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THE LAW OF ISLAM

THE STATUS OF THE PROPHETIC TRADITIONS IN THE ORIGINS OF ISLAMIC LEGISLATION

(Excerpted from a forthcoming book by Imam Al-Hajj K. Ahmad Tawfiq)

The Sunna (tradition of the Prophet--May the peace and blessings of Allah be upon him), in view of the theo-jurists, is the function which provides evidence for the declaration of the legislator, in regards to the action that is demanded without a foundation of decisiveness, for the individual is rewarded for the performance of it even if he is not punished for the neglect of it. The followers of the Hanafi mathhab (i.e., one of the four Sunni schools of juristic thought) are of the opinion that the Sunna may be either Muakkada (confirmed, i.e., that which the Prophet devoted himself assiduously to the practice of and rarely neglected without an excuse) which then means that the "legally capable" person (*compos mentis*) is under obligation to perform it, and if he is not punished for the neglect of it he certainly is to be reprovved. Or it may be Ghairu Muakkada (non-confirmed). At this point it is also known as Sunna-Tut Tanzihyya (i.e., that which the Messenger did not do regularly and very often neglected without an excuse). This does not carry a punishment nor reprimand for the neglect of it even though the performance of it is deserving of reward.

The Sunna, in the view of the legists, is that which is in the ordinances of Islamic law, whether of speech, action or determination, which is not derived from the Quran and has its origin in the Messenger of Allah (May the peace and blessings of Allah be upon him). And that is what I am dealing with in this treatise.

The Sunna is an elucidation for the Quran, a particularization for (the summary of) its synopsis and a clarification for its vagueness. It and the Quran are two inseparable authorities, because Allah (Glory be to Him) charged His Messenger with the transmission of that which was revealed to him from his Lord, for that is the meaning of His speech (Glorified be His affair): *O Apostle! Proclaim that which has been revealed to you from your Lord. And if you do not, you will not have fulfilled and proclaimed His mission.* (Quran 5:67)

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RETURN OF THE MESSIAH: ISLAM ERUPTS UPON THE WORLD STAGE

by Talib W. 'Abdur-Rashid

A common headline in the western media today begins with the word "Islam": "Islam: The Militant Revival"; "Islam in Ferment"; "Islam's Third Revolution".

The bold seizure of worldwide attention by Islam and Muslims has been a surprise to many, but certainly not to astute observers of the social and political events in the Islamic world over the past three decades. There has been a spirit of revivification, purification and organization that is spreading amongst Muslims of the world like a forest fire. The flames of this fire are mounting in intensity, burning with the fierceness of the theologically-based religious revolution that it is, with corruption of principle and the degradation of humanity as its fuel.

This is the year 1400 A.H. of the Islamic calendar, a year of particular significance to Muslims because it heralds the beginning of a new century.

There is a sound hadith (authentically verified traditional saying) that states: "Abu Hurairah reported that the Messenger of Allah (May the peace and blessings of Allah be upon him) said: 'Surely Allah will raise for this community at the beginning of every century one who shall revive for it its faith'".

The "one" referred to in this hadith is commonly known in Islam as a *mujaddid*. According to Maulana Muhammad 'Ali, a

renowned Islamic scholar, a *mujaddid* "is a *muhaddath* (one to whom Allah speaks though he is not a prophet), and he is raised up by Allah to remove errors that have crept in among Muslims, and to shed light on the great religious truths of Islam in the new circumstances which Muslims may have to face in every new age". Thus by definition a *mujaddid* is one who by his impeccable example, outstanding qualifications (regarding knowledge of the four 'usul*), commitment, dedication and charisma, leads a major movement amongst the masses of Muslims, for the purification of the Faith. Uthman Dan Fudiu (Usman Dan Fodio) of Nigeria, Muhammad Sanussi of Libya, Muhammad Ahmad of the Sudan, and Hasan Al-Banna of Egypt are a few of the people who fit this definition. One need only study the lives, examples, qualifications and products of these men to understand the role and function of a *mujaddid*.

The reappearance of a chosen individual who will revivify the tenets of faith is not a concept exclusive to Muslims. It is well-known that Christians await the return of Jesus. Islam records this in a number of hadith, but a most interesting one says: "Abu Hurairah said that the Messenger of Allah (pbuh) said, 'How would you feel when the son of Mary makes his appearance among you, and he is your Imam from

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OLD AGE IS FRUITFUL ONLY WHEN THERE ARE CHILDREN TO BE TAUGHT

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Let there be from among you a nation (of people) calling and 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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PATRIOTISM OR ISLAMISM?

Whenever there is a Muslim minority population in a non-Islamic society, a key issue which always confronts the believers is that of patriotism *vis-a-vis* Islamism. In a society whose basic tenets are Islamic and the national banners and anthems reflect belief in Allah and His Messenger (p.b.u.h.), there is no conflict.

But what happens when the Muslims are a minority where the "law of the land" either directly opposes or requires that they compromise the basic tenets, traditions and culture of their faith? Where is the allegiance of the Muslim or Muslima to be placed? The Law of Allah is Supreme, and we are Muslims first and anything else second.

Muslims must realize that we are not a club, nor a fraternal organization like the Elks, Shriners or Masons. *We are a people.* Certainly all Muslims acknowledge their national or ethnic origins, and indeed the various national cultures give Islam an internationally colorful character. However, we must never forget that we come from Allah, and it is to Him we must return. We are what we are because of Him, and *define* ourselves according to our relationship to Him.

The Honorable Imam Hasan Al-Banna (May Allah be pleased with him), states in *The Message of Education and Guidance*, that Islam is "an empire and a homeland, or a kingdom and a nation" as well as "an authentic ideology and religious observance". All Muslims are bound by a religious, by a spiritual ethnicity. In America, the indigenous Muslims of African descent are, as Imam Al-Hajj K. Ahmad Tawfiq has said, evolving into another people (*i.e.*, a nation from a nation), whether we realize it or not. The Kushite nation is real. It is just, as Imam Tawfiq has described it, "under developed".

Furthermore, Imam Al-Banna has said that Muslims "must accept Islamism totally", "depart from national modes of expression, renouncing all except the Impeccable one Muhammad (pbuh), and all that has come

from the 'predecessors' (May Allah be pleased with them) that is congruous with The Book (Al-Quran) and the Sunna (traditions)," and "have a concept free of any non-Islamic innovation, personality, and individualism, because the most eminent of positions is the 'consideration' of the 'whole' of Islam as well as the enhancement of Islamism."

Imam Al-Banna was an Islamic revolutionary, as well as a jurist and scholar of the highest order. The aforementioned principles are law within the realm of Islam. The believing Muslim does not compromise Islamic principle: he defends it.

Imam Tawfiq has said that any group that is seeking to establish a radically different lifestyle amongst the masses of the people *must* isolate themselves from them psychologically, ethically and conceptually without alienating them. This is accomplished through sincerity, honesty, maturity, humility and sensitivity. It cannot be accomplished through paternalism, compromise, egotism, or double standards. These qualities and actions are an insult to both the Muslim and non-Muslim masses.

Islam has spread amongst the indigenous people of African descent in America because of its dynamic, revolutionary nature. History has shown that millions of people regard the star and crescent as a symbol of unity, dignity, enlightenment and freedom, both here and abroad. This cannot be said of a great many national banners. Therefore our mission as Muslims is to demonstrate the pragmatic validity of Islam.

At this the beginning of the fifteenth Islamic century, it is time for us as Muslims serious about our faith to entrench ourselves wherever we are and grow, or prepare ourselves to go to a place where we can do so. In this land we are an oppressed minority. We are in *darul-harb*, and this is particularly evident when we experience strong opposition when we strive to practice our religion outside of the limitations set by the larger society. Our first allegiance is and will still be to

Allah. If we are indeed Muslims who, as the Imam has said, "believe Allah, and not just believe in Him", we will keep this uppermost in our minds.

IN THE NAME OF ALLAH?

In our endeavor to evolve as Muslims in this most corrupt of societies, we must be certain that we have firm grips upon reality and are not basking in clouds of self-delusion and self-deception. Our main remedy, the Holy Quran, is always available, and it behooves us to make thorough use of it. There is also the painful process of self-analysis, provided we have the courage to face and adhere to the results of this process. Too many Muslims are involved in projects and incidents stemming from their own egotistical desires, which they falsely claim to be initiated "In the Name of Allah."

In coming from an African-American background, with all of its inadequacies and contradictions, we face extreme difficulties in regards to Islamic procedure. By this is meant that we have to make a complete mental change—180 degrees away from the outlook and values we once sought to obtain. This in itself is "revolutionary" in that it functions as the basis for a new character structure, a new human being. As mentioned before, this, incorporated in self-analysis, is often painful; however, we must be aware that in nature as well as in

human affairs, birth and evolution can be a painful process. This is not to champion a masochistic approach to life, but to face reality by realizing that life is composed of the "bitter" as well as the "sweet," darkness as well as light, and pain as well as pleasure. The "Western" viewpoint misdirects people in that it distorts their characters into the role of "pleasure-seekers" with a one-sided view of reality—feeling that they can gain the rewards of life without great exertion and pain. (As a noted Muslim scholar has pointed out, "the best steel comes out of the hottest fire.")

It is this "Western" viewpoint that leads many Muslims into areas of self-delusion and extreme means of ego-gratification. In our selfish blindness we often overlook the basis of life and do damage to our collective cause. The amazing thing about this phenomenon is that we, the perpetrators, often mean well! However, the conflicts and contradictions that pervade our personal lives prove this to be self-delusion. Therefore, it behooves us to "tighten up" in terms of Islamic discipline and procedure so that as we evolve spiritually, our very thoughts and aspirations will *truly* be "In the Name of Allah."



WHAT'S WRONG IN OUR HOUSE?

The institution of marriage is supposed to represent the establishment of a "close union." However, in the case of most African Americans, it represents disillusionment, frustration and alienation. Why?

Of course, the root cause of any type of disunity amongst black people in the United States can be traced to the effects and after-effects of the scientific processes of slavery. But because of a failure to study and comprehend the true ramifications of the perpetuation of this heinous crime, many Americans of African descent brush off references to the slave experience as mere rhetoric.

Thus, mothers and grandmothers continue to inform their female children that "men (*i.e.* blackmen) are no good," and fathers and grandfathers continue to inform their male children that "women (*i.e.* blackwomen) are no good." This attitude is a good example of how well the slave maker did his job of polarizing the black man and woman by propitiating the female and traumatizing the male, which has resulted in the inability of each to empathize with the other.

One of the solutions to this problem is understanding, an understanding of roles. The whole of life is imbued with the qualities of male and female (*i.e.* exhaling and

inhaling; "yin and yang") performing their proper roles. And the moment there is a malfunction in one, there results a breakdown in the health or life of both.

We who are Muslims are fortunate to have a way of life that outlines the manner in which the man and woman should function, individually and together, in order to create the harmonious union that is beneficial to all.

It will not profit us, however, unless we are sincere in desiring to fulfill our duties as defined in the holy scriptures of Almighty God Allah. The entire blueprint must be accepted, for to omit certain components out of egotism, weakness or whim, is to construct a faulty edifice. Allah's blueprint is the plan of creation and the immutable laws therein. To ignore any part of it is to invite disharmony.

For the black man and woman to begin to set their house in order (*i.e.* be in tune with the universe) we must admit to the illnesses formed by past experience, recognize the fallacy and futility of blaming one another for the condition, and join hands in a mutual promise to adhere to the solution that will cure us both. Then and only then can we create a better future for our children.

ISLAM IN AMERICA: THE NEXT STAGE

By Imam Al-Hajj
K. Ahmad Tawfiq

The American Muslims of African descent, most of whom are Sunni, must realize that at some point in their evolution of Islamism, they will have to make the step of adherence to a mathhab if they are ever going to experience the security of "legal" clarity and group harmony, even to the point of agreeing to disagree. Though there are shades of differences between the jurisprudence of the Hanafi, Maliki, Shafii and Hanbali Mathahib they still constitute what is universally known as the "Ahlus Sunna" (i.e., the familyhood of the adherents of the traditions of the Messenger of Allah—May the peace and blessings of Allah be upon him) and anyone who calls him or herself a Sunni Muslim must, of necessity, be an adherent of one of these four "schools of theo-juristic thought" (i.e., Mathhab; pl. Mathahib). Furthermore, it is requisite that the adherents of these mathahib "agree to disagree" in any matter where there is a shade of juristic dissimilarity. For instance, a Muslima of the Hanafi mathhab, when attending public prayer, must cover and/or conceal every part of her body except the inside of her two palms and the top of her feet, whereas a Muslima of the Shafii mathhab, in the same circumstance, must cover and/or conceal every part of her body except her two hands, whether palms or backs, and her face. However, both women may pray side by side at the same mosque and behind the same imam, and it is not allowable that they nor anyone else make an issue of this difference.

Unfortunately, the Muslims in North America, especially those of African descent, are all too often the students of non-indigenous teachers who themselves are not theologians nor jurists. Even when they possess academic degrees, they are not in any area of Islamic theo-jurisprudence. These teachers, who range anywhere from the sincere to the exploitive, to the benignly paternalistic, are usually no more equipped to teach Islamic studies than a rural Christian preacher who has gotten the "call". However, they disseminate Islamism, because of their exposure exposure experience, according to a particular school of juristic thought whether of one of the four Sunni mathahib of the "Ahlus Sunna"; or that of the Shia or Ahmadiyya, as well as some others, without, in most instances, informing their students of their juristic position. This is because in many cases the teachers themselves are not ac-

demically nor juristically conscious of their position per se. They have learned their Islam in too broad and general a manner. As a result, some students accept the dictates and teachings as absolute, and thus condemn as being incorrect their Muslim brothers and sisters who may be under the influence of a teacher of a slightly different juristic persuasion. And the consequence is confusion and disunity. Evidence of this is the controversies as to whether or not "music" is haram (prohibited) and whether all the women must wear veils.

At first glance, it seems like a big challenge to advocate that an indigenous imam become the proponent of a particular mathhab. However, because of the abundance of the availability of English translations of books dealing with Islamic law, every sincere imam, whether he is or is not fluent in the arabic language, can become knowledgeable enough to guide his community along the "straight way" of juristic clarity and therefore, adherence to a particular mathhab. It's just a matter of study.

Surely the Sunni Muslim cannot practice a mixture of the jurisprudence of the "Ahlus Sunna"; that is to say that he or she cannot adhere to the code of the Hanafi mathhab with regards to prayer, then the Shafii mathhab where dress is concerned, then the Maliki mathhab in marriage practices, and the Hanbali mathhab where criminal justice is concerned. The acceptance of legal sanction must be uniform and consistent. But because of a prevailing lack of knowledge and study among the indigenous leadership, this is virtually the situation in every community.

