	5	00	6	40	12	50	4	06
THU	22	20	6	58	8	28	5	01	6	41	12	49	4	05
FRI	23	21	6	56	8	26	5	02	6	42	12	49	4	03
SAT	24	22	6	55	8	24	5	03	6	43	12	49	4	01
SUN	25	23	6	53	8	22	5	04	6	44	12	48	4	00
MON	26	24	6	51	8	21	5	05	6	45	12	48	4	58
TUE	27	25	6	49	8	19	5	06	6	46	12	48	4	57
WED	28	26	6	48	8	17	5	07	6	47	12	47	4	55
THU	29	27	6	46	8	15	5	08	6	48	12	47	4	53
FRI			6											
SAT														
SUN														
MON														
TUE														

DAYS	DATES		MAGRIB		ISHA		FAJR		SHURUQ		ZUHR		ASR	
	1 RAMADAN	SEPT 28	SUNSET		NIGHT		DAWN		SUNRISE		NOON		AFTERNOON	
	TO 30 RAMADAN	TO OCT 27	Hrs	Min	Hrs	Min	Hrs	Min	Hrs	Min	Hrs	Min	Hrs	Min
FRI	1	28	6	44	8	13	5	09	6	49	12	47	4	52
SAT	2	29	6	43	8	12	5	10	6	50	12	47	4	50
SUN	3	30	6	41	8	10	5	11	6	51	12	46	4	49
MON	4	1	6	40	8	08	5	12	6	52	12	46	4	47
TUE	5	2	6	38	8	06	5	13	6	53	12	46	4	46
WED	6	3	6	36	8	05	5	14	6	54	12	45	4	46
THU	7	4	6	34	8	03	5	15	6	55	12	45	4	45
FRI	8	5	6	32	8	01	5	16	6	56	12	45	4	45
SAT	9	6	6	30	8	00	5	18	6	57	12	44	4	44
SUN	10	7	6	29	7	58	5	19	6	58	12	44	4	43
MON	11	8	6	27	7	56	5	20	6	59	12	44	4	43
TUE	12	9	6	26	7	54	5	21	7	00	12	44	4	42
WED	13	10	6	24	7	53	5	22	7	01	12	43	4	42
THU	14	11	6	23	7	51	5	23	7	02	12	43	4	41
FRI	15	12	6	21	7	49	5	24	7	03	12	43	4	40
SAT	16	13	6	19	7	48	5	25	7	04	12	43	4	40
SUN	17	14	6	18	7	47	5	27	7	06	12	42	4	39
MON	18	15	6	17	7	45	5	28	7	07	12	42	4	38
TUE	19	16	6	15	7	43	5	29	7	08	12	42	4	37
WED	20	17	6	13	7	42	5	30	7	09	12	42	4	37
THU	21	18	6	12	7	41	5	31	7	10	12	42	4	36
FRI	22	19	6	11	7	39	5	33	7	11	12	41	4	35
SAT	23	20	6	09	7	37	5	34	7	12	12	41	4	35
SUN	24	21	6	08	7	36	5	35	7	13	12	41	4	34
MON	25	22	6	06	7	35	5	36	7	14	12	41	4	33
TUE	26	23	6	05	7	34	5	37	7	15	12	41	4	33
WED	27	24	6	04	7	33	5	38	7	16	12	40	4	32
THU	28	25	6	02	7	32	5	39	7	18	12	40	4	31
FRI	29	26	6	01	7	31	5	40	7	19	12	40	4	31
SAT	30	27	6	00	7	29	5	40	7	20	12	40	4	30

The above time schedule is based on Daylight Savings Time. Those who live outside of this zone should adjust their time schedule accordingly.



THE TEMPTATIONS' (Right to left) Dennis Edwards, Otis Williams, Richard Street, Damon Harris (seated), and Melvin Franklin.

TEMPTATIONS

This group has been singing together for 11 years. They rose to national popularity in 1964 with their recording of a now R & B standard, "My Girl."

They have changed personnel three times (leaving Melvin Franklin and the group's organizer, Otis Williams, as the original two members), and expanded their repertoire from love songs and show biz tunes, to include a number of "message songs" that have reflected varying degrees of social consciousness. Although some of these songs have proved controversial, the Temptations remain highly popular, and have travelled the world over with their own version of R & B music known as "The Motown Sound."

Mr. Joe Schaffner, road manager for the group, graciously arranged the following interview during a recent Temptations engagement at Harlem's renowned Apollo Theatre.

W.S.: To begin, could you please explain the philosophy of the Temptations?

Melvin Franklin: Right off the bat, we sing, we're about music. We're about music and singing and, regardless of the realities that exist in the world, we're trying to let people have a place to go. . . a frame of mind to get in that will alleviate so much pain and trouble. . . enter an atmosphere of happiness—one that's a bit more carefree. In other words, we are based on making happiness.

W.S.: Is this the philosophy that the group has had from the beginning?

M.F.: Well, from the beginning you start off singing because you

love it, because it's a thing. Let's say you're turned on by people that sing, and by the glamour and glitter of being on stage and being one of the guys that can sing, you know.

W.S.: A "Superstar"?

M.F.: Yeah, you know. Like, we were aware of the happiness. I was such a young person at the time—11, 12—so I don't think that our heads were set into doing it as we do it now. It had to develop. We grew into it. But I'm sure that from the very onset of things that we always wanted to make happiness.

W.S.: What is an average week like for you as a group?

M.F.: We don't live the kind of life that you can just regularly put

down to a schedule that's simple—you know, eight hours a day we do this, and seven hours a day we do that. We live a hectic life! A life around people who are very creative, people who are always trying to think of things that can create excitement and generate an interest in the public for the Temptations.

W.S.: I see. And your emphasis is on lots of hard work and perseverance, is that right?

M.F.: Our emphasis is always on perfection. And that only comes through hard work. We strive to be letter perfect every time we go out. We're human beings, naturally, and we make mistakes, but we try to make as few as we can, and to be professional enough to cover them.

W.S.: We notice that the Temptations have maintained a "clean", that is to say, a very healthy and socially-conscious image for young people.

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Moses and Jesus (Blessing and peace upon them), were prophets in deed and in truth. Their excellence and superiority are not hidden, but they have no followers. I have not seen their followers nor have I heard of them from the mouth of men. I have not seen among them, i.e., those to whom has been given the Bible, any opposition to the making of images and figures in their houses and churches, and on the walls. I have even seen in the markets loaves of bread made into figures—some to resemble men, and some other things. Now, among things well understood by those to whom there is the slightest perception is this: that in the Holy Bible, God, through the prophets and their followers, forbade the making of images and the worship of them.

The above quote appears in Edward W. Blyden's classic, *Christianity, Islam and The Negro Race*. Taken from an essay written by a Muslim who is also a member of the Mandingo tribe, it is an example of a Muslim's attitude toward the use of images. The non-Muslim may find this attitude impractical in a time when images are used freely in so-called religious pictures, in churches, on clothing and in home decoration. However, a brief study into the cause and effect of this practice would help show the validity for, and shed some light on the Muslim's stance.

What we must first understand

is that the use of images (the making and worship of them) was prohibited long before the advent of the Holy Prophet Muhammad (May the Peace and blessings of Allah be upon him). The Second Commandment, which states, "Thou shalt not make unto thyself any graven image," was given to the prophet Musa (Moses)—May the blessings of Allah be upon him—and his people by Almighty God (Allah) long before the appearance of the Prophet Muhammad. Through the years, however, the people relaxed their adherence to this law and began once again to make images and worship them.

In the year 726 A.D. a split occurred within the early Christians of the Roman Empire. One group, the Iconoclasts (image smashers), forbade the use of images in the church. They insisted on a strict, literal translation of the Second Commandment and wanted to restrict religious painting to abstract plant and animal forms. Supported by the emperor, the Iconoclasts carried hammers and smashed any religious images they found in the church.

In 843 A.D., the Iconoclasts were outnumbered by the Iconophiles (image lovers). There followed a great wave of painting using images to depict the prophet Isa (Jesus)—May the blessings of Allah be upon

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The intricate beauty of Islamic art is beautifully represented here by this silk prayer from Tabriz in northwest Iran. It is from the 10th Islamic century A.H. (16th Century A.D.).

THE HISTORY OF THE MOSQUE OF ISLAMIC BROTHERHOOD

Conclusion of Two-part Series.

At present there is a great deal of information floating around about Islam and the Islamic world—some well-intentioned and some purposely confusing. This information makes it extremely difficult to present a balanced picture of Islam and clouds the already muddled picture of Islam in the minds of Americans, particularly those of African descent.

A case in point is the June 1973 issue of *Encore* magazine. The cover depicts a shrouded Arab woman surrounded by headlines advertising articles on Islam. The implication was that this woman was a typical representative of Islamic culture. The fact is that nowhere in the Holy Quran is the Muslim woman *compelled* to wear any apparel that covers the face.