It is time that every Muslim leader cease acting as if every tidbit of knowledge that he may have gleaned is part of the "only" copy of the lost book of the great whatever and that the Muslim world must consequently make obeisance to him because he is the obligato of Islamic development in the West.

If this is not done, certainly the indigenous Muslim of America will continue to grope along in confusion and disunity, going no where fast because of a potpurri of legal notions. Furthermore, those who are the leading exponents of the call for the implementation of Islamic law (Sharia) in America will be confounded when they are questioned concerning which branch of (Islamic) law they're adhering to.

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Securing The Heart From Doubt

I seek the protection of Allah from the accursed devil. In the name of Allah, The Beneficent, The Merciful. All praise is due to Allah, The Exalted, Who is high above partners or contenders. He is the One who grants partners and children. He is the Everlasting. He is the One who has raised the seven heavens, without pillars. He is the One who gives embellishment and beauty and light to the stars. He is the One who has laid out the earth as if it is a cradle. He is the One who has firmly fixed the lofty mountains. He creates what He wills, liquids or minerals. He is the Developer and the Granter of all desires. He is the One who is cognizant of the secrets of the heart. He is the One who creates whatever He wills, and He has created them in pairs. I give praise to Him. Glory be to Him. And I offer gratitude to Him, and I bear witness that there is no deity other than Allah. He is One, Alone and Unique.

He has no partners nor associates. And I bear witness that certainly Our Lord, Muhammad, is His Servant and His Messenger, who was steadfast in worship. And I pray, Oh Allah, that you grant peace and blessings to your Servant and Messenger, Muhammad, and to his family and his companions, who were pure. And they were the ones who strove in the path of Allah, consistently. May they have peace and blessings forever until the day of requital.

As for what follows: For, oh you of man, have reverence for Allah, The Sublime. You who are heedless, who may forget from time to time, it is good for you to remember that the days are like ships that are sailing. And these ships sail on the ocean of life until they reach the shore of death or paradise. So know that you are on a journey, and be aware of the passing of your days, and strive to fulfill your days with understanding and fulfillment of the commands of Allah. Surely there are many things in life for us to understand. And surely our days are passing from the moment we issue forth into this world. And our stay in the life of this world is to equip us to enjoy the life of the hereafter, if we are mindful of the lessons that we should learn. Surely, in this life, Allah has produced for us tests and trials in order that we may be tried, to see which of us are best indeed. And certainly Allah has created everything in pairs. So Allah has given us, all of us, mates, to make us complete and give us the facility that we need in encountering the challenges of life. As we look about in the universe we see that everything is created in pairs and these pairs serve to complement one another in their functioning. Certainly the moon complements the sun and vice versa.

Oh you who worship Allah. Verily, Allah, the Sublime, has said: 'The male is not like the female.' And further, glory be to him and exalted is He, He has pointed out that He has created everything in pairs—everything male and female. If we are wise enough or scientific enough, we notice that everything is male and female. Whether it be the planets, the plants, marine life, human life, or just the atmosphere, we find that everything is male and female, yin and yang, or positive and negative, or inhaling and exhaling. Certainly, inhaling is not like exhaling. Certainly yin is not like yang, and certainly positive is not like negative. So Allah has said in the Qur'an, 'The male is not like the female.'

Any pair that exists in the universe serves for the complete functioning of the entity that it represents. We cannot have the complete functioning, the complete production to realize the complete potential of things if they do not function well in the pairs that they have been created in. So when we want the manifestation of electricity, if there is a malfunction in the positive or the negative aspect of the socket, you do not get the light that you are seeking. Certainly the male is not like the female. And surely it is very important that we learn to respect the differences that Allah has commanded to prevail between the male and the female. For in the mutual respect and understanding of the male and the female, and our understanding and respecting the difference between the male and the female, we begin to experience some of the harmonious diversity which Allah has produced in our lives in order that our lives may be enriched.

Scientists have enriched our lives by understanding and respecting these principles of male and female, even to the seeds that are put into the ground. They have developed beautiful fruit because they understand and respect these principles. We find that even in observing the heavenly bodies, because of the respect and the understanding of the beauty and the harmony of the diversity of male and female, the life of man has been enriched by those who understand it. Those who do not understand it, cannot enrich their lives. The men who experimented with electricity, realizing the force that is constantly charging through the atmosphere of the universe, realizing the male and female nature of the force, or the positive and negative of the force, or the yin and yang of the force, or the inhaling and exhaling of the force that permeates the universe have harnessed some of this and the life of man is enriched.

We have great machines and great production that have been brought about because of this understanding. And much of this has been for the enrichment of the life of man.

Surely it is important that we understand the statement in the Qur'an when Allah says, 'The male is not like the female.' With human beings, the male does not think like the female, and the female does not think like the male. And there are many times we even forget that, and sometimes break a balance. For example, a young man courting a young lady may invite her to a cinema that's dealing with war and blood and guts, and he feels that he has made a hit because this is what he wanted to see. But he has forgotten that the female is not like the male. She doesn't think like the male. She doesn't react like the male, for Allah has made them different.

Oh you who worship Allah, surely the female is not like the male in service nor in weakness; in that which should be exposed and that which should be covered. Certainly the male and the female should not dress alike, because that which is considered their private parts are different. In Islam, we know that for the male that which is considered the aura or private parts is between the navel and the knee. With the female, it is everything except the hands and the face. So we see that, here again, there is a manifested difference. And in respecting this difference, in appreciating this difference, there is brought about harmony and balance as everyone clearly understands their position and their role, psychologically and physically.

Of course, we are in a situation where much of this divine principle is overlooked and misunderstood, so the lives of many people are not enriched because they do not understand that. Certainly we can understand the fact that the male is not like the female in service because they are not expected to produce the same things. In service to humanity, certainly the female performs a great service in carrying the seed of man, in nourishing and feeding and then finally issuing forth into the world another human being that is potentially another profound contributor to the enrichment of the life of man. For surely all of the human beings up to this point, that have produced the benefits that man is enjoying have come out of the womb of a female. Man is not expected to carry a child. So even in service, the male and the female are different. This is ordained by Allah, not by man. There is no need for any man to be angry because he can't carry a baby, and there is no need for any woman to be angry because she does carry a baby. This is part of the nature of the male and female as created by the Creator of the universe. We had nothing to say about what He was producing. All He said was, 'Be!' and we were.

It is important for us to appreciate these differences and analyze them so that we can appreciate ourselves. There are far too many men who wish they were women, and far too many women who wish they were men. And I'm not speaking of the gross examples. I'm speaking of the subtle examples. There are many women who envy men because they feel that they have more freedom. There are many men who envy women because they feel that they are better treated or they receive preferential status, et cetera. It is important that we appreciate ourselves and know that we are completely different, male and female. We are not alike, but our union is necessary for the divine plan that Allah has for man.

These differences, in fact, are there in order that we will complement one another. If there were only men walking around it would be a pretty problematic world. If there were only women walking around it would still be a rather problematic world. And not just among human beings, but in plant life and in the atmosphere. Even with regards to the planets, as we have the sun giving light to the moon.

Oh you who worship Allah, if we learn to understand and

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respect the differences, the diversity which exist between the male and the female, certainly our lives together would be more balanced and fruitful. And we find that in situations where thinking is not necessary, where Allah has already gifted the entity with intuition, or instinct, or whatever you call it, then there is harmony. At the proper time, the bees and the birds and the fish and the flowers do their jobs. And they do their jobs well. But Allah has given the family of man, male and female, a higher apparatus: the brain, the ability to think—the mind. And so man has a choice. Man can reason and even go higher. Man doesn't have to wait for a season to enrich their lives, collectively. They can do so whenever they will to. Man, male and female, does not have to wait for winter or summer or spring to manifest the potential that He has given them. They can do so at any time that they will to. The rest of creation does not function like that. It does not will to.

When we learn to respect this difference of male and female, really, and understand it, there will be balance and harmony. And at that time, we will begin to encourage and develop the manifestation of the divine potential that Allah has given us as human beings. We will begin to understand that we need one another in the fulfillment of the aspirations of our lives. The male is needed and the female is needed. There is no need to curse the female and there is no need to curse the male. The need is to understand the role that is supposed to be played by the male and the female. The need is to respect the difference between the male and the female.

Oh you who worship Allah, even in terms of the children that we have, Allah, in His divine and infinite wisdom, grants to whoever He wills, what He wills. To some, He grants daughters. The Prophet Lut (Lot), alaihi-salaam, had only daughters. And He grants to some sons. Ibrahim, alaihi-salaam, had only sons. And to some, He grants sons and daughters. Muhammad (May the peace and blessings of Allah be upon him) had sons and daughters. And some He leaves barren, and they do not have sons or daughters, as we have in the case of Yahya (John), the son of Zakariya. But at any rate, we see that male and female are constantly produced by the authority and leave of Almighty Allah.

We know that the parents of Maryam (Mary), alaiha-salaam, the mother of Jesus (May the peace of Allah be upon them both.) prayed for an offspring. And when she was born, they said 'Allah you have given us a daughter and not a son.' But Allah said—'Laisa th-thakar-kal untha'—'The male is not like the female.' Even though they had a daughter, she became the mother of a changer of world outlook.

So male and female are important. It is for us to truly begin to appreciate the human family, as Allah has made the human family the living, breathing, thinking entity that is His highest creation, that has properties of all of the other aspects of creation. The human family is like a flower garden, if you look at the hues. The human family is like a universe, if you look inside at the veins and arteries and intestines. Certainly, the human family—the human being, man—can be likened to the essence of all of the other creations rolled into one, for man has properties of all of the other creations. You carry a little water in your system, a little iron, a little of everything that you'll find in the ground. And certainly in your breath and in your being, there is vibration and electricity. There is force. There is power. And in coming together, there is production.

Certainly we are in need of production, especially those of us who are Muslims. We want to produce communities. We want to produce schools. We want to produce homes. We want to produce families. We want to produce jobs—whatever. We cannot do it until we begin to function like the rest of the universe. That is, male and female doing their proper job, in their proper role, with proper understanding. The weight or blessing that we have is that we have to think our way through—not feel our way through—think our way through. Feelings have to be put on the side, many times, because you may feel something and still be dead wrong. You may even be honest and still be dead wrong, because you can be honestly and sincerely wrong.

These are things that we must begin to appreciate and understand and try to look at the rest of creation and appreciate what Allah has done for us. For surely we function in the same manner, but we must appreciate our roles. We must take charge of the responsibilities that our roles call for and not cause our roles to overlap. That is one of the major reasons why we are held back. Around the world you'll find that people have their roles clearly defined. And men don't dress like women and women don't dress like men. It's clear. Even if the men wear skirts, everybody knows that when that guy comes out, he's a man—that's a man's skirt.

There are some places in Africa and Asia where people wear a futa or a garment that looks like a skirt. But everybody understands what that garment represents. If a man has something on his head, they know that it is a male headpiece, not a female headpiece.

Here, in this society, we don't know what's going on. You'll see somebody with a headpiece on because it looks good. You may see a woman with a male headpiece from some other country, but she's wearing it because it looks good. Or you may see a man with a pocketbook under his arm and you become confused. And he becomes confused and she becomes confused in their minds, because whatever you associate with, you assimilate. And people start stepping out of their genders and get twisted up like a pretzel—spiritually, psychologically and emotionally—until they don't know what's going on anymore. Surely the male is not like the female, and we as Muslims can appreciate it even more. When we put on our clothing, it is not for fashion, firstly. It is firstly to fulfill the commandment of Allah. The manner in which the female dresses is to fulfill the commandment of Allah, first. If you think you can embellish what Allah has commanded, He has given you that right, if you want to make it a little prettier. But the outlay, the standard, is what you must adhere to. And the same with the male.

Allah has ordained these principles in order that we may know ourselves and fulfill the promise and potential that is within ourselves. But you cannot do it alone. There is no endeavor that you are going to engage in, in which you do not need the male or the female, even if you have no children. Because your natures are different and you complement one another even in your distress. Some of you can be fathers and mothers to the birth of ideas that will free millions of children, but you've got to function in your proper station and be not deceived by the devil and his group, because they are only out to confuse you, so that you will never know your fulfillment. Don't you realize that if someone could alter the nature of the plants and heavenly bodies then things would become destroyed? So we are destroyed, psychologically. We are destroyed in the manifestation of our potential because we do not respect and understand the differences that exist between male and female. Too many males want the female to think like a male, and too many females want the male to think like a female. Allow the male to think like a male and be a male. Encourage the male adult and the male child, and encourage the female and strive not to get it crossed up. Look at the chaos that prevails right now in this society because of the psychological crossing and switching of roles. People are now talking about the husband staying home and doing dishes, and the wife going to work. Now that might be all right once you have a society like America, but the whole world isn't like America. There are many places where those who go out have to be men, and the women who stay home have to take staying at home as a profession—not

as a task, but as a profession that complements what the man is doing. Because if there is no complementing, then there is no production. And if the man doesn't complement what the woman is doing at home there is no production. If he goes out, lies down, and goes to sleep, and brings nothing home, there won't be any milk for the children. No food, no sustenance, no production. So everybody has a role as commanded by Allah. Not by me, not by you, but by Allah. Study what Allah has ordered and strive to respect what Allah has commanded. And strive not to change what Allah has commanded, but understand it in its fullness. For surely, there is good there for you.

Allah has said in the Qur'an: *To Allah belongs the dominion of the heavens and the earth He creates what He wills and plans He bestows children, male or female, according to his will and plan Or He bestows both males and females and he leaves barren whom he wills, for He is full of knowledge and power*

For Allah has said in the Qur'an: *For Muslim men and women, for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in charity, for men and women who fast and deny themselves, for men and women who guard their chastity, for men and women who engage much in Allah's praise, for them has Allah prepared forgiveness and great reward*

It is not fitting for a believer, man or woman, when a matter has been decided by Allah and his apostle, to have any option about their decision: If anyone disobeys Allah and his apostle, he is indeed on a clearly wrong path

Behold, thou didst say to one who had received the grace of Allah and thy favor: 'Retain thou in wedlock thy wife and fear

BLACK RED, AND GREEN: THE SEQUENCE OF CREATION



"Your Guardian Lord is Allah, who created the heavens and the earth in six days, and is firmly established on the Throne (of Authority): He draweth the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (All) governed by laws under 'His Command: Is it not His to create and to govern? Blessed be Allah, The Cherisher and Sustainer of the worlds.'"

Holy Quran VII:54

We would like to focus our attention on the meaning of the red, black and green emblem which is currently the symbol of nationhood and freedom for many Afro-Americans living in this country. Historically the red, black and green banner was used by Marcus Garvey as the symbol of his Universal Negro Improvement Association. This group flourished in the nineteen twenties and attracted a large following. Garvey attempted to promote a positive image of the peoples and cultures of Africa. This, he reasoned, would instill a sorely needed sense of pride in Africa and African peoples. He also advocated a mass migration of all peoples of African descent, especially those living in the western hemisphere, back to Africa. Garvey wanted, more than anything else, to achieve an independent, united Africa. His plans were sabotaged, however, and he was imprisoned for "defrauding the mails". With its leader imprisoned, the Universal Negro Improvement Association lost most of its momentum. However, the spirit of the Garvey movement lived on in the form of the red, black and green em-

blem.

Today the red, black and green banner, or "liberation flag", as it is commonly called, can be seen virtually everywhere in the black community. We find it in many shapes and used in many ways. It can be seen as a button or patch worn on a shirt, blouse, hat, or jacket; as a flag standing alongside the red, white and blue in a classroom of a slum-area school or in a black university; as an Afro hair-pik (a special comb, best suited for "curly" hair); as a bracelet, necklace, earring set, tie-clasp, cufflink set. It's been made into a decal on books, briefcases, and on windows of cars and businesses. There are liberation-colored shoes, skirts and jumpsuits. Why, there are even liberation-colored underwear. In fact, the black community seems to have been thoroughly saturated with the "colors of liberation".

Let us place the "liberation flag" under careful scrutiny. Perhaps we can determine whether this emblem is rooted in science of racial chauvinism. From investigation, we find that the consensus of opinion on the symbolism of the "liberation flag" is as follows: the red at the top of the flag represents "The Blood"; beneath the red, the black represents "The People"; at the bottom of the flag is the green portion, which represents "The Land".

If this symbolism is accurate, we see that black people have blood (shed) above them, thus being subjected to a bloodbath. It then follow that the only thing they have to fertilize the land with is their own dead bodies. With the colors in the sequence

of red, black and green, this is not the emblem of liberation, but the symbol of slaughter and oppression. If black people seriously believe in the symbolism represented by the colors in the order of red, black and green, we can easily understand why they would be subjecting themselves to useless pain and suffering. Just rearranging the colors to fall in the sequence of black, red and green would be more intelligent and indicative of an emblem of liberation and freedom. Then symbolically the emblem would represent black people shedding blood to fertilize the soil to achieve the fruits of liberty.

In the nineteenth century, Muhammad Ahmad of the Sudan used the colors black, red and green (in that order) as his banner of resistance to the British. Muhammad Ahmad was a deeply devout Muslim leader and was known by many as the Mahdi (religious reformer) of the Islamic world. He successfully united the Muslims in his country and drove out the British forces. He wanted to re-establish the past glory and status of Islam. Death cut short his dreams, and not long after he died the British were successful in defeating his successor. Muhammad Ahmad of the Sudan will always be remembered by Muslims as a champion of justice and a righteous servant of Almighty God Allah.

The emblem of the Mosque of Islamic Brotherhood, Inc. is a standard with the colors black, red and green, in that sequence. The black at the top represents "Infinite Absoluteness". The red in the middle represents the sun, which is symbolic of "justice". (Do we not see that the heat from

the sun gives life justly without discrimination to all manifestations of life on earth?) The green at the bottom represents "Fruitful Progress". The light and heat from the sun cause green, lush vegetation to grow on earth.

The red portion contains a crescent and star with a sword to the right and an inscription in Arabic. The crescent and star represent "Balance and Guidance", the effects of the teachings of the Holy Quran and Hadith which moderate (balance) and guide the lines of all who believe in it. The sword represents "The Authority For Meting Out Justice" which Allah has given to the righteous. The Arabic inscription--*La ilaha illa-llah wa Muhammadan rasulu-llah* means that man is to bow to or worship nothing except Allah (The Supreme Creator of the universe--the Infinite Absolute Mind--"I AM") and that Muhammad is the Messenger of Allah. The later half of the inscription represents our faith as Muslims in the authority of the articulation and execution of Muhammad Ibn Abdullah of Mecca with regards to his stated position with Allah, the Lord of the universe.

Our instructions also indicate that, historically, the colors black, red and green, in that sequence, further represent the sequential creation. As scriptures point out: "In the beginning God created the heaven and the earth. Now the earth was unformed and void and darkness was upon the face of the deep...(the darkness or blackness of absolute infinity), And God said: 'Let there be light' and there was light...(the light of the sun from which the moon and stars draw their light), and God said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear...And God called the dry land earth...And God said: 'Let the earth put forth grass, herb yielding seeds, and fruit trees bearing fruit after its kind'..."(the formation of land, sea and plant life, i.e., fruitful vegetation).

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HIRAM

BROTHERS AND SISTERS, WE MUST BECOME ECONOMICALLY INDEPENDENT, IF WE ARE TO SURVIVE!!!



WE NEED SCHOOLS OF OUR OWN, WE NEED BUSINESSES OF OUR OWN, WE NEED HOSPITALS OF OUR OWN!!



OUR VERY SURVIVAL LIES IN OUR BUILDING AN' CONTROLLING OUR OWN INSTITUTIONS!!!



FRANKLY MR. HIRAM WE'RE QUITE DISTURBED OVER YOUR RECENT SPEECHES AND UH... WE MAY HAVE TO CANCEL ALL FURTHER AID AND REFUNDING UNLESS....

AW SIR, YOU KNOW I DIDN'T MEAN IT.

POVERTY FUNDING GRANTS.



STATUS OF TRADITIONS (Continued from page 1)

Furthermore, He commanded him to elucidate that which needed elucidation, and that is in His speech: *And We have sent down to you the Citation (i.e., Al-Quran) in order that you may explain clearly to men what is sent for them.* (Quran 16:44) Thus, we have his saying (May the peace and blessings of Allah be upon him) which was reported by Al-Hakim as related by Abu Huraira: "I have bequeathed to you two things which after having you will not go astray: the Book of Allah (Al Quran) and my Sunna (tradition), and they will not become separated until they return to the reservoir (of Allah's knowledge)."

The determination of the Sunna, in the view and explanation of the legists, is of three types:

(1) Qawliyya (i.e., Verbal): That which the legists declare, in Hadith (i.e., narratives relating deeds and utterances of the Prophet and his companions) or the information of anything that proceeded from the Messenger (May the peace and blessings of Allah be upon him) which has a statement that pertains to the legislation of decrees which are not Quranic.

(2) Filiyya (i.e., Practical): That which proceeded from the Messenger, as actions, which has the object of legislation, like his method of Wudu (i.e., ritual ablution before prayer), his method of Sala (i.e., official Islamic prayer ritual), his manner of Hajj (the official Muslim pilgrimage to Makka) and other actions pertaining to ceremonial decrees.

(3) Taqriyya (i.e., Regulative): That in which the Prophet used to become silent in regards to the contestation of an action or word (whether it arose in his presence or absence) and he had knowledge of it or he was in concurrence with it and (his) approval was obvious. An example of this is that which is reported by Al-Bukhari: that the Prophet (May the peace and blessings of Allah be upon him) arrived at Al-Madina and found the people there loaning (money) on the yields of a year or two of a field with the payment being the dividing of the fresh dates. And so (by his silence) he confirmed them in that practice. Thusly was his delivery of a confirmation or assurance conveyed on many occasions.

Further, it is reported by Ahmad in his Musnad (i.e., a tradition, the ascription of which is traceable, in uninterrupted ascending order of the traditionaries, to its first authority): it is related that Maathin Bin Jabal said he would work hard to formulate a legal judgement, based on his own judgement, whenever he did not find a provision in the Book of Allah (Quran) nor in the Sunna (tradition) of His Messenger. The Messenger was pleased with him and said: "Praise be to Allah who has accommodated the messenger of the Messenger of Allah in that which pleases Allah and His Messenger."

The Decrees Which the Sunna Brought About

(1) The Sunna may be reflective of a Muakkada (confirmation) for the Quran. The examples of this type (or Sunna) are many. For instance, among them are the commands for Sala (prayer), Zaka (alms tax), Saum (fasting), Hajj (pilgrimage to Makka), reverence of the parents, prohibition of Shirk (polytheism), prohibition against false testimony and the injunctions against the committing of grave offenses (or mortal sins). Furthermore, there is the hadith reported by Al-Bukhari in his Sahih: "Be moderate and have good intentions in your concern with women, for verily they have been created from a rib, and if something in the rib cage is crooked and you attempt to straighten it with too much stress you will break it, and if you leave it it will remain crooked. Therefore, let good in-

tent be the basis of your concern with women." This hadith serves as a Muakkada (confirmation) for the word of Allah (Glory be to Him): *Live with them (women) on a footing of kindness and equity.* (Al-Quran 4:19).

(2) The Sunna may be reflective of a Mufassara (commentation) for the Quran: This type serves as a foundation for the synopsis of The Book (Quran); like Al-Ahadith (the narratives relating deeds and utterances of the Prophet and his companions) which expounded on the appointed times of Sala (prayer), the number of Raka'at (i.e., bendings of the torso from an upright position, followed by two prostrations in the Muslim prayer ritual) in it, the minimum amount of property liable for payment of the Zaka (alms tax), the rites of Hajj and various other injunctions which are summarized in the Quran.

Furthermore, sometimes the Sunna-tul Mufassara is reflective of a restriction for something which the Quran has mentioned in an unrestricted manner, or it may serve as a specification for a generality of The Book (Al-Quran).

Thus, there is the saying of the Prophet (May the peace and blessings of Allah be upon him) with regard to bequest: "One third, though one third is (still) too much...." The theologians have used this hadith to limit unrestricted receipts as recorded in the speech of Him (The Sublime): "After the payment of legacies." (Al-Quran 4:11) Also, there is the saying of the Prophet (May the peace and blessings of Allah be upon him) concerning the sea which was related by Ibn Majah as reported by Abu Huraira: "Its water is pure and its dead is permissible," (i.e., fish do not have to be slaughtered). Thus, the legists have used this hadith to specify the recorded Quranic text which makes a general prohibition of dead (flesh) where there is the word of Allah (Glorified be His Affair): "Forbidden to you (for food) are dead flesh." (Quran 5:3)

(3) The Sunna may be Mukammala (perfected), that is to say that it produces a ruling on a matter about which the Quran is silent, and the ruling is established spontaneously on the authority of an action of the Prophet (May the peace and blessings of Allah be upon him), like that which is reported in the hadith, in the chapter dealing with "distributive shares in an estate." Qubaida Bin Thuaib related that a grandmother came to Abu Bakr and questioned him about her share in an inheritance and he said: "There is nothing mentioned in the Book of Allah (Al-Quran) regarding you as far as inheritance is concerned, nor have I been informed of any reference to you in the Sunna of the Messenger of Allah, therefore, return after I have questioned the people." Then he made inquiry, and so Al-Mughira Bin Shuba said: "I was in the presence of the Messenger of Allah when he granted a grandmother sixth (of what was bequeathed)." Then Abu Bakr asked: "Was someone else with you?" And so Muhammad Bin Muslim Al-Ansari stood up and confirmed what Al-Mughira had said. Thus, Abu Bakr implemented the granting of that portion of the inheritance for her.

Also, it is reported that two grandmothers came to Umar and questioned him about their share of an inheritance and he said: "There is no mention of you in the Book of Allah (Quran), however, the grandmother is entitled to one sixth. So if you (two) are equal then it may be shared between you, and if one of you is more in need of it than the other, then it belongs to her. Thus, the law regarding the inheritance of the grandmother or grandmothers

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AL-INSAN, ISLAM AND



THE MARTIAL ARTS

by Talib. W. 'Abdur-Rashid

Five years ago *The Western Sunrise* premiered a series entitled "al-Insan, Islam, and The Martial Arts". Its aim was to trace the world's fighting arts from their ("first world") origins, and to explore the contributions of peoples of African descent in general, and Muslims in particular, to those arts.

Since then, a few works on the subject have been published; and the most notable is *The Bilalian/African and the Martial Arts*, by Yusuf Abdul-Salaam. As a further contribution to the increasing needed body of knowledge, we present the following.

The Indonesian Archipelago

The influence of Islamic ideology upon the fighting arts of this part of the world is very potent indeed. Religious ritualism and fierce doctrinal adherence are woven inseparably with effective combat techniques to produce a tapestry of Islamic warriorhood. The most prominent of these fighting arts is *silat*, the grandfather of Indonesian forms.

In Malaysia, where *Silat Gayung* is practiced, training sessions for centuries have begun with a pledge of loyalty to the Holy Prophet Muhammad (May the peace and blessings of Allah be upon him), to the leader of the nation, the *Silat Gayung* instructor, and to fellow students. These solemn pledges are followed by exhausting training sessions. Dedicated Muslim martial artists in Indonesia view their skills as an integral part of their faith in Allah, His Messenger, and His religion.

The Menangkabau warriors are excellent examples of these principles. For many years they have been feared and respected throughout the Archipelago (which includes the Malay Peninsula, Sumatra, Borneo, Indonesia, Celebes, the Philippine Islands, and New Guinea) for their strength and agility, de-

vastating hand and foot blows, and complete mastery of a variety of bladed weapons. The Muslim Filipinos of Mindanao and Sulu (who have been waging guerilla warfare against a variety of oppressors for the past 400 years up to the present time) have a similiar reputation.

So vast is the array of styles, techniques and weapons of *Silat* (whose predominant form is known as *Pentjak-Silat*), that to cover them completely would take a series in itself. Fortunately, there are at least three studies available to English-speaking peoples in the West. They are *Pentjak-Silat*, (The Indonesian Fighting Art), Alexander, Chambers, and Draeger; *Asian Fighting Arts by Draeger and Smith and Weapons and Fighting Arts of the Indonesian Archipelago*, by Donn Fe. Draeger. Leading martial arts magazines occasionally publish articles on *Silat* and other Muslim fighting arts from this part of the world. The best known of these arts in America are *Kali* and *Arnis*, from the Philippines.

The essence of the arts lies in Islamic ideology and theology. As Muslims are allowed to practice *Silat* at any depth, and only in rare cases have non-Muslims been allowed to practice even the most basic forms." This is a standard procedure throughout the Islamic world, where fighting arts are looked upon not merely as gymnasium activity, but as spiritual arts for the glorification of Allah (Almighty God) through combat, it is He who endowed man with the capacity to defend himself.