Whether or not an association with Islam was intended is now irrelevant. The damage has been done. Undoubtedly, the majority of readers of this publication of *Encore* have digested a distorted image of Muslim womanhood. This is especially disturbing because Americans of African descent, as a result of imitating European culture, are very sensitive and hung-up about the female role. Therefore the depiction of alleged Muslim women dressed in regalia that is not required makes it that much more difficult for African-Americans to be receptive to Islam.

However, the Mosque of Islamic Brotherhood is attempting to show that there are many cultural variations within the Islamic world in matters of dress, diet, entertainment, etc., but Americans of African descent need not adopt the cultural practices of another society to become Muslims. An appraisal of the Sharia (Islamic legal code) will reveal that some traditional practices in many cultures are either superfluous customs or run counter to the Islamic way of life. The M.I.B. is trying to show the division between culture and Islam so that African-Americans will be able to decide for themselves those aspects of their culture that are worth retaining.

Another alarming note is the presence of numerous little cults whose practices and ideological philosophies are an insult to people's intelligence. Many of them claim some tie to Islam which lends a respectable and credible note to their ravings. However, in addition to confusing people, they also cause many to dismiss Islam as some kind of eccentric nonsense. Islam would not be able to boast of its over 700 million followers if it *required* its adherents to disfigure their bodies (rings in their noses, bones in their ears) and believe in a lot of mythology and esoteric foolishness. Many of these practices are on a par with the more barbaric aspects of primitive pagan societies.

ISLAMIC BROTHERHOOD



In the name of Allah, the Beneficent, the Merciful

What is distressingly tragic is the very real possibility that the numerous cults that are proliferating are an example of the sickness that unfortunately runs through the African-American community. What they appear to be saying is that they cannot deal with the natural, prescribed laws of Islam. They have to come up with some fabrication because they do not have the self-discipline, perseverance and consistency to adhere to true Islamic procedure. Consequently they have tailored the precepts of the religion to their hang-ups and psychological aberrations.

We do not mean to sound self-righteous for we are well aware of our imperfections, but we know that a standard exists and are trying to adhere to that standard. By refusing to compromise on any Islamic legislation, we are trying to erect a standard that will be a constant guide to righteous procedure.

This standard is of prime importance now because many young people are seriously investigating Islam. Their curiosity should not be met with a general laxity or a confusing potpourri of so-called, "Islamic" sects and cults. The M.I.B. wants our highly intelligent young people, our potential leaders, to know the true essence of Islam and not be turned off by all kinds of offshoot versions and mythologies that in no way represent the depth and scope of Islam.

There is a spirit generated in the M.I.B. that is responsible for the high level of functioning among its members. When the subject of dress became an issue of concern, we were not satisfied to just throw on a *kuffiya* (Muslim male hat) and a pair of dungarees or a scarf and a long dress. Instead we chose to develop a original style within the dictates of the Sunnah (tradition of the Prophet Muhammad, peace be upon him) rather than imitate the dress of other Muslim cultures as so many have done. This style has been emulated throughout the country and provides a comfortable, respectable and fashionable alternative to the many immoral and degenerate creations of the Western mind.

This is a tremendous step in a people's self-assertion and dignity and even non-Muslims have begun to relate to various aspects of Islamic dress. The members of the

and anxieties about these contradictions. The M.I.B. has moved to nullify these contradictions, thereby further solidifying Islamic life in this country. The juridical section of the M.I.B., being cognizant of the principles of the Constitution of the United States, has effected a service which is available to every Muslim, in which the establishment of his name is validated.

In tune with the aforementioned progressive measures, the M.I.B. has further solidified Islamic institutions by providing a recognized marriage procedure for Muslims. Many respectable African-Americans live in a common-law situation because they despise having to seek the "blessing" of the master the same master who made a mockery of their forefathers' marriages by considering jumping over a broomstick sufficient ceremony for them. As a result of the steps the M.I.B. has taken, African-American Muslims can now get married with Islamic rites and certificates.

We try to include material in our newspaper that can be put to use to improve people's lives rather than merely add to the growing stockpile of empty rhetoric that abounds in African-American communities. The M.I.B. is sensitive to the fact that religious exhortations can be extremely boring when they are not made relevant and yet are being constantly thrust in the faces of those of other beliefs. Consequently they try to deal with issues of relevance to non-Muslims as well

(Continued on page 14)



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CONCLUSION

A Talk with SONNY CARSON

WS: Then you were re-arrested for something you had just been let loose on.

SC: Right. And they held us for a whole weekend on that. And then on that Monday we came back before the court and we were re-arrested. And then Tuesday we were arraigned in Supreme Court and at that time we were placed on \$50,000 bail (\$5,000 cash) and a precedent was established because we were allowed to sign a security bond for \$2,000 of that \$5,000. So actually we're out on \$3,000 cash and the bond which we had to sign on our own cognizance.

WS: Do you have any idea why you in particular were singled out for this arrest, harassment and what have you?

SC: Well, they've been trying to get me for a long time. In the past I always announced to the world, through their media, what we were getting ready to do, and then suddenly stopped doing that. They had to find out what we're all about.

They see institutions that are being built in the black community that had their source of energy and resource in the black community and this resource was becoming a source of independence for black people in the black community. Then they had to make their move because an idea was being born, you see. And then to look around and see me and the young people working independent of the system, and working around an idea that was beginning to catch on, they had to make their move. So when they made their move, understand, they took their big shot.

On the night that they raided our headquarters they came in with shotguns, bullet-proof vests, and all other kinds of modern weaponry. And the first remark that was made was, "Where is everybody else?"

And the brother said, "Ain't nobody here but me." And the detective said, "Oh, s---! I thought we had them all here."

So actually they came there, I believe, to wage war and they meant to get us all there at the same time.

WS: Have these recent events hampered the plans you've made for the movie of your book, *The Education of Sonny Carson*?

SC: No, not really. The movie will be shot. The pre-production started yesterday. About two weeks from now the community will see a film being done in this community. Most of the people working in the movie will be from this community, except for the technicians and them other people we can't get from our community. But wherever necessary black people gonna be working inside this movie. It will be made in this community, and we think it's gonna be a beautiful reflection of our community and black people all over this world. So no, it has not hampered it at all. The picture is budgeted at one million dollars and we're gonna see that as much of that million dollars is left here in this community as possible.

WS: Finally, how does your future look in reference to your trial situation and the situation of all the brothers who were arrested with you?

SC: Well, I can speak for myself and I think that the brothers need to speak for themselves also. I ain't going nowhere. I ain't did nothing. And you know, they gonna have to show me that I did something and say that for all the brothers too. We ain't going nowhere. We're right here. We gonna be doin a movie. We've been doing things in our community, we're gonna continue to do things in our community.

WS: OK. Thank you very much.

SC: Right. As-salamu-alaikum! ●

RAMADAN (Continued from page 1)

from the pot without breaking the fast. Water which enters the body during excessive rinsing of the mouth will, however, invalidate the fast if the individual is being deliberately negligent.

The first days of the fast may bring fainting, dizziness or headache. This can usually be attributed to latent dross-aspirins, medication, caffeine, etc.-that is being eliminated from the body. These symptoms generally subside quickly, so do not become alarmed or discouraged.

Fourthly, as long as the Muslim remembers he is fasting, he is to abstain from sexual intercourse during the daylight hours. If, however, he forgets he is fasting and has intercourse, the fast is not broken. Likewise, it is not broken by erotic dreams or failure to perform *ghuslun* (ritualistic bathing) after sexual intercourse during the night, resulting in a state of impurity upon waking.

Abstinence from deliberate seminal emission (*istima*), either through sexual contact or through no sexual contact is the fifth duty of the fast. Although seminal emission may not occur each time a man kisses or lies with his wife, it is advisable and more desirable that these practices be postponed until after the fast is broken at sunset.

Lastly, one should abstain from deliberate regurgitation during the hours of the fast, as that will invalidate the fast. Swallowing phlegm or mucus from the throat or chest will not invalidate the fast. However, swallowing the same after it has gotten to the mouth will break the fast.

In Islam fasting is much more than abstaining from food, drink and sexual intercourse. It also includes the avoidance of extreme anger, fighting and staring at sensuous objects. Fasting is a means of purifying the heart, and this can only be attained by concentrating all one's attention upon Almighty God Allah. Surely one who indulges in these worldly diversions cannot be intent upon this purpose.

In the event the fast is invalidated, there are four duties pertinent to this situation. They are: (1) making amends (*qada*); (2) atonement (*kaffarah*); (3) expiation (*fidyah*), and (4) abstinence from food and drink for the rest of the day in imitation of those fasting.

Making amends is obligatory for every responsible Muslim who neglects to observe the fast with or without an excuse. The menstruating woman, the sick and those journeying fall in the category of those excused from the fast. In each case, the number of days omitted must be fasted before the next Ramadan. These days may be performed at different intervals, or all at once.

Atonement is obligatory only for those who break the fast by engaging in sexual intercourse. It consists

of fasting two consecutive months before the next Ramadan.