Australia

The war-arts of the Australian Aborigines are similar to those of earlier man in Africa. Their hand-to-hand combat consists primarily of wrestling and grappling, and the Aborigines of Australia, like those of New Guinea, are masters of the long bow. The bow is always taller than its wielder, and extremely

REMEMBRANCE OF ALLAH ...



The Mosque of Islamic Brotherhood, Inc. is now offering to the public, a cassette recording of a unique dhikr (words and supplication praising Almighty God Allah), led by Imam Al-Hajj K. Ahmad Tawfiq. It was recorded on our 1395 A.H. (1975 C. E.) observance of Maulid An-Nabi (the birthdate of the Holy Prophet Muhammad—May the peace and blessings of Allah be upon him). The recording, completely in Arabic, features the ninety-nine attributes of Allah, as well as the epithets of the Holy Prophet and other Prophets of Allah (Peace be upon them all). Each tape has a total playing time of forty-two minutes, and is available at a retail price of \$5.00. This recording is of tremendous educational value, and copies of it make splendid gifts. Just fill in the Below order form and mail it to us with a money order (no cash or checks please) for the proper amount, and we will rush your copy (or copies) to you! NOTE: Wholesale prices available for store owners.

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powerful. Once one of these masters notches his arrow, his prey is as good as dead.

The Caribbean

Little has been written about the indigenous fighting arts of the Caribbean, however, a brief article in the September, 1971 issue of *Black Belt* magazine on the development of Karate in the Islands mentions the following: "The Popularity of Karate was aided by its resemblance to a native self-defence art called *Piappry*, which sprung up among the sponge fishermen in the early 1900s. At that time there were many battles over sponge bed rights. *Piappry* boasted a front kick and many deceptive maneuvers. One of the techniques were first pretending to submit to the opponent, and then slapping him in the face. However, the art did not find any permanent base in the land where it was conceived, since it was strictly

a father-to-son deal, and no school was ever established."

Brazil

Another martial art indigenous to an African people of the western hemisphere is *Capoeira*, pronounced ca-pway-ra). Once a ceremonial dance of the pre-Atlantic Slave Trade Angolan peoples, *Capoeira* became a fighting art when many of those same people were enslaved and kidnapped to Brazil. There, its swift, agile, highly gymnastic maneuvers took on a deadly dimension. Around 1750, some 20,000 slaves escaped from Brazilian plantations and established a fortress in the surrounding jungles. They named their citadel of freedom *El Quilombo de Los Palmares*, and used it as a foundation to wreck havoc upon their former slavemasters. They defended themselves there for years,

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WHAT IS HAJJ?

By Yusuf 'Abdul-Malik

1 *Upon whom is Hajj incumbent?* Hajj, as one of the five pillars of Islam, is incumbent upon every Muslim male and female at least once in a lifetime, if physically and financially able.

2 *What is the difference between Hajj and 'Umrah?* Hajj can be performed only during the 12th Islamic lunar month of Thul-Hijja and those going on Hajj make preparations several months in advance. 'Umrah on the other hand can be made anytime during the year and some of the duties of Hajj are omitted, i.e. the assembling at 'Arafat and the concluding essential action of Hajj, the sacrificing of an animal.

3 *What is Hajj centered around?* The Holy Ka'ba in the city of Makka (Mecca), Saudi Arabia.

4 *What is the historical background of the Holy Ka'ba?* Islamic tradition has it that the Ka'ba was originally built by the Prophet Adam (Peace be upon him), who is recognized as the father of man. The Ka'ba, being in a demolished state, was rebuilt by the Prophet Abraham (Peace be upon him) and his son Ismail. Almighty God Allah ordered Abraham to destroy the idols that had been placed within the Ka'ba by the pagan Arabs. The Ka'ba was rebuilt again by the Quraish when the Holy Prophet (May the peace and blessings of Allah be upon him) was a young man and he personally took part in its reconstruction. During the time of Abdullah Ibn Zubair, the Umayyad Army overwhelmed the city of Makka and the Ka'ba was again damaged. It was rebuilt by Abdullah and after his fall, Hajjaj again rebuilt it on the foundations of the structure erected by the Quraish, and the building rests on that very foundation to this day.

5 *What are the rituals performed while on Hajj?* The pilgrim is required to place himself in a state of *ihram* (derived from *haram*) meaning sacred, prevented or forbidden and certain acts which are ordinarily lawful are forbidden, such as sexual intercourse, cutting of hair or fingernails, arguing, the use of scent, etc. Clothing for male and female consists of two seam-

less white sheets, one reaching from the navel to below the knees, and the other covering the upper portion of the body. The purpose of *ihram* is to end all distinction of rank, and the pilgrim remains in the same clothing until near the end of Hajj.

The most important feature of Hajj is the making of *tawaf* and is the first act performed by the pilgrim upon arriving at Makka and the last act before leaving. Wudu (ablution) should be made beforehand and, if possible, a bath should be taken. *Tawaf* begins with the pilgrim kissing the Black Stone or if that is not possible, throwing a kiss to it. This accomplished, the pilgrim makes seven circuits of the Ka'ba, the Ka'ba being to the pilgrim's left. The next act of the pilgrim is *sa'y*, running between two mountains called Safa and Marwah.

The entire body of pilgrims then moves on to the plain of Mina located midway between 'Arafat and Makka. The pilgrim's longest stay is in Mina, which must be reached before noon of the 8th day of Thul-Hijja so that *Zuhr* (early afternoon prayer) may be offered. On the following day at midday the pilgrims move to the plain of Arafat, on which Jabal ar-Rahman (the Mountain of Mercy) is located, where they glorify Allah and cry aloud "Labbaika Allahumma labbaika" ("Here am I, O Allah! Here am I in thy august presence"). The next stop is Muzdalifah and it is here that nearness to Allah is sought. The pilgrims perform their *Maghrib* and 'Isha prayers (sunset and after sunset prayers) together upon reaching Muzdalifah.

The next day, the 10th of Thul-Hijja, is called *yaum an-nahr* (Day of Sacrifice), celebrated throughout the Muslim world as 'Id ul-Adha. After the 'Id prayers, the animals are sacrificed, and the pilgrim returns to the Ka'ba to perform the final *tawaf*. At this point the pilgrim has his head shaved and changes clothes, thus leaving the state of *ihram*. With the completion of the final *tawaf* the pilgrim returns to Mina, where the Hajj ends, for two or three days after the 'Id ul-Adha. The last days of Hajj (10th through 13th of Thul-Hijja) are spent casting stones at certain fixed points. The throwing of stones is symbolic of the spiritual war man must wage against evil. ☆

RETURN OF THE MESSIAH (Continued from page 1)

among yourselves?"

Several years ago, Imam Al-Hajj K. Ahmad Tawfiq spoke in a *khutba* (sermon) of the phenomenon of a *mujaddid* appearing at the beginning of each new (Islamic) century, as well as the second coming of the Messiah. He quoted two verses from the Quran: "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 to attain felicity." (3:92); "You are the best of Peoples, evolved for humanity, enjoining what is right, forbidding what is wrong, and believing in Allah" (3:110). He also read one of a few existing hadith that predict the rising of the sun in the West in the Last Days.

All Muslims have no doubt heard the saying, "All Muslims are one". Allah has said in the Quran that the brotherhood of Muslims is one (21:19), and in two famous hadith, the Prophet Muhammad (pbuh) has likened the relationship of the believers to that of the members of the human body and to the fingers of the hand. In this line of thought, Imam Tawfiq has said that the *mujaddid* and the Messiah do not necessarily have to be individual persons, but can also be an individual people, the type of people mentioned in the above Quranic verses. (In each one, "you" is in the plural.) He is speaking to and of a group, not an individual. This can be an enlightening reality for the

Kushite nation if we would but reflect.

The Islamic revolutions being waged throughout the world in Africa, Asia, Europe and elsewhere are not being fought by individuals, but by unified groups. The groups have leaders, but it is the consciousness, religiosity and commitment of the Islamic masses that are setting the world afire and altering the balance of world power.

In Iran, for example, it was not Imam Khumaini who toppled the Shah and is moving the nation toward the establishment of a permanent Islamic government, but rather the spirit which he has embodied for his people and which has, in turn, inspired them to act. This, coupled with his wisdom, insight and the guidance of the Revolutionary Council, has permanently emblazoned the name of their Islamic nation on the pages of history. In America it has been the struggle of groups of Muslims under strong leadership that has advanced Islam thus far.

Leaders, true leaders, are chosen by Allah to guide and inspire the masses to do the job, not do it themselves, and a general is only as effective as his army. Unfortunately, hearing and obeying is an imperative lesson yet to be learned by too many Muslims, many of whom would rather be a "chief" than an "Indian". Muslims must support and defend sincere, strong and qualified Islamic leadership. The

(Continued on page 17)

حَجَّزُهُ وَنُصَلِّيَ عَلَيَّ مُحَمَّدًا رَسُولَهُ الْكَبِيرِ 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

TRADITIONS (Continued from page 7)

was established by the report of a prophetic Sunna. Some of the other legislation in Islam which fits into this category is the "right of pre-emption and the proviso for the right of withdrawal from a contract, commercial transaction or any obligation of contractual nature." Thus, there are many decrees which were enacted by the Sunna independent of, and without being traceable to, the Quran.

The elucidation of the Sunna Muakkad and the Sunna Mufassara is a situation of coincidence. However, as for the lucidation of the Sunna Mukammal, there are among the legists those who say that "Verily the Sunna is an independent source of legislation, rules and additional degrees." They use the quranic injunction to the obedience of the Prophet as the basis of this position; for they point to the frequency of a quranic command of compliance with regards to the Messenger of Allah, an example of which is His word (Glory be to Him): "Obey Allah, and obey the Messenger and those charged with authority among you." (Quran 4:59) And so they interpret this type of verse to be the ordering of obedience to the Messenger, as a duty, whether his command is expressed by action or word, or whether or not it is confirmed by being mentioned in the Quran.

However, another faction (of Legists) are of the opinion that the augmentation which the Sunna has produced did not, in reality, establish it as entirely independent nor declare its demonstration of proof completely sufficient. Because it must be a concomitant circumstance (i.e., secondary factor) of a general quranic origin, or it must be attributable to the "oneness of purpose" of the Quran, or subject to its commands.

But in reality there is no conflict in this matter nor cause for an attack of the augmentation which the Sunna has produced. On the contrary, the conflict is in the manner in which this augmentation was established. That is to say, the question is: "Is it a Sunna that is independent of or taken from the Quran?" ☆



SOME SOLUTIONS TO SOCIAL PROBLEMS

1. Islam and Islamism
2. Communication
3. Socializing and Courtesy
4. Unity
5. Discretion With Regards to Criticism
6. Analyzation of Procedure
7. Introspection and Openmindedness

BUILDING TODAY'S ARK

by Imam Al-Hajj K. Ahmad Tawfiq

Eight years ago (May, 1972), the following essay from a khutba by Imam Tawfiq appeared in these pages. Since that time the manifestation of the truths contained therein have made it a valuable classic.

True to its vision, a flood of physical, mental, and spiritual disease has inundated North America.

Recent reports have cited the appearance of lice, ringworm, conjunctivitis and other diseases in epidemic proportions.

Even the bubonic plague - a historically devastating disease, has reappeared along with new forms of venereal disease.

Mental illness is widespread, and daily newspaper headlines attest to the spiritual illness that is affecting so many.

Therefore as a service to our readers, we reprint the following work - the value of which will undoubtedly increase in the years to come.

In the Name of Allah, The Beneficent, The Merciful

"Relate to them the story of Noah, Behold! he said to his people: O my people, if it be hard on your mind that I should stay with you and commemorate the signs of Allah, yet I put my trust in Allah. Get ye then an agreement about your plan and among your partners, so your plan be not to you dark and dubious. Then pass your sentence on me, and give me no respite. But if ye turn back, (consider): No reward have I asked of you: My reward is only due from Allah, and I have been commanded to be of those who submit to Allah's will (in Islam). They rejected him but We delivered him and those with him in the Ark, and We made them inherit the earth, while We overwhelmed in the Flood those who rejected our signs. Then see what was the end of those who were warned (but heeded not) "

Quran 10: 71-73

To you who through long years and much running to and fro, have been eagerly seeking, in books and teachings, in philosophy, for you know not what—Truth, Happiness, Freedom, God;

To you whose soul is weary and discouraged and almost destitute of hope;

To you who have obtained a glimpse of the "Truth," many times only to see it disappear in the beyond, like the mirage of the desert;

To you has come the Great Day of Salvation (Islam) and you are strengthened by the "spirit of your Noble Ancestors."

Likewise to you who have begun to feel the presence of that "Truth" within your soul and seek the con-

firmation of that which of late has been vaguely struggling for living expression within;

Yes, to all you who hunger for the true "Bread of Life," the Great Day of Salvation (Islam) has come and you are strengthened by the spirit of your ancestors.

Are you ready to partake? If so, then give ear to these words:

We are now in the waking period of "Our" civilization. However, before this "our" civilization is realized, Allah (Almighty God) will visit North America with a great flood from which only the righteous will survive, as this will be His method of separating the "wheat from the chaff." The flood that is to come will not be a flood of water, but a deluge of "Disease and Pestilence" for which there will be no cure and in which three-sixteenths of the world's population which is in North America will be destroyed.

The above quotation from the Quran is referring to the Prophet Noah (may the peace of Allah be upon him). However, in this day

and time Noah is symbolic of the "Righteous who are making scientific preparations for survival." The Ark is symbolic of the preparations themselves, which in this day and time must be the constructing of sound physical, mental and emotional (spiritual) health in the form of extremely careful consideration of the diet, because a flood (of disease and Pestilence) is coming from which there will be no rescue, in which three-sixteenths of the world's population, which is in North America will be destroyed (regardless of whom or what). There will be a flood of physical disease for which there will be no cure (regardless of whom or what). There will be a flood of emotional disease from which there will be no cure (regardless of whom or what), and only those who are constructing the "Ark" of a health food diet (physically, mental and spiritually) will survive. An ounce of prevention shall outweigh a ton of cure!

Some of the physical features of the "Ark" (scientific preparations for survival) shall be: (a) The complete uncompromising abstention from any form of pork (hog flesh) forever. Also, making the effort to eventually eliminate all meat from the diet which has not been properly slaughtered by Muslims, for as long as you are in North America or any European controlled environs. (b) The complete abstention from all forms of alcohol, drugs and narcotics for the sake of social and personal stimulation and satisfaction—forever! (d) Complete abstention from white (especially store-bought) bread, white sugar, cow's milk, most candies, cookies, canned and processed foods and chewing gum.

However, I must state here, for the sake of our brothers and sisters who are confined in the various institutions of North America and

who, therefore, have little or no control over their immediate foods and environment: fast as often as possible during which time you are to drink tea, (no sugar) with lemon juice (if possible). But they too, must abstain, uncompromisingly, from any form of pork, alcohol, narcotics, drugs and tobacco. (e) There shall be a great preoccupation and concern with cleanliness; a complete bath must be taken once every day; all hair underneath the armpits and below the navel must be removed at least once in every two to four months; teeth must be cleaned at least twice in every day; all clothing worn about the person must be clean; the living quarters must be clean at all times; the environment must be clean, the streets, shops, stores, and community must be clean at all times. In short, the entire "nation" must be roused to such a preoccupation with cleanliness that exceedingly hard measures can be taken, exacting the greatest sacrifices, without running the risk of being misunderstood or of suddenly being left in the lurch—that is, if you are to survive as a nation.

Some of the mental features of the "Ark" shall be: (a) The complete and uncompromising abstention from any form of pork (hog flesh), alcohol, drugs and narcotics (for social reasons) and tobacco. (b) Drug addicts, pushers, prostitutes, winos, muggers etc. must not be allowed to become a permanent fixture of the neighborhood. They shall be dealt with. (c) In times of community and/or national emergency, where injustice has prevailed all differences are to be put aside and a united front is to be posed, for the sake of survival. (e) A "sensible" system of education, which includes the training of the body along with the mind, must be developed, maintained and controlled by qualified (righteous) teachers. (f) All students shall be taught in such a manner as to encourage thinking (for themselves) as opposed to learning by rote or parroting. All education must be so organized as to stimulate personal concern for the welfare of neighbors.

Some of the spiritual features of the "Ark" shall be: (a) The teaching of the fact that no one should have the right to the freedom to sin at the cost of posterity. (b) Foul language, dress and actions are to be condemned and avoided at all times. (c) All "Holy" religious scriptures must be respected and studied. (d) The Quran and Hadith must be read, studied, and used as a standard in all endeavors. (e) Fasting must become a regular and consistent part of life and simultaneously, the establishment of daily (obligatory) prayers and the giving of (obligatory) charity. (f) Safeguards against the poisoning of the "Soul" must be implemented. The whole community (personal and public) life must cease to be a conglomeration of sexual ideas and

stimulations. (g) War must be waged against allowing the communities, movies, theaters, shop windows and billboards to be used as outlets for the vilest means of attracting the attention of the youth. (h) There MUST be complete and uncompromising abstention from any form of pork (hog flesh), alcohol, drugs, narcotics and tobacco.

For those who do not exercise the discipline necessary to adhere to these guidelines, there can be no salvation, whether they be mother, father, brother, sister, baby, cousin, sweetheart or friend. For these guidelines are representative of some of the aspects of the "Divine Science" (which is no respecter of the background of persons) that is needed to survive the flood.

As for those "Black" ex-slaves of North America (Kushites) who do exercise the proper discipline and adhere to the "Divine Science of Survival" it shall be said:

The drums are once again sounding, the language is again being spoken and the war-dance has begun. And you, the progeny of enslaved forefathers, have stepped onto the "evolutionary" pathway of the noble ancients. There is among you now, those who have power that has never been possessed by any people before. There is nothing you cannot do nor is there a chance that you will fail. You have succeeded! The "Spirit" of your blessed dead is with you.

There is no turning back for any of you, for you have been chosen. Thus your actions are prescribed. Just as the ray of the sun is sure, so is the success of your endeavors. Therefore, cast aside fear and doubt for these two malignities are the parents of ignorance.

You, the once lost children of God, have at last come into the dawn of your civilization. You have survived the deepest and darkest hell that could exist, and you have been delivered—set free of a devil most atrocious. Like the planted seed who's time has come, you are pushing away the thick layer of injustice that has gripped your mind. You are splitting the barrier of deceit that has stunted your growth and you have an undergrowth and a manifestation. Just as that which is born will die, so will that which is dead live!

Everyone is not on your path, so beware, lest you waste time with those who wish but to be seen of men. For they are the "Non-believers;" they are the barriers that corrupt growth. Beware of "Honest Iago," Othello, lest you waste "time" with those who wish but to be seen of men. For they have sold their place in the procession and can never join the ranks of the blessed.

There is before you, now, the task of building the greatest civilization known to any planet. You are progenitors of an inter-planetary children who will write universal history.

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RELIGIOUS EDUCATION FOR THE YOUNG SCIENCE FOR CHILDREN

As translated by Imam Al-Hajj K. Ahmad Tawfiq

TREES

by Sulaiman 'Abdul-Alim

LUQMAN THE WISE

Luqman was a black man with broad features, from among the masses of the people who was not distinguished from anyone of them except by his intellect, wisdom and excellence of manners.

He was a poor man, working some days as a woodcutter, gathering firewood from the forest and selling it in order to earn his food; working some days as a tailor, sewing clothes for a fee; and working some days as a shepherd, running behind the sheep in the pasture. However, he, in spite of his appearance and poverty, was greatly beloved. The people respected him, listened to him with deep admiration for his teachings, and obeyed his sincere and friendly admonitions, for Allah had granted him a bright mind, a good heart, a pure faith, and a great love for people.

This story is a good indication of his insight and wisdom. One day one of his friends said to him: "O Luqman, do you know what thing is the most pleasant? If so, please inform me of it." Luqman said: "Yes." Then he slaughtered a lamb from among the sheep, took out its heart and tongue and carried them to his friend and said: "These, the heart and the tongue (together) constitute the most pleasant thing."

On another day, his friend said to him: "Are you aware of the worst thing? If so, please mention it to me." Luqman said: "Yes." He then slaughtered a lamb and took out its heart and tongue and carried them to his friend saying to him: "These, the heart and the tongue (together) constitute the worst thing."

His friend said, in amazement, "I requested the most pleasant thing, and you brought a heart and a tongue. Then I requested the worst thing and, again, you brought a heart and a tongue!" Luqman said: "There's no need for wonder. The heart and the tongue are the most pleasant thing in every living being, and they are also the worst thing in every living being. If they are pious, the living being is pious and if they are wicked, the living being is wicked. A good heart and a clean tongue help living beings and make them happy, and a wicked heart and a foul tongue distress every living being."

When the heart is harboring goodness and charity, the life of its owner thrives and is righteous, and when the heart harbors viciousness and evil, the life of its owner is corrupted. And likewise with the tongue; when it is accustomed to kindly speech, people love its owner, and when it is accustomed to insulting speech, people hate its owner.

None can count the number of people who are happy and fortunate

from the doing of damage or harm because of the goodness of their heart and the sweetness of their tongue, and, likewise, none can count the number of people who are destroyed because of the wickedness of their heart and the slips of their tongue. Surely, Luqman was very intelligent and in possession of great wisdom!

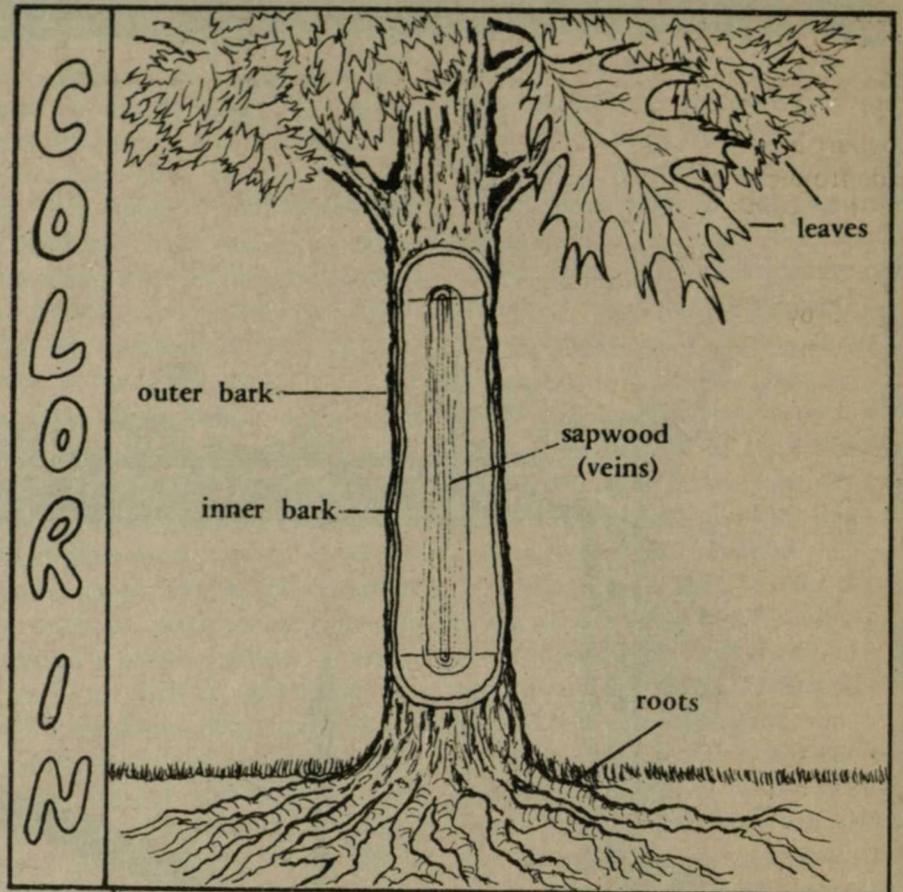
Another indication of Luqman's intelligence and wisdom is the story that relates how one day a friend of his came to him with a sad countenance and head bowed, as if he was carrying the weight of the world. And so Luqman asked him: "What is the matter with you, my friend?" The man said: "You have warned me many times about gambling but I did not stop. So, some of my friends gambled with me on the condition that the loser must hand over to the winner every bit of his money, even to the very last penny, or drink, to the very last drop, the river. I was greedy and gambled on this condition. However, I was the loser and now, O Luqman, I am at a loss because of this matter and do not know what to do. Shall I give up all of my money, even up to the very last penny?" Luqman said "Nay, keep your money and drink the river." The man said: "Woe! How can I drink the whole river? Furthermore, what kind of stomach is wide enough to accommodate all the water of the river, and still further, how long would it take me to drink all of the water of the river?"

Luqman said: "When your friend comes demanding the payment of the condition, say to him that, verily the torrential stream descending from the mountain to the river is not part of the condition, therefore he must stop the stream from flowing down from the mountain and into the river, and then you will drink the complete river!" The man said: "And what will happen after that?" Luqman said: "After that, your friend will be incapable of stopping the exuberant flow of the stream to the river from atop the mountain, thus, the condition will become void and you will save your money."

And so, the man was rescued by the intelligence and wisdom of Luqman. Therefore, he said to him: "I promise you, O Luqman, I will never gamble again and I will pay attention to you in all that you advise." Verily Luqman was highly intelligent and in possession of great wisdom!

In spite of his appearance and poverty, there were times when Luqman worked as a judge, deciding, judicially, between opposing parties of the people in lawsuits. And he was also a teacher and a

(Continued on page 16)



What is a TREE? A TREE is a special kind of plant whose stem is covered with wood. This covering is called BARK. There are many different types of trees, and they grow in all shapes and sizes. Some trees grow straight up, like the OAK TREE. Others grow into a curve like the JAPANESE DWARF TREE. Most trees are at least ten feet tall. The tallest tree on earth is the REDWOOD. The tallest Redwood tree on earth is 368 (three hundred and sixty-eight) feet tall. The giant SEQUOIA (See-quo-ya) is not as tall as the Redwood, but it is wider. The largest Sequoia tree on earth is 273 (two hundred and seventy-three) feet tall, and 115 (one hundred and fifteen) feet wide. It is more than 3,500 years old.

Where do trees come from? Trees, like plants, were made by Almighty God, ALLAH. ALLAH is the Maker or CREATOR of all things. The Arabic words for "The Creator" are AL-KHALIQ. ALLAH is the CREATOR of anything and everything. ALLAH is AL-KHALIQ. AL-KHALIQ made trees as well as other plants, some 600 million years ago. Long ago the earth was covered with gigantic forests. The plants and trees in those forests were very large, and so were the insects and animals. The weather was always hot. The ground or SOIL was very rich. Plant life grows very easily in rich SOIL. The air in those times was clean and fresh.

The first trees created by Almighty God ALLAH are believed by scientists to have been PINE and PALM trees. Then came the HARDWOOD trees such as the OAK, MAPLE, BEECH, CHESTNUT, ELM and WILLOW. Hardwood trees shed their leaves in the winter.

All trees, big and small, grow from SEEDS. SEEDS are always much smaller than the plants or trees from which they come. When a seed leaves a plant or is shed, it lands sooner or later on rich soil. Its roots begin to grow and, with enough water and sunshine, it grows into a small plant, and many years later into a tree. WHEN AL-KHALIQ CREATED PLANTS AND TREES HE PUT SEEDS INSIDE ALL OF THEM. SEEDS travel across the earth. They are carried to rich soil by the wind and sea. Deers, squirrels, and other animals of the forest also carry seeds from place to place.

The parts of a tree are many. The ROOTS absorb water and minerals, which help the tree to grow, from the soil. ROOTS also hold trees to the ground so that the wind will not blow them away and they also help to hold the soil so that the rain will not wash it away.

The VEINS of a tree are like very thin straws. Once the roots absorb water and minerals, this food then travels through the VEINS of the tree to the leaves. While inside the tree, the water and minerals mix with other elements to form SAP. This SAP flows through the tree veins to all parts of the tree, just as blood travels through human veins.

The LEAVES of a tree absorb sunlight, water, and air. These leaves and their stems are held to the trees by BRANCHES. STEMS are the fingers of a tree. Branches are the arms. The skin of a tree is called the BARK. The outside bark of a tree protects it from harsh weather, insects, disease, fire, and animals.

Almighty God Allah has made many different types of trees for man to look at and use wisely. He

(Continued on page 17)

THE FOOD CORNER

YOGHURT

by Karima Tawfiq

Yoghurt is a semi-solid food that is made from cow's milk, goat's milk and other types of animal milk, soybean, nut or seed milk. It is the product of the fermentation of the milk by certain bacteria; the most common types are *Lactobacillus bulgaricus* and *Streptococcus thermophilus*.

For many groups of people yoghurt is a very important staple. The people of Bulgaria live mainly on vegetables, grains and yoghurt. People of the Middle East usually have yoghurt for breakfast like people in the West have scrambled eggs. In parts of Africa yoghurt or yoghurt-like foods are the sources of protein for many people.