For the pregnant or nursing woman who chooses not to fast for the sake of her child, expiation has been provided. It is recommended that she make amends for those days omitted from the fast. However, it is obligatory that she make expiation and provide either a meal or the price of a complete meal to feed someone less fortunate each day the fast was omitted. For example, she could leave money at a Muslim restaurant to feed someone each day for the required number of days. This condition is equally applicable to the infirm.

Although fasting in Islam is a matter of endurance and fortitude, it is not a marathon. There are no greater rewards for prolonging the fast beyond the appointed time. Almighty God is indeed Most Merciful. Muslims are not enjoined to deprive the body of food for unhealthy periods of time. For that reason, it is obligatory that the fast be broken as soon as legally permissible. If you know you're going to be somewhere not suitable for eating a meal, carry dried fruit (dates, raisins, etc.) to eat before making the sunset prayer (*Salat-ul-Magbrib*). Likewise, it is recommended that you arise early enough to eat the pre-dawn meal (*subur*). This meal is considered an act of piety but you're supposed to take it. It should not be a gigantic meal, just enough sustenance to carry you through the day. *Subur* should be completed at least one-half hour before dawn.

Ramadan is more than a period of abstinence. It is a month of generous giving and special study of the Quran. Only as one gives of himself can he begin to realize his purpose as defined in the words of Almighty God Allah as found in the Quran.

As with every act of worship, there is an outer form and an inner form of fasting. One should constantly bear in mind that piety, a pure mind and heart are the goals in fasting. Lying, back-biting, covetous glances, obscenity, excessive eating after the fast is broken make the fast meaningless. These acts only indicate weakness in the sight of devilish temptation. The fast is a test, a test of endurance which many a fasting Muslim fails.

At the end of Ramadan Muslim communities celebrate the breaking of the fast with a great feast (*Id-ul-Fitr*). This is a joyous time, full of gift-giving and visiting, much like the Christian Christmas. Yet, permeating the gaiety there is a level of spiritual understanding of the days just past that seems to outweigh the children's joy.

Ramadan is a month of reflection, renewal and peace. Surely in these times few things are more important. ●

Thus, Allah (The Sublime) has pointed out for them all the fact that they do not possess the power to benefit nor harm their own souls, and that He is the *One* that determines every matter; and He (The Sublime) possesses the total authority and administration of *all* creation; and He has no partner, nor son, nor peer and/or rival, nor parallel, and He is one, alone, unique and eternal. For Allah (The Sublime) has said: "Who is there that can intercede with Him but by His permission?"

Q15 What is the meaning of "the Being (of The Sublime) is One, Alone and Unique in His characteristics?"

A The meaning of that is that there is no multiplicity or diversity within His characteristics. Nor is there another characteristic similar to any of His characteristics.

Q16 What is the meaning of "the Being (of The Sublime) is One, Alone and Unique in His activities?"

A The meaning of that is that there is no factor, other than His *will*, responsible for the activities of creation, procreation and evaluation; and these activities are correlated to His option and *free will* in the acquisition and selection of everything.

Q17 What is the proof or evidence of "Uniqueness?"

A The proof or evidence of that is the existence of created beings, creatures, things and factors (throughout the universe). Because if He was or is not single and "individual," He would be plural and/or variegated. And if He was or is plural and/or variegated, there would not be found (in existence) anything from these created beings, creatures, things and factors throughout the universe.

Q18 What is "Potency and Omnipotence?"

A "Potency and Omnipotence" are conspicuous (sempiternal) qualities with reference to His (The Sublime's) *nature* (i.e. lasting and invariable *facts* of Allah's being) that originate the total of creation and procreation that is possible and/or conceivable. Furthermore, they illustrate the nonexistence of His (The Sublime's) need for conformity to the volition and/or decree of anyone, thing or factor throughout the universe. "And if the veil was removed from us we would see."

Q19 What is the proof or evidence of "Potency and Omnipotence?"

A The proof or evidence of that is the existence of these created beings, creatures, things and factors (throughout the universe). Because, if He was or is not characterized by "Potency and Omnipotence," He would be characterized by impotency and incapacity.

And if He is or was characterized by impotency and incapacity there would not have existed any of these beings, creatures, things and factors throughout the universe. For Allah (The Sublime) has said: "Verily Allah is omnipotent, Almighty and All-Powerful over *everything*."

Also, Allah (The Sublime) has said in Suratul Ghashiya: *Do they (man) not observe the water-laden camels and clouds, how they are created? And the heaven, how it is raised high? And the mountains, how they are fixed firm? And the Earth, how it is spread out?* That is to say that those who disavow the majesty of Allah (The Sublime), as well as His omnipotence, by reflecting upon His marvelous and unique creation (of beings, creatures, things and factors throughout the universe) which manifest an amazing degree of regulation, which is indicative of the *perfection* of His capacity. For instance, the creation of the elegance within this wondrous outward pattern and perceptual form (as opposed to *just* matter or content) of creation, as well as that which is existing in it (i.e. creation) of the prevalent benefits for man along with his many and varied gifts of perception, is a factor worthy of veneration by the *wise* and *scientific*.

Q20 What is "Will and/or Volition?"

A "Will and/or Volition" are conspicuous (sempiternal) qualities with regards to The Sublime's *essence* (i.e. they are lasting and invariable *facts* of Allah's being which He devotes—in particular—to "Conceivability" and "Possibility" in *some* of the things which are permissible). "And if the veil was removed (from our sight) we would perceive this (reality)."

(Continued on page 11)



Precision choreography and finely woven harmony are the Temptations' trademarks—but few people are aware that they always say a group prayer before taking a single step onto the stage.

TEMPTATIONS

(Continued from page 4)

M.F.: We have realized that we are in the public eye and that we set an example. Take the young man—the newest member in our group—Damon Harris. The first thing his mother said to me and Otis when we approached her, because at the time he was only nineteen years old - that was three years ago. The first thing she said was, "I would be proud for my son to be on the Temptations. I have never heard any scandals about you, or about you being involved in dope or in any kind of underhanded type things. You've always strived to be gentlemen". And I thought this was one of the greatest compliments we could have ever gotten. I use him as an example to let you know that that's part of our philosophy too—to project a good, clean image. And then let's look at it in just plain black and white—and financially. If you're not healthy enough, you can't do it, man. You know, this is our livelihood as well: our health is our wealth. And I think that would hold true in any profession

W.S.: Have you found from time to time that you come under fire from community groups because of the lyrics of some of your songs? For instance, a few years ago you put out a song entitled "Cloud Nine" and I have heard people say many different things about it. Would you explain what it's really about?

M.F.: You know, when it first came out, there was a certain amount of controversy as to whether or not the public was ready to accept it. And I didn't understand it, because I had been hearing the phrase "cloud nine" all of my life. Only since people, as of late, started talking in double meanings and with ulterior motives and everything, have people started questioning everything that you say. We used a phrase that spoke of a utopia and a frame of mind that was care-free, that people have talked about since the phrase "cloud nine" came into being, you know. We don't condone drugs at all. If you have listened to our latest album, you will hear the song, "Hurry Tomorrow," where we put drugs all the way down. We put war all the way down. We sing about love and want that to prevail, more than drugs, war and all that kind of stuff.

W.S.: How about "Poppa was a

Rolling Stone?" I know that you have a son, and that Richard (one of your other members), has a family, and that Damon is about to be married. Would you comment on that?

M.F.: Well, you know, in nation-building, you've got to stress building families, because without the family you have no nation. At the same time, it's a very controversial song, as controversial as "Cloud Nine." And believe it or not, for "Cloud Nine" and "Poppa was a Rolling Stone" we received Grammys, which is the highest award you can get in the music industry. Evidently it appealed to a great mass of people.

I do know that there are "rolling stone" fathers, and it would be very unrealistic to suppose there weren't. Personally speaking, I would rather be with an institution, an institution of family.

We were having an interview the other day and the disk jockey asked a similar question about the "rolling stone" type of father and everything, and I was so proud of Damon because he spoke right up and said, "I didn't have a father like that. My father was there." That was beautiful, and I made a comment to him about it after the interview. I said, "Damon, I'm so glad to hear you speak up like that. Because I loved my father, but at the same time, my father was a "rolling stone." And so I would definitely stress more for a cat to be with his kids, because I know what it is to be without a father.

W.S.: Could you give us an idea of the themes you'll be emphasizing in your music in the future?

M.F.: Well, that's not for me to speak on at this time. That's for our producer. Whatever direction Norman Whitfield wants to send the group in, if we feel the pulse of the market going that way while we're out on the road and what-have-you, we'll offer suggestions and maybe even some songs. But he generally has the last word as far as that goes.

W.S.: Two more questions. What role do you feel the Temptations have played as far as the development of Rhythm and Blues is concerned, and what role will you play in the future of Rhythm and Blues?