In addition to its use as a valuable protein source, yoghurt has several other benefits. Many people, especially Africans and Asians, cannot tolerate lactose, the sugar that ferment milk to make yoghurt break down the lactose so that people who cannot tolerate milk will be able to tolerate yoghurt. The bacteria also break down the protein in the milk, making it easier to digest.

While breaking down the sugar and protein in the milk, the bacteria that make yoghurt produce lactic acid, causing the calcium in the milk to be more readily available. A person can get more calcium out of a cup of yoghurt than a cup of milk. Also, the bacteria produce valuable B vitamins and vitamin K.

Yoghurt bacteria also aid in keeping the intestinal flora balanced. People on antibiotics should make sure they get some yoghurt into their system every day while they are on the antibiotics, since the drugs tend to decrease these beneficial organisms.

Curried Yellow Split Pea Soup With Yoghurt

- 1 lb. yellow split peas
- 2 qts. of water
- 2 large onions
- 2 green peppers
- 2 stalks celery
- ½ lb. carrots, thinly sliced
- 1 tb. curry powder
- 2 cloves garlic

A few cloves or allspice

Sort and rinse peas. Place in large pot with water and bring to a boil. Lower heat and simmer for about one hour, until the peas have cooked down to a smooth puree. Saute the onion, green pepper, garlic and celery in ½ cup of butter. Add this mixture to the peas. Add carrots, then season mixture with curry powder, cloves and allspice. Simmer until carrots are cooked. When ready to serve, top each bowl of soup with a large spoonful of yoghurt.

Yoghurt

- 1 qt. milk (cow's, goat's, soybean or sesame seed)
- ¼ c. yoghurt, or 1 tb. yoghurt culture (available at most health food stores)
- ¼ c. milk powder (optional)
- 1 sterile bottle (1 qt.)

Pour milk into stainless steel pot. Bring almost to boiling point (180 degrees F). Cover pot and let milk cool to body temperature, (about 100 degrees). Stir yoghurt into cooled milk; pour into sterile bottle and cover. Place bottle into large pot (a dutch oven will do). Fill pot with warm water, cover with a towel and let stand undisturbed in a warm place two to eight hours. The oven or top of a stove with a pilot light will do. To test the yoghurt for readiness, either tilt the bottle to see if the yoghurt moves away in one solid mass or stick a knife into the yoghurt. You should be able to pick some of it up. Refrigerate. When cold, serve with fruit, fruit preserves or plain.

(You can use yoghurt in place of sour cream or sour milk. Try it on baked potatoes.)

Yoghurt Cheese

This is a good substitute for cream cheese.

Line a colander with muslin large enough to cover. Pour a cup or more of yoghurt in the colander. Do not stir. Bring the four corners of the muslin together and twist them together lightly. Either tie the "bag" to the faucet or tie with string and hang it where it won't be disturbed for eight hours. Place a bowl underneath to catch the drip. Yield: ½-1 cup of yoghurt cheese. Yoghurt Cheese Balls

After making the yoghurt cheese, form into little balls. Arrange neatly on large plate and refrigerate for about two hours. Place the balls in a large jar. Pour virgin olive oil to cover the yoghurt cheese balls. Keep refrigerated for about two weeks. Serve on crackers or bread.

Yoghurt Cheese and Ricotta Cheese Dip

- ½ c. yoghurt cheese
- ½ c. ricotta cheese
- 1 onion
- 1 clove garlic
- 1 green pepper

Saute the onion, garlic and green pepper in butter until done. Mix the cheeses together. Add the sauteed mixture to the cheeses. Refrigerate this mixture for five or more hours

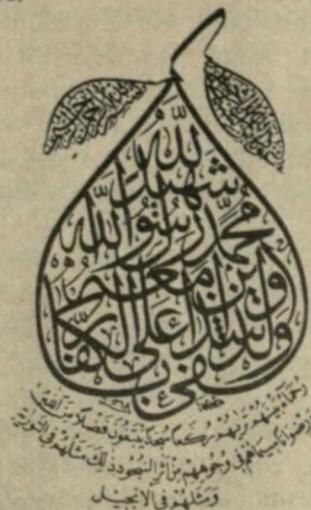
to improve the flavor. Serve on crackers or bread, or with raw vegetables.

Liquid Breakfast For Two

- ½ c. of yoghurt
- 2 raw eggs
- 1 banana
- 2 tbs. honey (or to taste)
- 1-2 tbs. nutritional yeast
- 2 tbs. molasses (opt)

- 2 tbs. Tiger's milk (opt.)
- 2 tbs. protein powder (opt.)
- 2 tbs. wheat germ (opt.)

Combine the first five ingredients into the blender and blend for 1-2 minutes. Add remaining ingredients, if desired. Blend again. This is a very good breakfast for people who are consistently on the run. Eat one or two slices of bread to complete the meal.★



HERBS FOR YOUR HEALTH

COMFREY

by Bahija Abdul-Halim Ayyubi

Common Names: Blackwort, bruise-wort, gum plant, healing herb, knitback, salsify, slippery root, wallwort and knitbone.

Parts Used: Roots and leaves

Habitat: A native of Asia and throughout England, on the banks of rivers and ditches and in watery places.

Description: Comfrey is a perennial plant. The root stock is black on the outside, fleshy and whitish inside, and contains a glutinous juice.

According to Juliette de Bairacli Levy, author of the book, *Common Herbs for Natural Health*, comfrey is good for almost every ill of mankind. It is particularly known for its peculiar powers upon the bones and ligaments. It has the power to aid the speedy knitting together of fractured bones, which is where the name knitbone (listed earlier) came from. For the healing of any fractured or broken bone, the roots, stem and leaves are used. This fantastic herb also can be used for strengthening strained or weak ligaments and muscles. Madame Levy goes on to say that comfrey can be used in severe cases of rheumatism, arthritis and allied ailments.

In conjunction with what Madame Levy says, Mrs. M. Grieve, in her book, *A Modern Herbal, Vol. I*, relates that because comfrey contains an excessive amount of fluid, it is said to be highly recommended for all lung diseases and disorders, including tuberculosis. Comfrey also has been known to be used in the treatment of internal ulcers, external ruptures, protruding navels, and infections of the navel. The



COMFREY

leaves of comfrey can be used for all types of bruises, swellings and sprains. Some people say that comfrey, prepared in the following mixture, is a sure cure for diarrhea and dysentery: boil one-half to one-ounce of crushed root in one quart of water or milk; take in wineglassful doses frequently.

Jethro Kloss, in *Back to Eden*, claims comfrey to be very valuable in treating ulceration of the kidneys, stomach or bowels, and excellent in reducing pain and bleeding (both internal and external).★

There is no disparity about the fact that the Sunna is a legislative source of Islamic jurisprudence, and that it is the second origin of legislation after the Quran. Therefore, the observance of it is requisite in all of the 'Islamic mathahib (i.e., schools of doctrine), for Allah (Glory be He) has charged us with obedience to the messenger with the following words: *So take what the messenger assigns to you, and deny yourselves that which he withholds from you.* (Quran 59:7) Imam Ash-Shafii (May Allah be pleased with him) says in *Kitabul Umm*: "I have not heard anyone relate or attribute, to himself or any people, any knowledge which would confirm opposing the fact that Allah has decreed that following the command of the messenger is imperative, because no word has been used to impose a duty except with the Book of Allah and the Sunna of His messenger, and whatever authority is used beside these two sources surely pertains to them."

... Verily Allah (Glory be to Him) has commanded the Muslims, if they contend with one another in a matter, to refer it to Allah and His messenger, for He says: *If ye differ in anything among yourselves, refer it to Allah and His messenger* (Quran 4:59). Also, He says: *If they had only referred it to the messenger, or to those charged with authority among them, the proper investigators would have tested it from them direct* (Quran 4:83). Therefore, it is plain that the believers have been granted no choice (in a matter) if Allah and His messenger have decreed a command, thus, He (Mighty is His affair) says (in the Chapter of the Confederates): *And it is not fitting for a believer, man or woman, when a matter has been decided by Allah and His messenger, to have any option about their decision* (Quran 33:36).

During the time of the Prophet (May the peace and blessings of Allah be upon him), his companions were of this opinion, for they followed his commands and prohibitions and assimilated that which he declared to be lawful and that which he declared unlawful without making a distinction between a decree which originated from a quranic text or that which restricted its source (of legality) solely to the Sunna. Furthermore, this was, as far as they were concerned, a *unanimous resolution* (i.e., Ijma: consensus of the authorities in a legal question based on the four usul of Islamic law) because of their realization that the Sunna, when it has been transmitted and authenticated, must be complied with, whether it is a *Muakkad*, a *Mufassara* or a *Munshaa* (i.e., establishment) as they were bound by the Sunna in any or all of its variations.

Also, the words of the messenger (May the peace and blessings of Allah be upon him), which were delivered in *Al-Wida* (i.e., the farewell address), are indicative of the general proof of the authoritativeness of the Sunna; for he said: "I have left you with two decrees with which you shall not go astray afterwards: the Book of Allah (Al Quran) and the Sunna of His 'Prophet.'" Thus, the evidence of the legality of the Sunna is so abundant until its authoritativeness has become an established fact in the minds and lives of Muslims, which does not need the setting up of further proof.

... Ash-Shawkani says in his book, *Irshadul Fuhul*, (The Guidance of the 'Masters): "Verily the immutability of the authoritativeness of the Sunna and its independence in the legislating of decrees is a religious necessity, and there is no contradicting of this except by those who have no allotment in the faith of Islam." Also, Imam Ash-Shafii said: "When the messenger demonstrated a verse in The Book, it was a clear elucidation from Allah, and that which the messenger demonstrated is the manifestation of what Allah has decreed in The Book. Furthermore, it is not fitting for the Muslim to depart from an elucidation when the messenger has demonstrated it because the text (of The Book) and his elucidation are both from Allah." Further, it is reported that it was said to some of the worthy ancestors: "Do not seek to convince us except with the Quran." And they replied: "By Allah! We do not desire to make a substitution of the Quran. On the contrary, we merely wish to convince you with the one from amongst us who is more knowledgeable in the Quran" (i.e., the Prophet).

As far as the Sunnatul Aqliyya (Rational Sunna) is con-

cerned, all argumentation is in support of it, because if it proceeded from customary practices which do not depend upon legislation, then it is indicative of the lawfulness of the action; when or if the Prophet (May the peace and blessings of Allah be upon him) performed it, it became the elucidation of a rule. Its informal rule is taken from the specific decree which the action elucidates, and the Prophet makes it clear that the action is produced in order to demonstrate the rule. This type of Sunna points out that the messenger (May the peace and blessings of Allah be upon him) either made a declaration, or granted permission for the action, or that there is in the Quran a verse relating to the action in a general manner, and so it is in need of an explanation and/or illustration, the elucidation of which cannot be produced except by his action in relation to it. And when the action has occurred (from him) then the dependence upon legislation is established from and related to that point (in time). As this serves to establish the explanation for the compliance to a general text, there are those of the Maliki mathhab who say that this (type of) Sunna makes notice of that which is *Wajib* (i.e., dutiful) while others from among them as well as the Hanafi and some of the Shafii mathhab say that the decree of these actions is conditional upon its demonstration of proofs with which it is possible, through argumentation and/or deduction, to strengthen it. The rest of the Shaffiis as well as the Zahirites (i.e., those who accept only the literal interpretation of the Quran) say that this (Sunna) merely serves to delegate the fundamental principle, and as for that which has proceeded from the Prophet (May the peace and blessings of Allah be upon him) it is really particular to him because it does not proceed from an involvement of the generality of Islamic legislation.

... As for the Sunna-Tut Taqriyya (i.e., determinative Sunna) it, in the opinion of Ibn Hazm, only serves to indicate "absolute permission". Because the messenger did not use it to express an order or a prohibition, and whenever the issue of it dealt with the request of an action, or the relinquishment of one accompanied by an order for the performance of it or the prohibition of it, then the Prophet's silence did not produce anything except the grounds for the *absolute lawfulness* of said action.

Further, the decree of the Sunnatul Filiyya (Practical Sunna), in Ibn Hazm's view, only exhorts one to the following of the messenger's example, by way of delegation and recommendation, without there being any obligation or liability attached to it. Thus if the Sunnatul Filiyya had "dutifulness" resulting from it when Allah (Glory be to Him) said: *There is indeed for you, in the messenger of Allah, a beautiful pattern of conduct* (Quran 33:21), then He would have said: "There is indeed binding upon you (that is to say, He would have said *Laqad kana alaikum* instead of *Laqad kana lakum*).

For the obligatory, in the opinion of Ibn Hazm, is not derived except from the spoken command.

Also, he (Ibn Hazm) is of the opinion that "an action" is not an indication of imperativeness except that it is a legal execution of a command from the Quran, or that it is connected to an order that a part of a statement like the one made by the Prophet (May the peace and blessings of Allah be upon him), to wit: "Pray just as you see me pray." And also his statement: "Take your rituals from me."

There are those who, because of the control that their passions have over them, are induced to the contravention of the documentation of the Sunna whenever there is presented an analogue, the subject of which is ambiguous to them, and they can use it to further the execution of an evil design which they harbor. Also, there are times when a pious person may give an indication to a decree, from an analogue, that stirs up questions and prompts the following reply from those who question the authoritativeness of the Sunna:

(1) They say that Allah (Glory be to Him) says: *And nothing have We omitted from The Book* (Quran 6:37). They make this quote in such a context as to suggest that all of the rules that man makes requisite have their origin in the Quran and therefore there is no necessity for them to be supported by the Sunna, except that there is

(Continued on page 19)

Allah' But thou didst bide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved his marriage, with her, with the necessary formality, We joined her in marriage to thee, in order that in future there may be no difficulty to the believers in the matter of marriage with the wives of their adopted sons, when the latter have dissolved with the necessary formality their marriage with them. And Allah's command must be fulfilled.

There can be no difficulty to the Prophet in what Allah has indicated to him as a duty. It was the practice approved of Allah. Amongst those of old that have passed away. And the command of Allah is a decree determined.

It is the practice of those who preach the message of Allah and fear Him, and fear none but Allah. And enough is Allah to call men to account. Muhammad is not the father of any of your men, but he is the apostle of Allah, and the Seal of Prophets. And Allah has full knowledge of all things.

Oh you who worship Allah, surely in the relationship between man and woman, especially in marriage, it is necessary that there be the concept of partnership, the concept of sharing, because in

the concept of partnership and in the practice of the principle of partnership there is balance. There is mutual responsibility. And also, it is very important that we strive to know ourselves as male or female. There are many of us who do not even understand ourselves as a male or a female, do not understand what we are supposed to be about as a male or a female. And so being a male or a female becomes a difficult task as opposed to a beautiful gift, a beautiful function. Surely we all come from Allah, and Allah is the producer of us as we are. And He has produced us in beauty and perfection with profound potential. It is not for one gender to envy the other.

When Allah causes us to come together into a union of marriage, it is important that we understand what it means to be a husband or a wife. Many females think that being a wife is a restricted activity, a narrow activity. Many males think that being a husband is a restricted and narrow activity. There are many men who may be involved in an endeavor for the sake of humanity or the community, and that man may say, 'Well, I'm married now, and I have to change,' or, 'I'm a father now, and I have to change, and I will no longer be able to function in this activity.'

Surely we must come to understand that as we travel through time and space in this life, we will acquire titles that are evidence of the degrees that we have attained in our growth in life. From an infant you become a youth. From a youth you become an adolescent, then an adult, and then an old person. Or you become a carpenter, or an electrician, or an engineer, or a lawyer, but that doesn't mean that you can't also be a father. If you are a father, that's just a title that's given to you as evidence of another function that you have in life. It's not the only function that you have. If you are a mother or a wife, that should not be the only thing that you can do. You can also be a nurse or a secretary, or a decorator, or a scientist. There is no reason to say, 'I don't want to be married; all I'm going to do is be a wife.' Or, 'I don't want any children, they're going to tie me down and all I'm going to do is be a mother.' That's just another title.

As you grow through life you'll find that it is better for you to have a lot of degrees instead of just one degree. If you've only got one degree, then you're in difficulty. You may meet a person who is an airplane pilot, a husband, a father, a fisherman, a sailor and a woodsman or a carpenter. Man has these capacities. And so with the female. But we must look at these things in the proper perspective. Many of them can be professions in conjunction with what we are doing. Many of them can complement what we are doing. But our concepts are so narrow. Surely it is important to know ourselves as male and female, to understand ourselves as a mother or a father, to understand what that means, because those are professions that you take on by the command of Allah, not because you went to school and got a degree, not because someone told you to be a mother or a father, but because Allah decreed it.

If you look at the child that you have and realize that this child has infinite possibility, and realize that you are responsible for training and developing this possibility, then it can be an interesting thing to have a child: trying to understand the potential of a child; trying to help the child develop that potential; trying to have an atmosphere at home or wherever the child goes that is conducive to the development of that potential. You will be making a tremendous contribution to all of the people who are going to benefit from this child's manifestation of that principle. That's a

wonderful opportunity. Allah puts you in a role that's almost akin to His role. How can anyone take that lightly? How can anybody be upset with that? How can anyone be frustrated with that? The only reason is that they don't understand what they are and what they are doing. Why did Allah create you with all of these differences? Because you have a job to do. There is no milk in a man's breast, but there is milk in a woman's breast, and she has been created with a nature that is conducive to giving the child certain things, and the man has been created with a nature that is conducive to giving the child other things. But if one drops the responsibility, then there is an imbalance.

Certainly, marriage should be viewed as a partnership, as a business. Can we do business together? We've got something to produce. We've got produce to bring about now: healthy children, a home. I've got to keep my spirit right that so I can pray. You've got to keep your spirit right so that you can pray. We've got to produce all of this potential. Can we do business together? Not, 'I love you, pretty baby,' but, 'Can we do business together, first?' If we find that we can't do business together, then that's no problem.

We see in the example in the Qur'an, the Prophet Muhammad (May the peace and blessing of Allah be upon him) married Zaid; his former slave, to Zaynab, a very beautiful woman of high sophistication. But they couldn't get along because they were incompatible. They couldn't do business together. Zaid was always upset with her and she was always upset with Zaid. And the Prophet Muhammad (May the peace and blessings of Allah be upon him) tried all he could to keep them together. But they had to get apart because they couldn't do business. And there was no problem. She and Zaid got a divorce and the Prophet (May the peace and blessings of Allah be upon him) married her. And there

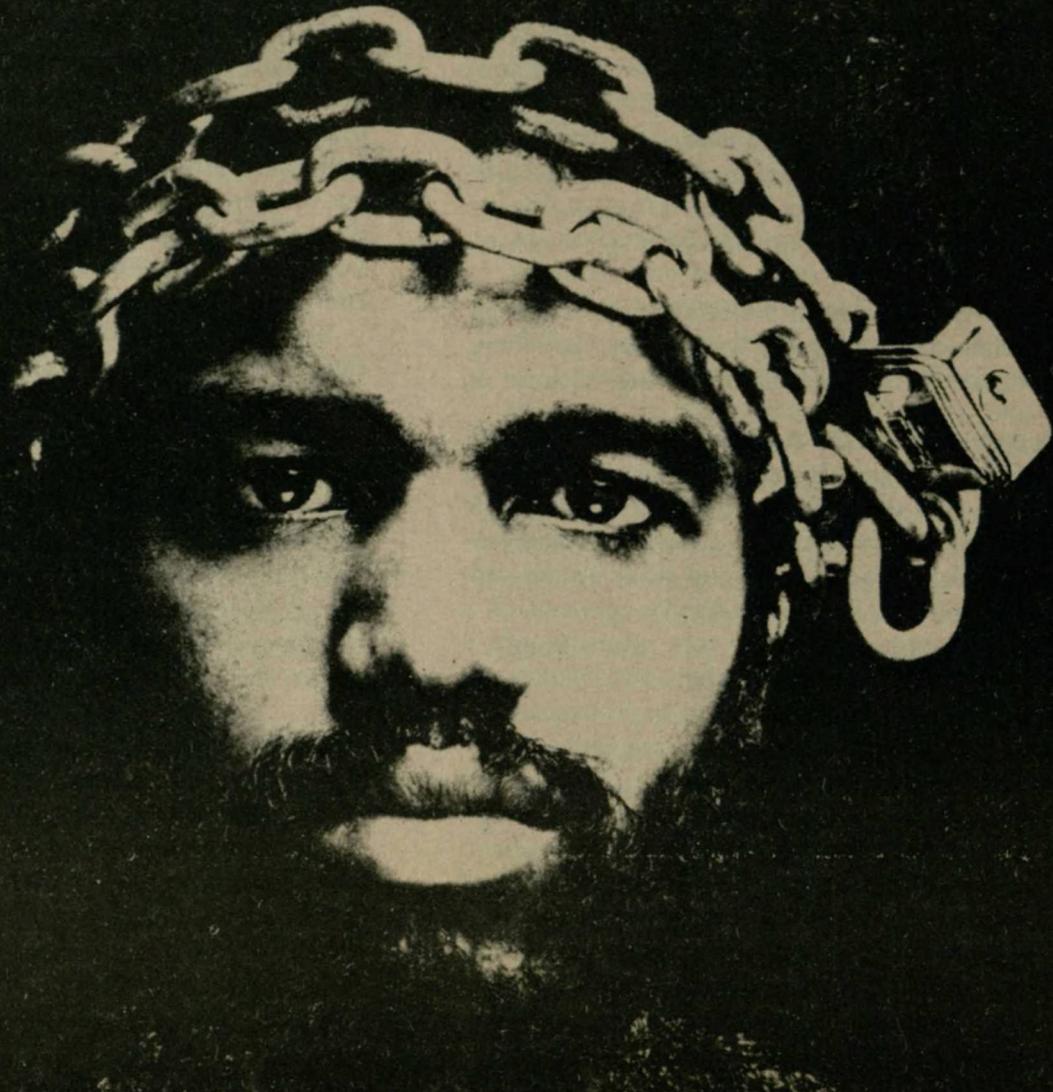
was no problem. Surah number thirty-three. Look it up; read it; because that's the nature of things. There are those who are compatible and those who are incompatible. And if you are really going to get your job done, you've got to respect the male and the female and try to have compatibility, because if you don't, there is only destruction—mental destruction, emotional destruction and spiritual destruction—on one another. There has got to be respect. And you've got to see it on that level. Can we do business together?

We both have a job to do. You're male; I'm female. You're female; I'm male—whatever. We both have a job to do as ordained by Allah. We both reflect on one another. We all are creatures of Allah, with a function. That's all it's about. It's not about inferiority or superiority. A woman can be superior to a man if she fulfills her responsibility as a woman. The Qur'an has pointed out that the Muslim men and women, and the believing men and the believing women, the devout men and the devout women. Allah took the time to make sure this was elaborated. He could have just said *muslimun* and that covers everybody, male and female. But it's differentiated, gender by gender, so that you understand that the man and the woman have a responsibility to Allah. Individually; yourself. You, mister, have a responsibility to Allah. You lady, have a responsibility to Allah, regardless of what your husband did. You have the responsibility to pray and pay your zakat and fast and be devout and guard yourself, just like the man. If you're not doing that, then you are not performing your role.

The man doesn't think like the woman and the woman doesn't think like the man. And it's important that we begin to investigate these differences and respect these differences and see the beauty that is locked in these differences. Especially us, because we have been rendered enemies. We have been made to be enemies of one another, male and female, and that's what holds us back. We have been made to hate one another because the roles have been reversed, in our case. If you analyze and study and look at people around the world you'll see that the male and female role, especially amongst Black people in America, has been reversed. And it has been reversed deliberately. That's all part of the science of keeping you back. But Almighty Allah has given you the key to true freedom and true independence: Follow the command that He has laid out in the Qur'an. We don't even have to argue about whether male and female are equal. No, we're not equal. One can be better than the other, depending on their fulfillment of their role. The woman can be superior to the man if she functions like a woman is supposed to function, and the man fails to function like a man. And the man can be superior to the woman if he functions like a man and she's failing to function as a woman. And we wipe all of that other dross away and see ourselves as part and parcel of the great manifestation of the creation incorporated within our

(Continued on page 16)

LINCOLN FREED YOUR BODY. ISLAM FREES YOUR MIND.



LUQMAN (Continued from page 8)

spiritual guide. The old and the young, rich and poor, benefitted from his intelligence and wisdom. Many of his wise sayings have become famous. People memorize them and make frequent use of them from generation to genera-

tion. The elders relate them, the young recite them, and all of the people are guided by them.

Luqman the wise is well known in history. Allah has mentioned him in the Quran; the Prophet (May the peace and blessings of

Allah be upon him) mentions him in his narratives (A HADITH); and people, in every time and place, discuss his messages.

Surely Allah loved Luqman the Wise because he was a righteous man, he had a good heart and a

clean tongue, he possessed profound wisdom and broad intelligence, and the people, in every time and place, have benefitted from his wisdom and admonitions. May Allah show favor to Luqman the Wise.★

SECURING THE HEART (Continued from page 15)

selves and our being.

There are many things that we are doing that are detrimental to the way that this society is established and therefore we will have enemies and we will be attacked subtly. I was talking to a brother who said something very interesting and very profound when he said that this society doesn't like tradition, because tradition is not profitable. If you have a tradition of dress, that means that you wear the same clothes all of the time. You don't buy all of these diverse clothing. If you have a traditional food, that's not profitable here. You see people walking around with the same clothing on all of the time. They have a pocket full of money. But those who are changing all the time never have anything. You look at the people that are successful and they are the ones who have tradition. They don't buy everything, they don't listen to everything, they don't read everything. They don't do everything, they don't eat everything. They have tradition, and so it's difficult for anybody to exploit them. Anyone outside of them who comes in with whatever they use as part of their tradition has got measure up. They inspect it and say, 'Well, no. This seam is not right, and furthermore, your hands are not clean. I can't wear it.' He says, 'I washed...' 'No, I don't mean washing your hands. I mean your hands are not clean.' That's what tradition does. Tradition is what you need to become independent. And that's the one thing that everybody is fighting.

You have got to have a tradition of roles in your homes so that nobody can whisper into the ear of your wife after you've done all the work you need to do at home. Or the man... Many times women have dealt with men who are alcoholics and drug addicts and lazy and shiftless and weak and scared and whatever. They work with him and he walks outside and somebody or something whispers to him and there he goes again. The work is down

the drain. Tradition will make us strong and independent, will make us free, and will make us respect one another. We don't have respect for the role of the female or the male because we don't understand the traditions that are supposed to prevail. That's why we don't respect one another. That's why you'll find a brother frustrated with a sister or a sister frustrated with a brother.

Many times, because of the lack of tradition, we even ask each other to overlap roles. You'll see a brother with a ton of garbage in the house say to his wife, "Oh, take the garbage out, I'm tired." Then he wonders why she wants to act like a man. Or a man might come in and the baby's crying and his wife will say, "You go get him. You never take care of the baby." That's not his job right now. We have really got to understand this. There should be a tradition of who handles the baby until a certain age. Islam says after two years old, the father deals with him. That's all tradition. Think about those things. For surely Allah has said "The male is not like the female." When the male picks up the baby, the baby is not getting the same thing.

Certainly the differences of gender are in everything that Allah has created, in our religion. That's very beautiful about Islam. There is no neuter. There is no neuter gender. There is either he or she. There is no "it". There is only he or she in the Arabic language, in Islam. So that tells you very plainly where Allah has put us. You are either he or she. And you have got to learn what it means to be he or she. You can't jump around, one to the other. You have got to be one or the other and then develop yourself like that and you won't have any problems about superiority or inferiority. You won't have any problems about liberation or enslavement if you follow the command of Allah.

Alhamdulillah.★

RETURN OF THE MESSIAH (Continued from page 9)

Prophet (pbuh) is reported to have said that "Religion (din) is faithfulness to Muslim leaders". Also, he is reported to have said, as recorded in one of the previously mentioned hadith, that the Returned Messiah will be an Imam from among ourselves.

We Muslims must realize that this can only occur through adherence, discipline, and embodiment of the spirit and power of the Prophet (pbuh) and the Companions (May Allah be pleased with them) who helped to establish the Islamic empire at Medina. By so doing--by actualizing our oneness--we, fun-

ISLAM IN AMERICA (Continued from page 3)

On the contrary, he must study and qualify himself to join with and contribute to a council of independent, sincere and studious indigenous imams who are working to reconstruct the lives of their people in the light of the ultimate principles of the revealed purpose of Islam. And certainly this cannot be done without the security of (Islamic) legal clarity and the harmony which allows us to agree to disagree.