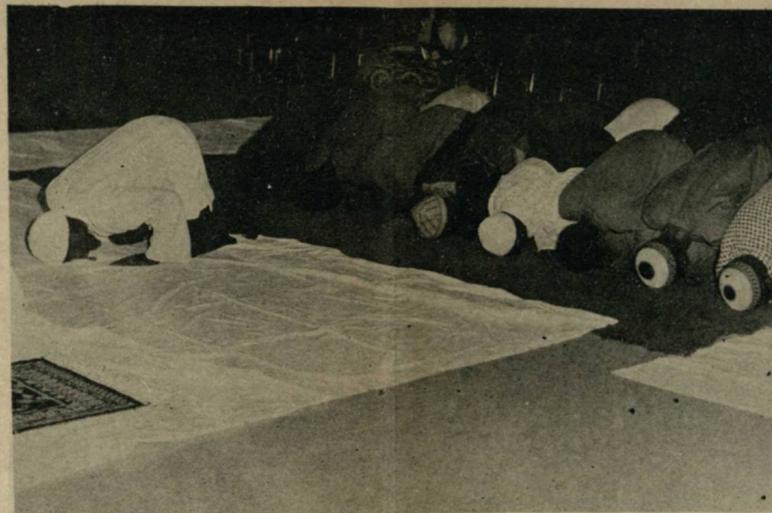
(Continued on page 10)



God is free from all defects. And (I begin) with His praise.
God Almighty is free from all defects.



"Ramadan is the (month) in which was sent down The Qur'an as a guide to man, also clear (signs) for guidance and judgment (Between right and wrong)" - 2:185



Prayer is a daily preoccupation of all Muslims, but its importance heightens during Ramadan. Here a group of brothers are lead in *salatul-tarawih*, a special evening prayer made during the sacred month.

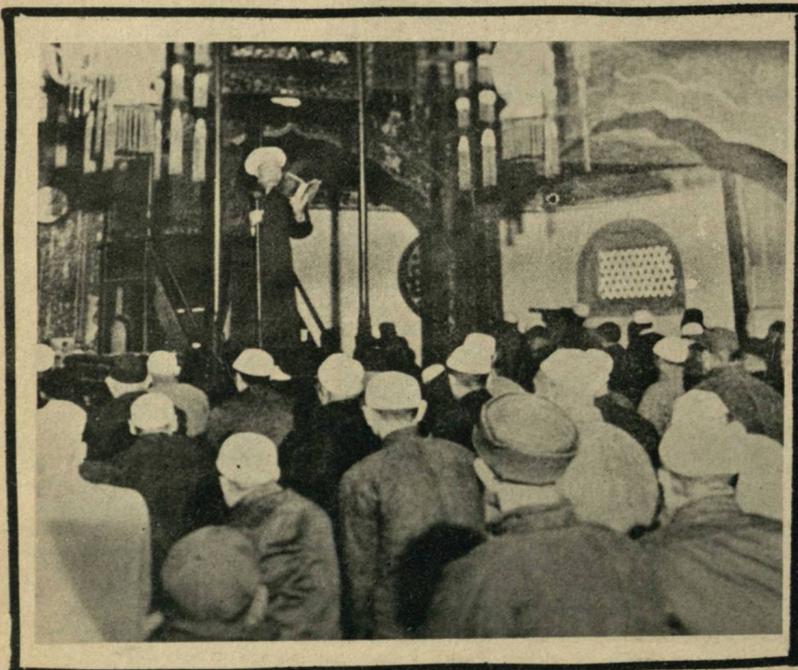
SPEAKING OF MUSLIMS...



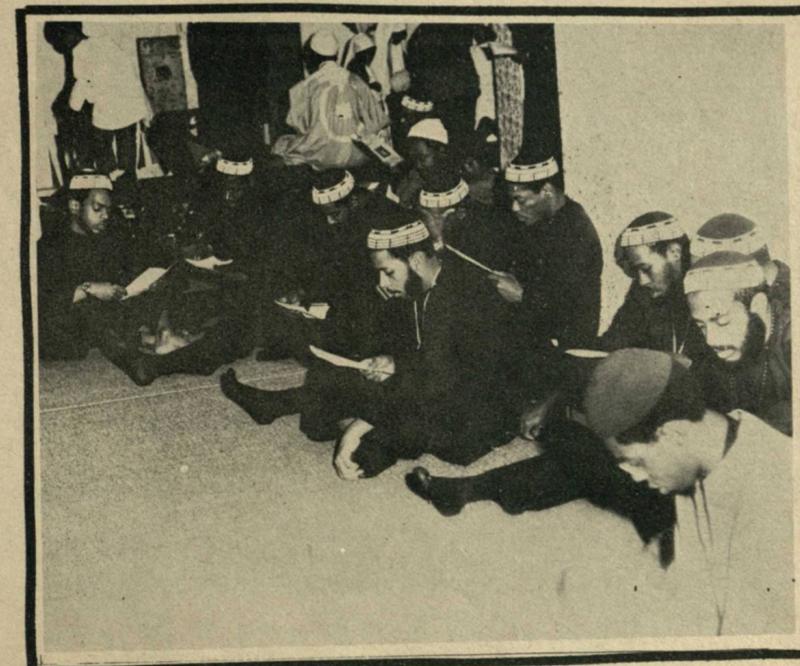
Prayer is a universal feature of Islam. These people are leaving the Prophet's Mosque in Madina after *salatul-Asr* (late afternoon prayer).



The Banu Hilal Restaurant is a home away from home for all those seeking an ideal place to break fast.



Muslims the world over celebrate this blessed event. Here a jama'a (congregation) of Chinese Muslims listens to a khutba (or sermon).



The end of Ramadan is celebrated with joyous chanting and praise to Almighty God Allah. What better way to end a holy event?

RELIGIOUS EDUCATION FOR THE YOUNG

As translated by Imam Al-Hajj K. Ahmad Tawfiq

LA ILAHA ILLA ALLAH

(There is no god except Allah)

In ancient times there was a king whose name was Pharoah. He was very rich and very powerful; he had many servants and a large Army, and all of the people were afraid of him. Therefore, Pharoah was haughty, and became conceited and then claimed "I am your lord the most high."

When the people heard that, they remained silent and afraid and did not refute him. And Pharoah's conceit and haughtiness became intensified, and he said to the people: "Worship me. Prostrate before me. Praise me!"

A man, from among the people rose up and said to him: "Our Lord has power and mastery over everything and He is not incapable in anything."

Pharoah said, in haughtiness and conceit: "I am your lord the most

high. I have power and mastery over everything and I am not incapable in anything." The man then said: "Here is a dead donkey. Are you able to return it to life?"

Pharoah became furious and said: "Seize him! Slay him! Crucify him on the palm tree!" But the man escaped before anyone could seize him.

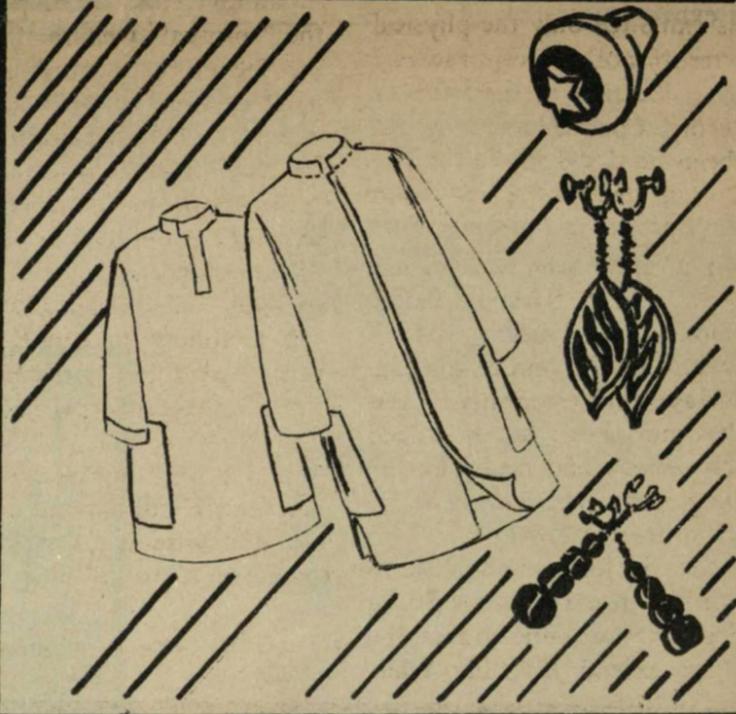
All of the people then said: Pharoah was not able to return the dead donkey to life. Pharoah was not able to apprehend the fleeing man. Pharoah did not pay attention to what the man said and he did not know him. Pharoah can in no way be our Lord. Our Lord (He) is Allah."

Allah is QADIR (Capable); Allah is RAHIM (Beneficent); Allah is 'ALIM (Knowing); Allah is WAHID (One). ●

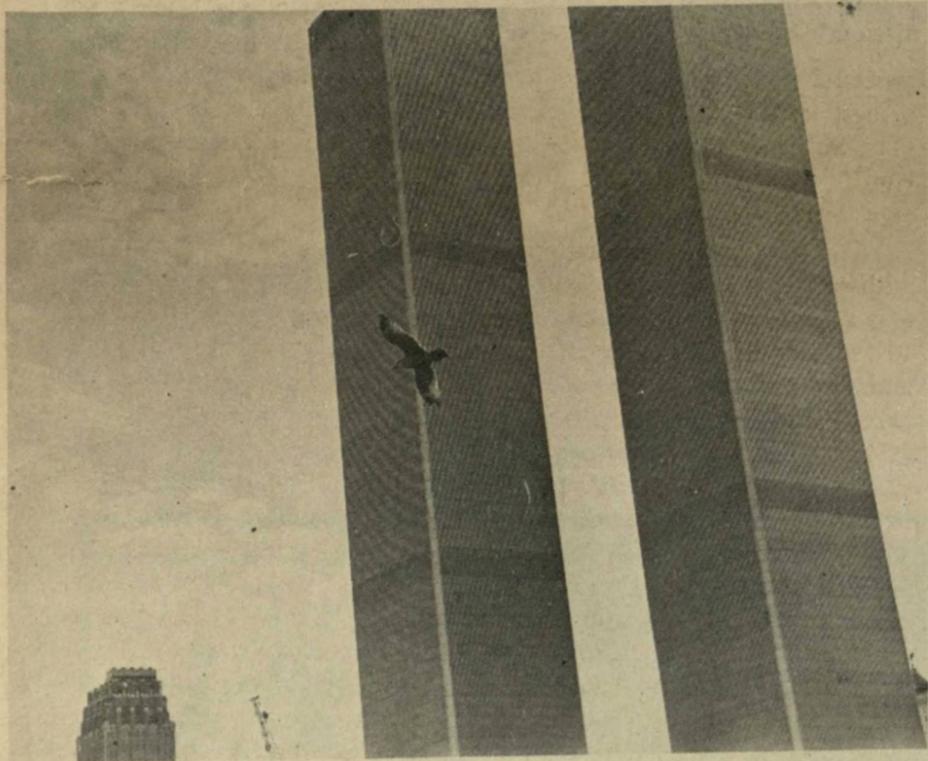


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SCIENCE FOR CHILDREN



ALLAH IS THE CREATOR OF THE BIRD

It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and He is the one to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth? (Suratul 'An 'Am:95).

The INANIMATE seed germinates and produces an expanding tree, and the solid date pit brings forth a fruitful date-palm.

Allah (He) is that which split the seed and the date pit and (thus) brings forth from them the tree and the date palm; and He brings out of the tree and the date palm seeds and date pits.

The INANIMATE egg is produced from the living pigeon. The living pigeon sits on the inanimate egg and warms it. The lifeless egg

(soon) bursts open to reveal a small LIVING pigeon.

The small pigeon (at first) is not able to fly. However, after a number of days the wings of the small pigeon grow (larger) and it is (then) able to fly.

Look at the pigeon flying in the sky; it does not fall.

Allah (He) is that which brought forth the inanimate egg from the living pigeon; He brought forth the small living pigeon from the solid egg; and He enlarged the wings of the small pigeon so that it could fly.

All praise is due to Allah AL-LATIF (The Kind), AL-QADIR (The Powerful). He created man; He brought forth fruit and He allowed the bird to fly. ●

TEMPTATIONS

(Continued from page 7)

M.F.: Well, not only the Temptations, but a host of many, many Black singers, entertainers, producers, writers, and what-have-you have so many more facilities than they did back in the early days of Rhythm and Blues and Rock and Roll music-until I think everybody has become so competitive. R and B music competes with pop music anywhere in the world. Now everybody is striving to get the very best product that they can. So, as far as developing R and B music, I think that not only the Temptations but everybody involved in it is stressing to make it be the very best it can because our music is the voice of our people.

W.S.: Finally, I'd just like for you to give some words of advice to young people, in general because we try to reach a lot of young people with our newspaper. What advice would you, Melvin Franklin, give? M.F.: I would stress more than anything in the world, that you get a good education, because education is the equalizer. ●

HIRAM

WHAT I'M SAY'IN IS, WE MUST BEGIN TO INSTILL FAITH AN' TRUST IN ONE ANOTHER!



WE HAVE TO STOP ENCOURAGING THE EXPLOITATION OF OF BROTHERS AN' SISTERS AN' START LOOKING OUT FOR EACH OTHER!!!



BROTHERS AN' SISTERS DON'T REALIZE.... WE HAVE TO SET AN EXAMPLE. THAT'S PART OF THE STRUGGLE TOO!!!!

RIGHT ON!! RIGHT ON!!



THAT NIGHT...

BSST... BROHIRAM!

SAY BRO... THAT'S A STEAL FOR FORTY DOLLARS!

YEAH, THATS COOL MAN.... YOU THINK YOU CAN GET ME SOME HUB CAPS ???



ISLAM AND ART (Continued from page 4)

him—and his disciples, as well as paintings of events recorded in the Bible (especially the resurrection). The effect of these paintings on the minds of people (particularly those of African descent) is discussed at length by Edward W. Blyden in his book. "No one can deny the great aesthetic and moral advantages which have accrued to the Caucasian race from Christian art, through all its stages of development... But to the Negro all these exquisite representations exhibited only the physical characteristics of a foreign race;... A strict adherence to the letter of the Second Commandment would have been no drawback to the Negro. To him the painting and sculpture of Europe, as instruments of education have been worse than failures... They have set before him models of imitation; and his very effort to conform to the canons of taste thus practically suggested, has impaired if not destroyed his self respect and made him the weakling and creeper which he appears in Christian lands. "It was our lot not long since to hear an illiterate Negro in a prayer meeting in New York entreat the Deity to extend his "lily White

hands" and bless the waiting congregation. Another, with no greater amount of culture, preaching from 1 John, iii 2, 'We shall be like Him' & etc., etc., exclaimed, 'Brethren, imagine a beautiful white man with blue eyes, rosy cheeks, and flaxen hair, and we shall be like Him.' " We can well assume that the conceptions these men had of Almighty God and His prophet Jesus the son of Mary, was partly due to the im-"religious" pictures but is limited to "writings" that are important to the "spiritual" welfare of man's being. Therefore, the Muslim develops more by what he reads and reflects upon than by what he is shown of physical characteristics. Emphasis is placed on the character of Islamic heroes as opposed to their physical appearance. Surely Allah is the Best Knower and to follow the laws that he has made known to us through His prophets as recorded in the Injil and the Qur'an would enable us to enjoy not only spiritual fulfillment but mental fulfillment as well. To do otherwise is to anticipate the misfortune that results.

(To be continued)

RELIGIOUS INSTRUCTIONS

(Continued from page 7)

Furthermore, the meaning of "Will and/or Volition" is: "Having the complete appraisal of things before their production in deed." Thus, an example of this is the similitude of Him (The Sublime) desiring that a person be happy or well; tall or short; and (subsequently) creates that person completely as He wills. And so, it is impossible for Allah (The Sublime) to be inert and/or coerced in the execution of His will. Because if He was inert and/or coerced He would be impotent and incapable (with regards to the creation of the beings, creatures, things and factors throughout the universe), and Allah has said: "And your Lord creates whatever He desires by free choice." Therefore, He is the Everlasting Creator and Power which encompasses everything with scientific cognition. Q21 What is the proof or evidence of "Will and/or Volition?" A The proof or evidence of that is the existence of these created beings, creatures, things and factors throughout the universe. Because if He was or is not characterized with "Will and/or Volition" He would be characterized by inertia and/or coercion. And if He was characterized by inertia and/or coercion there would not exist anything of these created beings, creatures, things and factors throughout the universe; For Allah (The Sublime) has said: "If, or when, He desires a thing He merely says be and it is."