The first step in this direction is that everyone who calls himself an imam, shaikh or any other Islamically honorific title, guide his

BLACK, RED & GREEN (Continued from page 6)

A further investigation into the scriptures reveal that the "sequential" colors black, red and green represent regrowth or development after a cataclysmic change as a result of divine judgement. In Jeremiah 4:23, we find the passage: *I beheld the earth, and lo, it was waste and void; and the heavens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills moved to and fro...And all the cities thereof were broken down at the presence of the Lord, and before His fierce anger.*

Again in Isaiah 24:1, we find: *Behold, the Lord maketh the earth empty and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof...The lofty people of the earth do fail: The earth also is defiled under the*

SCIENCE FOR CHILDREN (Continued from page 12)

made EVERGREEN trees that fill the air with the fresh smell of pine, and flower trees that make the air smell like perfumed oils. He also made trees that grow oranges, apples, lemons, limes, grapefruits, cherries, peaches, and pears.

Nuts also come from trees. Cashews, hickories, pecans, walnuts, beechnuts, butternuts, Brazil nuts, chestnuts, all kinds of nuts -- even coconuts! Bananas and dates grow on trees. Trees also give us medicines like sassafras, buckthorn, witchhazel, slippery elm, and oth-

tioning as *one people*, collectively become the *mujaddid*, the Messiah, and the Mahdi. We collectively must unite our ranks, purify our faith, and change our condition. As the Imam has said, it *can* be done with the help of "the same Allah who has helped others". However, we must look to ourselves and wage a personal jihad within us to bring this about. Only when we individually and collectively "get this attitude and keep it" will The Chosen One appear. We must free ourselves, and the "one" must come from inside of our minds, and through our actions★

community by the principles of a specific mathhab. And perhaps one day, after enough study and practice, the leaders will agree upon the adherence of one mathhab by all and thus facilitate the true and qualified administration of the sharia (Islamic law) among the Muslims in North America. For surely the words of the late scholar Muhammad Iqbal are apropos for the present-day situation: "Every muslim nation must sink into her own deeper self, temporarily focus her vision on herself alone, until all are strong and powerful to form a living family of republics."★

inhabitants thereof, because they have transgressed the laws, violated the statute, broken the everlasting covenant.

Allah causes new civilizations to grow out of the black darkness or collapse of previous ones. Through the glow of enlightenment the new civilization comes into being and flourishes for a time, just as the warm sunlight causes the greening of the grass in the spring and summer.

Finally, we see that the black, red and green colors can represent the "sequential" mental re-evolution of a people--with the black representing the darkness surrounding a people's mind, the red representing the illumination of enlightenment, and the green representing the progress and growth a people can make as a result of enlightenment.★

ers. Did you know that ink comes from plants and paper from trees? Without plants and trees, there would be no books or newspapers!

A tree is a BLESSING from ALLAH! It is a beautiful gift that Allah has given to man. We should thank ALLAH for his gift by taking good care of all plants and trees, and never destroying them. Give thanks to Almighty God ALLAH, AL-MALIK, and AL-KHALIQ, THE KING OF CREATION AND THE CREATOR OF THE UNIVERSE. AL-HAM-DU-LI-LLAH!★



BUILDING TODAY'S ARK (Continued from page 10)

You are born warriors, so you must learn to soldier, because this is the only way that you can unite. You must have unity to build and you will build, for such is the prescription of Allah.

AL-INSAN (Continued from page 8)

without a single defeat. Whenever the Capoeiristas found themselves in need of supplies they raided the plantations armed only with their deadly skills, maimed or killed all opposition, and took what they needed. They defeated twenty-four expeditions of the finest government troops in the first few years of their existence. The Brazilian army found itself powerless against the guerilla tactics of these formidable warriors, who could evade their best blows with leaps, dodges, and cartwheels, and either knock their opponents to the ground with strong leg sweeps, or flip over onto their hands and disarm their enemies with their feet.

It finally took 7,000 of the best armed and trained soldiers of the country ten years to unseat this stronghold of skill and power. Undaunted, the warriors continued their raids in revenge. By day they played the role of slaves, at night they became phantom-like avengers who vanished in the night, only to reappear suddenly, assassinate slave-owners and government soldiers and officials, and stealthily return to the plantations before dawn, like panthers to the lair.

Because of these actions, the Brazilian government outlawed Capoeira in 1821. Yet its practice continued to grow however, and sticks and swords joined hands and feet as weapons in Capoeira's deadly arsenal.

Capoeira is now the national gymnastic sport of Brazil, and has been so for at least ten years. In 1969, Black Belt magazine featured its first article on Capoeira, and identified one Master Bimba as the major contributor to the development of contemporary Capoeira. It currently has seventy-two movements, with names ranging from

With success comes work, and just as the produce of the seed is harvested, you are being gathered and brought before the throne of truth. Fear not, this your harvesting for in this gathering YOU ARE FREE.★

"Tail of the Fish" and "Banana Plant", to "Daddy's Scissors".

Capoeira is becoming increasingly familiar to western eyes. The Brazilian film classic "Black Orpheus", contains a brief Capoeira sequence. McGraw-Hill Films distributes a film entitled "Berimbau", which outlines the entire history of the art, and includes actual sparring demonstrations. The berimbau is a one-stringed instrument played during sparring sessions just as small drums and other instruments are played during Thai-Boxing matches. There is a Capoeira school in New York City, and the art is taught at New York University. It has even been demonstrated in Washington on the grounds of the Smithsonian Institute, as part of an international festival. All of this seems to indicate that Capoeira is no longer viewed as a dangerous, revolutionary fighting art. But then again, Capoeira was born with an innocent image that masked its deadliness.

Although I cannot fully substantiate my position, my limited research leads me to believe that there is a direct relationship between

the Capoeirista Movement and the Islamic Uprisings that took place in Brazil from 1801 to 1835. These uprisings, which were executed by African warriors of the Hausa tribe, struck fear in the Portuguese colonial populace for three decades. Insha'Allah, the facts surrounding this major chapter in Brazilian history will be revealed in the future, and might document the first major Islamic rebellion in the western hemisphere, and still another Islamic fighting art that Muslims can claim as part of their glorious heritage.★

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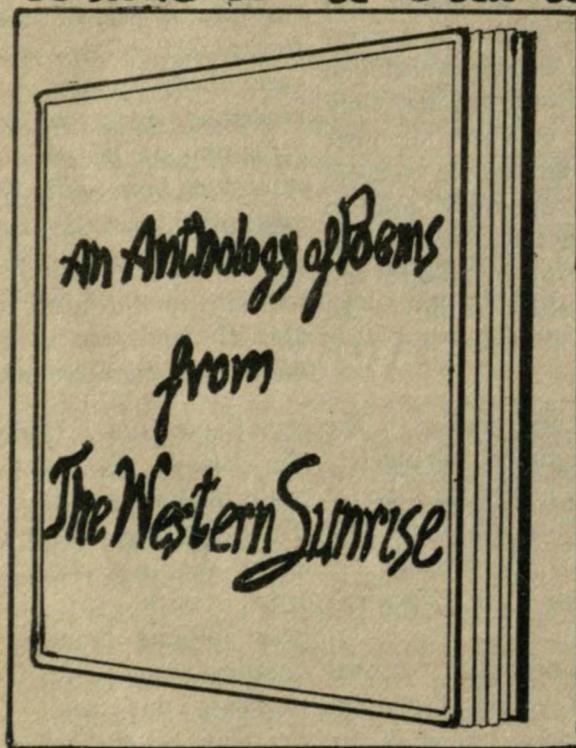


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Islam can be simply defined as being the total surrender and the complete submission of man to the will of Almighty God, Allah, the Creator and the Sustainer of the entire universe. And Allah, being ever so wise, told man at the very dawn of humanity,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

However, man 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 man.

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 an example are the distortions of the teachings of Jesus the son of Mary (peace 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 man. And through the "Seal" of His Prophets, Muhammad, Almighty God, Allah, perfected His religion (Islam) for man. 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 that Islam is 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, is 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, able to interpret intelligently and rationally, the

claim of the Qur'an that Islam is the only way of life for man 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 to which all Sunni (Ortho-

dox) Muslims should uncompromisingly adhere. 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 1400 years ago, is His 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

.....self-development. Almighty God Allah, Ar-Rabb (The Evolver), has decreed that man be born from a microscopic cell, and through a gradual process of evolution, develop to higher stages of existence, until he reaches a point of maturity. As it is on the physical plane, so it is on the psychological and spiritual plane.

As man matures, so does his mind. Society is best when it is structured to facilitate the development of man's mind. Education and culture serve this purpose—that of edification, of exposure to positive stimuli that will mold man's mind into that of Allah's highest creation.

Yet too often during the course of history, the effect of society's institutions has been to retard the positive growth of man. Thus, though a man or woman may be maturing physically and even intellectually, spiritually (the highest aspect of the psyche) he or she is not.

We who have been raised within the confines of Western society, have been rendered spiritually retarded, due to our lack of exposure to higher stimuli. Instead, we have

been stimulated in base ways alone. However, those of us who submit to Islam become exposed to a higher degree of the Beneficence of Ar-Rabb, and begin to evolve into a state of being *kamal* (mature, complete, whole, etc.).

Self-realization is a painful process, and the higher one's degree of self-realization, the higher the degree of pain that one experiences. This is particularly true of those of us who have been rendered psychological and spiritual children, although technically we are adults. But as the Holy Prophet Muhammad (May the peace and blessings of Allah be upon him) is reported to have said, "There is no prudent one who doesn't stumble, and no sage without experience."

Thus we must recognize that pain, the pain of self-realization, is a door that we must enter again and again, if we are to become *spiritual adults*. We cannot avoid it—to do so is only to retard our progress. Yet we should take heart that the end is a worthy goal. As Allah has said in the Quran (84:6): *O thou man! Verily thou art ever toiling on towards thy Lord- painfully toiling, but thou shall meet him* ☆

TRADITIONS (Continued from page 14)

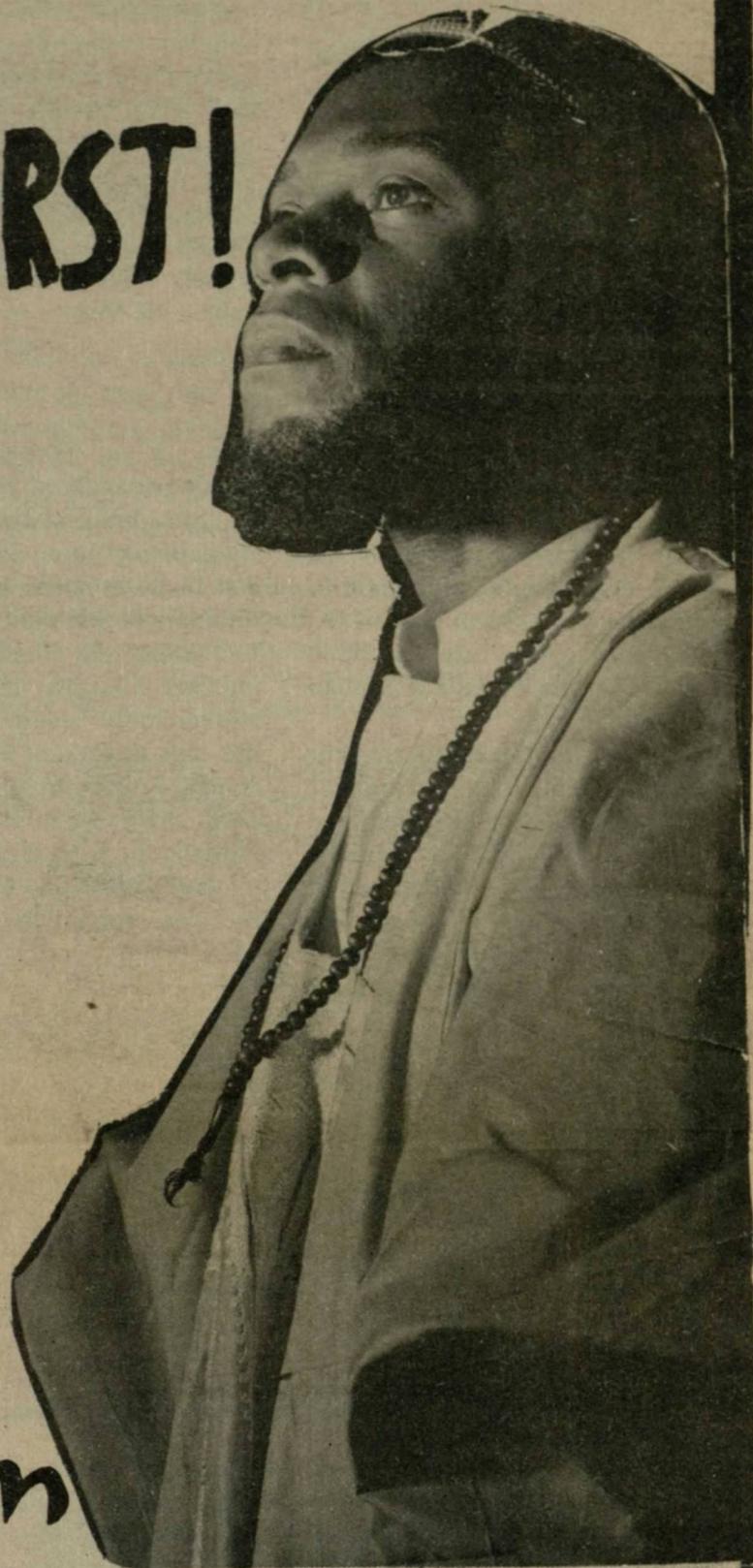
prevailing the refutation, negligence or lawful practice of that which the Quran has decreed. In addition, they quote where Allah (Glorified be His Affair) has said: *We have sent down to thee The Book explaining all things* (Quran 16:89). And they explain this to mean that Allah (Glory be to Him) is herewith informing us that the Book has guaranteed to us the understanding and elucidation of everything. However, the fact is that the context of the first verse indicates that the meaning of "The Book" here is not the Quran. On the contrary, it is *Al-lawhul-Mahfuz* (i.e., the Guarded and Preserved Slate), because the text of the verse is as follows: *There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from The Book* (Quran 6:38) That is to say that the circumstances of all that move on the face of the earth are found in the "Guarded Slate" (i.e., *Al-lawhul Mahfuz*).

Furthermore, even if we accept the hypothesis that the words "The Book" in this verse refer to the Quran, certainly we can see that it does not mean the conveyance of the generality of the text into a literal meaning, because many of the affairs of the world are not mentioned in it, albeit that that which is stated necessitates elucidation, and the Sunna is best suited for that, according to His Word (The Sublime): *And We have sent down unto thee the message that thou mayest explain clearly to men what is sent for them* (Quran 16:44).

Also, it is possible to say that the two verses indicate that the Quran includes all of the general fundamentals which lead to the discovery and cognition of divine ordinances and that they are means to this end. ☆



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