Q22 What is "Cognizance?" A "Cognizance" is an established characteristic with regards to His (The Sublime's) being, essence and/or nature. That is to say that it is an invariable aspect of His (The Sublime's) person by which He is aware of and acquainted with all things—wholly and minutely—without antecedence. "And if the veil was removed (from our sight) we would perceive this (reality)." Q23 What is the proof or evidence of "Life and/or Animation?" A The proof or evidence of that is the existence and presence of these created beings, creatures, things and factors throughout the universe. Because if He was not characterized with "Life and/or Animation," He would be characterized with death and if He is characterized with death there would not exist anything of these created beings, creatures, things and factors throughout the universe. Allah (The Sublime) has said: "He is The Living, there is no deity except Him." Q24 What is "Audition?" A "Audition" is an ancient and established quality (or property) with regards to the person of Allah (The Sublime). That is to say that it is a permanent fact of His (The Sublime's) being by which He listens to "everything in existence" without the employment of ears or an auditory meatus. "If the veil was removed (from our sight) we would perceive this (reality)." Q25 What is the proof or evidence of "Audition?" A The proof or evidence of that is the existence and presence of "these" created beings, creatures, things and factors (throughout the universe). Because if He was not characterized with audition He would be characterized with deafness, and if He was characterized with deafness there would not exist anything of these created beings, creatures, things and factors throughout the universe. For Allah (The Sublime) has said: "He has heard the utterance of the one that disputes with her mate." Furthermore, the meaning of audition is: the detection of "all" that is audible and/or perceptible without ears or auditory meatus. Thus, Allah must be characterized with audition, or else He would be deaf. And if He is or was deaf He would be imperfect and/or faulty; and if He was imperfect and/or faulty He would be a mishap or an accident; and Allah (The Sublime) has said: "Do they reckon that we do not (over) hear their inmost secret thought and confidential talk; verily our messengers are in their presence recording (all)." Q26 What is "Vision and/or Perception?" A "Vision and/or Perception" is an ancient and established quality (or property) with regards to the person of Allah (The Sublime). That is to say that it is a permanent fact of His (The Sublime's) being by which He "witnesses" and/or sees everything in the universe. Q27 What is the proof or evidence of "Vision and/or Perception?" A The proof or evidence of that is the existence and presence of "these" created beings, creatures, things and factors throughout the universe. Because if He was not characterized with vision and/or perception He would be characterized with blindness. And if He was characterized with blindness there would not exist anything of these created beings, creatures, things and factors throughout the universe. For Allah has said: "He is the All-Hearing, the All-Seeing." Q28 What is "Speech and/or Mode of Expression?" A "Speech and/or Mode of Expression" is an ancient and established quality (or property) with regards to the person of Allah (The

(Continued on page 14)

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Halal Foods Curried Foods

For Muslims, sunset signals the breaking of fasts during the month of Ramadan. For most, this occasion is looked forward to with great enthusiasm and pleasure — a pleasure that is heightened by the self control and restraint used throughout the day. The omission of food also sensitizes our taste buds to the rich and subtle flavors of the various foods. Thus, it is important for the cook to be aware of the hearty and sensitive appetites when preparing her creations.

The numerous varieties of fish provide several outlets for meal-time creativity. Fish is an excellent natural protein food. It also helps reduce weight, improve the health and prolong life. The fish industry's catch phrase, "Eat Fish - Live Longer," has been endorsed by the world's leading experts on health, nutrition and diseases of the heart and circulatory system. Modern weight-watchers' diets lean heavily on fish because of its high protein and mineral content, polyunsaturated fat, low calories and no carbohydrates. With heart disease the number one killer in America and the price of meat increasing each week, fish is a healthy and practical choice.

In line with Islamic dietary law, Muslims eat only fish with fins and scales and avoid all scavengers such as shrimp, clams, oyster, crabs, lobster, cat fish, etc. The fish should also weigh less than fifty pounds because the digestive system of heavier fish is not efficient enough to fully clean the fish's system,

THE FOOD CORNER

FISH — A PRACTICAL ALTERNATIVE TO MEAT

by Durriyya Abdullah

Therefore, salmon is used more extensively as an alternative to tuna fish. This is not to cause hardships but only to give us direction in choosing the good and clean things of the earth as stated in the Holy Quran, Sura 2, verse 172.

When buying fresh fish, whole or dressed, make certain the eyes are bright and bulging, the gills reddish in color, and the scales shiny and tight to the skin.

When storing fresh or frozen fish, wrap as airproof as possible. (Dehydration is the thief of flavor.) If fresh, eat it within a day of purchase for fullest flavor. If frozen, the sooner it is eaten the better the flavor will be. Thaw slowly in the refrigerator to keep moisture loss at a minimum. Quick thawing at room temperature causes fast tissue breakdown and heavy leaking of juices.

To clean fish, dip in salted cold water and pat damp dry with paper towel or cloth. A complete cookbook will include diagrams and instructions on removing scales and entrails, or you may have this done at the fish market.

Fish can be prepared by pan frying, deep fat frying, broiling, baking and steaming. Fish is naturally tender. Cooking coagulates the pro-

tein and develops flavor. Overcooking dries and toughens. Fresh fish has a translucent, "live" look. When cooked, the flesh becomes opaque or solid in appearance. Slice it open to check. An experienced chef stops cooking fish when the barest line of translucency is still visible. The fish is allowed to finish cooking on the way to the table.

There is such a large variety of fish to choose from — weakfish, whiting, striped and sea bass, whitefish, trout, halibut, lemon and grey sole, haddock, flounder, bluefish, red snapper, to name a few. Some fish are sweeter or saltier than others; experiment to determine your taste preference. The people at the fish market will be able to direct you to several choices among the fresh water and ocean fish.

Here are a few recipes to try. Check your cookbook for more.

BROILED FILLETS

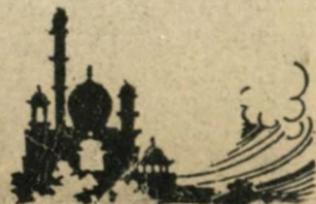
4 to 6 fillets (your choice)
Oil
Salt and pepper
¼ cup lemon juice
½ cup fresh parsley, minced
1 tsp. paprika

Arrange fillets in shallow baking pan or dish lined with aluminum foil (for quick clean-up). Grease the foil first. Brush each fillet with oil, sprinkle with salt and pepper or vege-salt. Broil until tender (about 8 to 10 minutes). Keep hot. Combine remaining ingredients, mix well and heat. Serve fillets with hot sauce spooned over. (For health-conscious people, sweet basil is a good substitute for black pepper.)

FISH LOAF

2 cups cooked flaked fish
2 tbs. green pepper, chopped
1 cup fine, soft bread crumbs
2 egg yolks
1 tb. lemon juice
1 tb. onion, finely minced
2 tbs. butter or margarine
1 tsp. salt
½ cup milk
2 egg whites

Shred fish. Saute green pepper and onion in butter or margarine. Add to the fish, along with bread crumbs and seasonings. Beat egg yolks, add to milk, then add to fish mixture. Stir in lemon juice. Fold in stiffly beaten egg whites. Pour into greased loaf pan. Set pan in another pan of hot water. Bake at 350 degrees for 1 hour. ●



HERBS FOR YOUR HEALTH

ALOES

by Khadijah Abdullah

Aloes is native to the territory around East and South Africa, but has been planted in the West Indies and some tropical countries.

Aloes are also commonly known as Bombay Aloes, Turkey Aloes, Mocha Aloes and Zanzibar Aloes.

Aloes is said to have been employed by the "ancients" and was known to the Greeks as a product of the Island of Socotra (an Island in the Indian Ocean, south of Arabia), as early as the fourth century B.C.

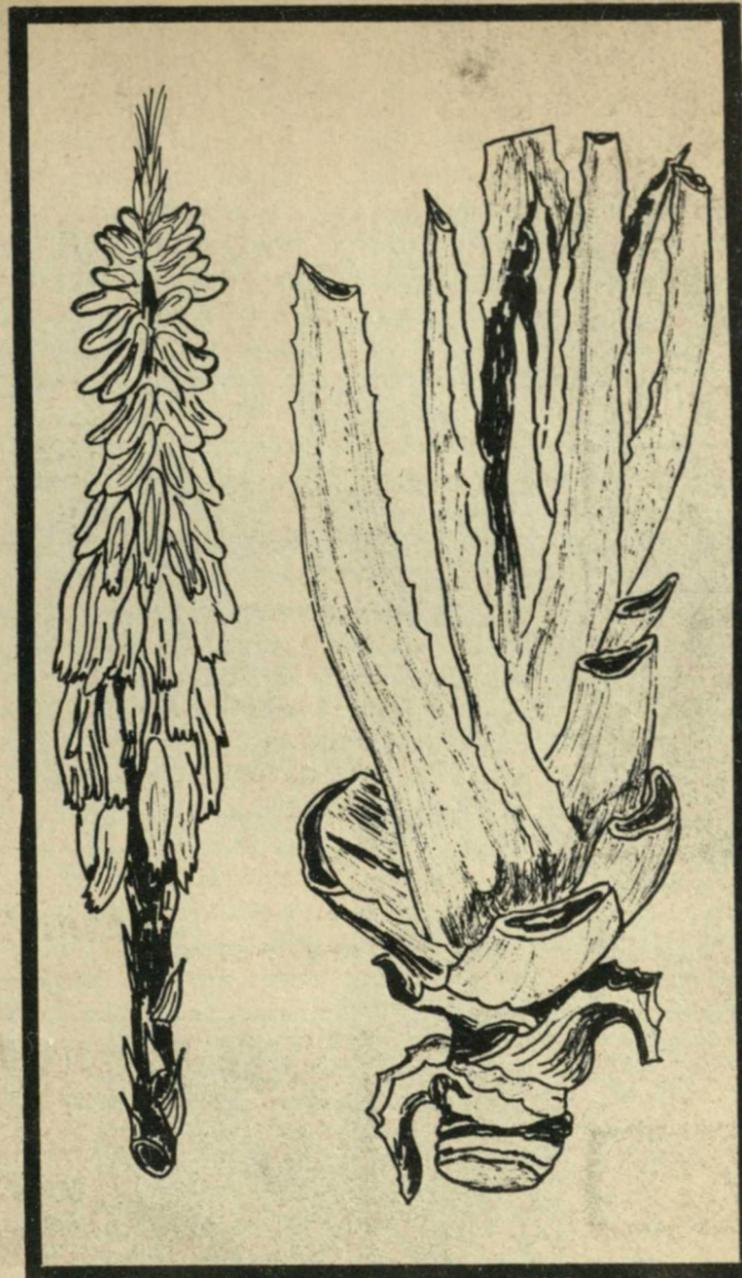
In one form or another, it is a very common domestic medicine and is the basis for many medicinal pills.

This herb is said to be one of the most healing agencies we have among herbs. It is used in many cathartics and is also excellent as a vermifuge (expels pinworms). It is highly recommended as an emmenagogue — bringing on suppres-

sed menses due to cold or infection.

In *Back To Eden*, author Jethro Kloss states that "Aloes is one of the finest body cleansers and brings most gratifying results. It cleans the morbid matter from the stomach, liver, kidneys, spleen, bladder, and is the finest colon cleaner known. It should be used in any case where a laxative is needed, does not gripe, and is very healing and soothing to the stomach — in fact wherever it goes."

Aloes has been used on sores outside of the body with good results and as an excellent remedy for piles and hemorrhoids. Use a heaping teaspoonful to a pint of water, strain and use. Two teaspoonsful of boric acid may also be added, which, besides helping the affected area to heal, will keep the mixture from souring. ●



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Today in the most hostile, terror stricken area in the world. . . America, we indigenous Muslims, in conjunction with transitory Muslims, are in quite a challenging position. But yet a more challenging circumstance is the plight of those Orthodox Muslims who endeavor to observe the tenets of their faith while incarcerated in the many prisons across this nation; it is to these Muslims we speak: "The world is a prison for the Faithful, and a paradise for the unbelievers."

We have submitted to a way of life that is contrary to the norm of this decadent society, therefore, know that the antagonistic conditions and anti-Islamic attitudes, that are purposely and openly displayed, are the unbelievers' steady attempt to vamp on Islam. We must recognize and expect harassment, but remain undaunted. Allah says in Sura 3:104 "Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong. They are the ones that will prosper."

Surely this "Band of people" is the Ummat of Al-Islam; if we truly believe in Allah and the Last Day, Qur'an says, "As for the Believers Allah hath attuned their hearts. If

thou would have spent all that is in the earth thou couldst not attune their hearts. But Allah has attuned them." (Sura 8:63)

This is the Brotherhood of Islam that man cannot create (or destroy), the like thereof! So whatever be our circumstances, we must never despair, but continue to strive and struggle (Fi-sabilillah) in the way of Allah.

In essence, we know there will be many obstacles placed before us, but Allah says: "Fear them not but fear me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion." (Sura 5:4) "Therefore listen not to the unbelievers, but strive hard against them with utmost ability, with the Qur'an." (Sura 25:52)

So therefore, we incarcerated Sunni Muslims must be first and foremost mindful of our Duty to Allah, and without falter; continue to strive in the "Sira-tul-Mustaqim" of Allah's Apostle (P.B.U.H).

May Allah the Almighty, be with you with His Blessings.

Wassalam
Husain Sharif Abdullah:
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مُحَمَّدٌ وَصَلَّى أَعْنَى مَجْدِ رَسُولِهِ الْكَرِيمِ خَاتَمِ النَّبِيِّينَ

Muhammad is ... the Messenger of God and the Last of the Prophets ... - THE HOLY QUR'AN 33: 40
There will be no Prophet after me! - THE PROPHET MUHAMMAD

HISTORY OF M.I.B.

(Continued from page 5)

as Muslims and have been complemented on numerous occasions by people in the journalistic profession. It is hoped that this publication will shed light that will encourage a more constructive way of life, and aid people in seeing the worth of Islam.

The School of Islamic and Arabic Studies is open to any serious student. It provides a complete course in the reading, writing and speaking of the Arabic language, Islamic theology and history, as well as interpretations of Qur'an and Hadith literature. The principal founder and director is Imam Al-Hajj K. Ahmad Tawfiq, whose educational background includes study at Al-Azhar University in the section on Islamic jurisprudence.

In short, the M.I.B. is providing a tangible means for Muslims to legitimize their Islamic affiliation.

Islam is a recognized universal religion of immense proportions and these institutions have provided a degree of respectability for the adherents of Islam in this country.

The M.I.B. refuses to allow Muslims here to be looked upon as a home-grown cult, when in actuality all Muslims are a legitimate part of the world Islamic body. There are numerous other institutions that the M.I.B. is working on for the future, institutions which we feel will have a positive effect on the community.

We would like to take this opportunity to point out that Islam is no magic wand. We have come from the same general communities and backgrounds as other African-Americans (Kushites) and are beset with many of the same problems as all people striving to be righteous in the midst of distraction and temptation. However, as Muslims our goals are more clearly defined.

The Mosque would like to encourage our immediate community to investigate our businesses, not initially as customers, but just to see what we are trying to bring into the community. Don't be afraid. We are your sons, daughters, brothers, sisters and neighbors. ●

Sublime) indicating and/or demonstrating an active voice that does not need to relate to any alphabetical character or vocalization; and is also (infallibly) free from, and far above, any (restrictions of time) considerations with regards to precedence, retardation and other such factors of the peculiarities of occurrences. "And if the veil was removed (from our sight) we would perceive this (reality)."

Q29 What is the proof or evidence of "Speech and/or Mode of Expression?"

A The proof or evidence of that is the existence and presence of these created beings, creatures, things and factors throughout the universe. Because if He was not characterized with speech and/or mode of expression, He would be characterized with dumbness and all of the resultant factors of dumbness. And if He was characterized with dumbness and all of the resultant factors of dumbness there would not be found anything of these created beings, creatures, things and factors throughout the universe. For Allah (The Sublime) has said: "Allah addressed Musa (Moses) in speech."

Q30 What is the meaning of "Powerful and Efficient (of Esse)" and what is the proof or evidence thereof?

A The meaning of that is that Allah (The Sublime) has the mastery of everything possible, and the proof or evidence of that is the evidence of potency. And potency (also) means: "Complete proficiency in what (ever) He wills along with the capacity for the annihilation of what (ever) He wills by the reckoning of mental volition. (i.e. at will). The opposite of this is impotency and/or incapacity. And so, He (Allah) Who originated this universe and created the things which bewilder the senses, intelligence and (weak) perceptive faculties of man, is the only one who has complete comprehension of existence. Thus, He is in no way weak because if He was weak or impotent it would not have been possible for Him to create with consideration. Allah (The Sublime) has said: "Verily Allah is Almighty over all things."

Q32 What is the meaning of "His Being is Knowing" and what is the proof or evidence thereof?

A The meaning of that is that Allah (The Sublime) is acquainted with "everything" and the proof or evidence of that is the evidence of "Cognizance."

Q33 What is the meaning of "His Being is Active" and what is the proof or evidence thereof?

A The meaning of that is that Allah is alive and He will never die. And the proof or evidence of that is the evidence of "Living."

Q34 What is the meaning of "His Being is Hearing" and what is the proof or evidence thereof?

A The meaning of that is that Allah (The Sublime) is all-bearing and the proof or evidence of that is the evidence of "Audition."

Q35 What is the meaning of "His Being is Acutely Aware" and what is the proof or evidence thereof?

A The meaning of that is that Allah (The Sublime) is discerning of everything and the proof or evidence of that is the evidence of "Vision and/or Perception."

Q36 What is the meaning of "His Being is Speaking" and what is the proof or evidence thereof?

A The meaning of that is that Allah (The Sublime) is "talking" without relating to alphabetical characters or vocalization. And the proof or evidence of that is the evidence of "Speech and/or Mode of Expression."

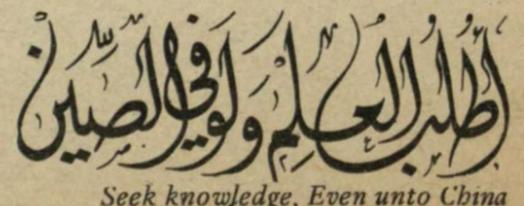
Q37 What is that which is impossible in the authenticity of Allah (The Sublime) as a general principle?

A That which is impossible in the authenticity of Allah (The Sublime) as a "general" principle is Him "Amusing Himself with imperfection."

Q38 What is that which is impossible in the authenticity of Allah (The Sublime) as an "elaborated" principle?

A That which is impossible in the authenticity of Allah (The Sublime) as an "elaborated" principle consists of twenty (20) characteristics which are the following: (1) Nonexistence; (2) Accidental Occurrence; (3) Perdition and/or Termination; (4) Similarity of events and/or Occurrences; (5) Need for locality or Creation; (6) Plurality in His person (being), characteristics or activity; (7) Impotence; (8) Antipathy (abhorrence); (9) Ignorance; (10) Death; (11) Deafness; (12) Blindness; (13) Dumbness; (14) Weakness of His being; (15) Foolish; (16) Loathsome; (17) Lifeless; (18) Deaf; (19) Blind; (20) Dumb. "Surely Allah is greatly exalted above any of these (characteristics)."

(To be continued)



Seek knowledge, Even unto China

Islam can be simply defined as being the total surrender and the complete submission of mankind to the will of Almighty God, Allah, the Creator and the Sustainer of the entire universe. And Allah, being ever so wise, told man at the very dawn of humanity, the formula that he would have to follow to be successful in this world, and to insure a place in the next.

However, mankind distorted, and misunderstood this formula, and began to surrender to, and obey objects of their own creation, based on their own whims and wishes.

Subsequently, Almighty God, Allah, being ever so merciful, raised up Prophets (peace and blessings of Allah be upon all of them) among the various people of the world, to teach and guide them to the right path by which they would realize their true nature, and be in accord with the formula, Allah had legislated for mankind.

But man continued to err. For upon the death of these Prophets, their teachings were distorted, and their followers began to worship them, instead of Almighty God, Allah. As for example, is the distortions of the teachings of Jesus Christ (peace and blessings of Allah be upon him).

Finally, nearly fourteen hundred years ago in Arabia, Almighty God, Allah, raised up the Prophet Muhammad (peace and blessings of Allah be upon him) as the last link in the chain of Prophets. Unlike all of the Prophets who came before him, with the message of Islam to their particular people, the Prophet Muhammad, was Divinely ordained the World Prophet. Not only for

the people of Arabia, as so many people have mistakenly believed, but for all of mankind. And through the "Seal" of His Prophets, Muhammad, Almighty God, Allah, perfected His religion (Islam) for mankind. And this perfection is manifested by the Holy Qur'an. The perfect formula of submission and obedience to Almighty God, Allah, for all men in the world, in all ages, up to the end of the world.

WHAT ARE THE CONDITIONS OF ISLAM?

There is no doubt as to Islam being the only way for man to recognize his great and responsible role in the order of life. However, there are certain conditions which are prerequisites before Islam can become a significant force in a man's life and in his community. These conditions will not only enable a man to exercise the faculties of reasoning that Almighty God, Allah, has so mercifully bestowed upon him, but also to prevent Islam from becoming cannibalized, and saturated with shallowness and emptiness. Without these conditions, there can be no Islam, and man will suffer the worst for it. The conditions of Islam are six, and they are as follows:

1. MATURITY

One must have attained an age where he or she, are considered to be a responsible person. It is usually from the age of puberty. However, children should be encouraged from seven years of age and up.

2. INTELLIGENCE

One should be in control of his faculties, being able to interpret

intelligently and rationally the claim of the Qur'an, that Islam is the only way of life for mankind to follow.

3. CHOICE

The acceptance of Islam, in order for it to, be agreeable with Almighty God, Allah, must be of one's own choosing, and not as the result of force.

4. ARTICULATION OF THE SHAHADA (Bearing of witness)

Upon entering the Brotherhood of Islam, with the exception of those who are not able for justifiable reasons, one must be able to express audibly in the company of witnesses, the two declarations of the Shahada. They are as follows: I bear witness that there is no deity except Allah, and I bear witness that Muhammad is His servant and messenger

5. ORDER

There are procedures in Islam that must be adhered to, so as not to promote any forms of disunity or disorder. Such a procedure is the cleansing of one's self in the prescribed manner before the making of prayer.

6. FIDELITY

One should always be faithful to the cause of Islam, Always willing to protect the faith against the forces of evil, and always endeavoring to establish truth and righteousness, regardless of the consequences involved, except those that are administered by Almighty God, Allah.

WHAT ARE THE RULES OF ISLAM?

The rules of Islam are obligatory practices by which all Sunni (Orthodox) Muslims should uncompro-

misingly adhere to. These rules are the pillars of Islam, and are the fountains from which all spirituality flows.

If these rules are sincerely accepted, and vigorously practiced, they will unquestionably aid the Sunni Muslims in their strivings to realize the noble, and higher purposes almighty God, Allah, has ordained for man. Abstinence from them, will surely result in never knowing Islam. The rules of Islam are five, and they are as follows:

1. The belief that there is only one God, Allah, who has no partners, no mother, no father, no daughters, nor any sons, and that Muhammad ibn Abdullah, who lived approximately 1,390 years ago is true Messenger.

2. Sunni Muslims are obligated to pray five times a day. The purpose of praying five times a day is to praise Almighty God, Allah, and also to develop and discipline one's self spiritually, as well as mentally.

3. Sunni Muslims are obligated to give annually 2½% of their accumulated wealth to the Muslim community. This payment is called zaka (charity), and is used to aid the less fortunate members of the community.

4. Sunni Muslims are obligated to observe fasting during the month of Ramadan. This is the month in which the first revelation of the Holy Qur'an was revealed to the Prophet Muhammad (peace and blessings of Allah be upon him).

5. Every Sunni Muslim who is able, should perform at least once in a lifetime, the pilgrimage to the Holy Ka'ba in Mecca.

ISLAM IS

Islam is balance and the wondrously complex creature that is man certainly requires balance if he is to develop to his fullest potential. His lifestyle must not persist in ignorance of this complexity, focusing only upon the spiritual aspects of his being. For the tempo of one's soul is most assuredly a barometer of the state of one's mind and body.

Nor need man be overwhelmed by this complexity and become pre-occupied with only one aspect of his existence. His physical body is acted upon by the laws of physics. He is a biological being subject to the laws of biology. His need for food, clothing and shelter makes him subject to the laws of economics. He has a strong sexual tendency for the preservation of the species and is therefore the subject of sexology. He is a social being and must be concerned with

sociology. He is a psychological being and is subject to the laws of psychology. His intellect demands nourishment and receives it from the rational sciences. His moral thrust propels him toward a distinction between good and evil. And his innate spiritual drive urges him "to reach out to realities beyond the comprehension of reason."

Islam neither denies nor ignores the existence of any of these facets of man's existence, but rather provides man with a carefully balanced blueprint which takes them all into consideration. And if man is to strive toward a manifestation of his fullest potential, these realities must not be left to trial and error. Surely there is no other approach to these realities that could be called Divine Guidance. Surely Almighty God Allah is Most Merciful. ●



IT IS HE [ALLAH] WHO HAS SENT... AN APOSTLE FROM AMONG THEMSELVES.



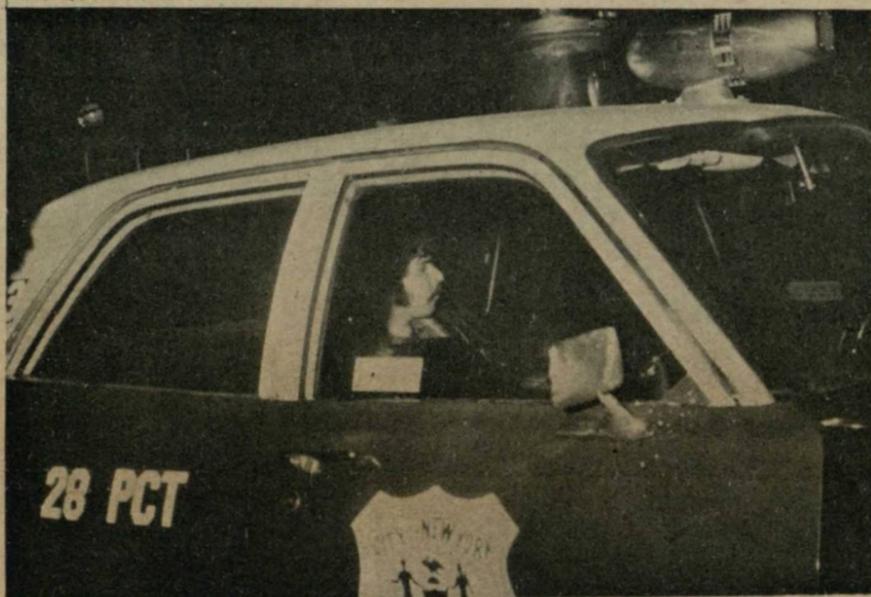


The recent opening of the movie, **SAVE THE CHILDREN**, at Harlem's Apollo Theatre, was a major event for many. As always, one wonders who gets the money: Gulf-Western (owners of Paramount Pictures, Inc., the film's producers) the Apollo Theater, or "the children?"



A talented local artist captures 125th Street life on canvas.

HARLEM



This is the (intoxicated) man who hit, dragged 50 feet and eventually killed a woman in a hit-and-run incident a few months ago (See March-April issue of *The Western Sunrise*). He also wrecked three cars in a futile escape attempt. Is this killer now incarcerated, or back on the streets to maybe kill again?

EVENTS



This popular pharmacy near 116th Street and Lenox Avenue was recently destroyed in a devastating fire.



THE FORTUNES OF TIME—this once financially prosperous corner, formerly owned by famed boxer Sugar Ray Robinson, is now occupied by a cardboard shoeshine stand, built by local ex-addicts.