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Imam Tawfiq of the Mosque of Islamic Brotherhood (left) talks with original American Keith Demerrias (right).

AISHA: WOMAN OF VIRTUE

by Serinah Abdur-Raqib

After the death of the Prophet Muhammad (May the peace and blessings of Allah be upon him) his family and Companions played a very important role in maintaining the order of Islam. His wife Aisha made some of the most outstanding accomplishments to preserve the teachings of Islam. She was gifted with an extraordinary memory that enabled her to transmit and implement the sayings and the practices of the Prophet (pbuh) in a very precise manner. Aisha was said to be the most favored wife of the Prophet (pbuh). As a result, she spent more time with him than his other wives, and came closest to learning and understanding his ways.

Aisha entered into marriage with the Prophet Muhammad with a very open and flexible mind. She was young and had never been married before, therefore she did not have many experiences to inhibit her quest for knowledge. This lack of inhibition was evident in the way in which Aisha continually asked questions of her husband. When he taught about Islam in the mosque, Aisha used to sit by the door and listen attentively, thus increasing her knowledge and understanding of Islam.

In the book *Aisha The Truthful*, by Fazl Ahmad, this is what is said about her: "Aisha's spirit of inquiry did permanent service to Islam. Her

questions were the cause of throwing useful light on several important problems." She did not stop questioning the Prophet Muhammad (pbuh) until she was satisfied with her understanding. It was due to Aisha's keenness, intelligence and sound judgment that the Prophet (pbuh) preferred her over his other wives.

Aside from her fine intellectual qualities, Aisha was a very devout and pious woman. She lived a very simple life, having only the bare necessities, and charitably gave away food and money to the needy. She had a distaste for extravagant living and selfish habits. Though she had a maid, Aisha preferred to do all of her domestic chores herself because of her strong affection for the Prophet Muhammad. In strengthening her devotion to Allah, Aisha constantly joined the Prophet in optional prayers and fasts. She frequently spent the whole night in prayer with him. Her love for Allah was reflected in her actions towards her husband and towards other people. Up until the time of her death, she had never missed a performance of Hajj.

Aisha's character in regards to piety and faith was a solid one. Unfortunately, she was a victim of a scandal that challenged her character and only Allah was able to prove her innocence through a revelation to His Messenger. It was night time when Aisha was returning from an expedition on which she had accompanied the Prophet Muhammad.

When the caravan made a rest stop,

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EARTH, WATER, FIRE, AIR

The *Western Sunrise* talked with young Sioux activist Keith Demerrias about his views and experiences as an original American. Although the interview was conducted in 1973, the contents still are relevant today.

WS: What was your concept of Thanksgiving? Did you have any historical knowledge of what this holiday was about, why they were celebrating it, and the effect that it had on you and other Indians?

KD: Well, my concept of Thanksgiving is that the white man here today should be more and more grateful to the minorities because the minorities helped him more than anything. The Indians helped them through the first winter. We as Indian people didn't deny anyone the right to come here and settle, to set up something as a people. We recognized this. And they were certainly different people — they had different colored skin—but we opened our arms to them. 'Here, we give you food. We give you a piece of land here. If you want the land we will give it to you.' Our concept of land is that we don't...we don't hold any value to the land, money-wise, material-wise, because as Indian people we're just guardians. We're here to protect the land, to guard it.

WS: And so in essence you feel that this Thanksgiving should really be an observation or note of tribute to the Indian for helping these European settlers through hard winters, and that the focus should be toward appreciation for the contributions that the minorities made to their stability here, as opposed to one of just nebulous festivity. That's a good observation.

KD: Some people say it should be a time of mourning, and other people say it should be a time of celebration. My personal feeling is that it should be a time for Indians to give thanks to the Creator. We have a Fall Festival, and we give thanks to the Creator for crops, for the good life that we've had during the summer, and we give thanks for the winter because it brings out the beautiful scenery, brings out the beautiful landscape. We give thanks for the animals. All of this is part of the Indian way of life. But in one way I think it should be a time of mourning because the Indian recognizes he has been ripped off for everything that he had—his land, his culture, his language—and in big terms I think it should be a time of mourning.

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CONSIDERING ISRAELI AGGRESSION

By Ali Abdur-Rahman

The fact that history often repeats itself is not disputed. The utilization of this fact, however, seems minimal. Unfortunately, this neglect is particularly disadvantageous in a world where there is a mountainous accumulation of detailed events being thrust daily in the face of the public via an ever-expanding media.

Whatever vested interests happen to be controlling the reporting of current events only adds to the confusion by their distortions, withheld information and outright lies. It is this maze that confounds the average layman who gropes for an understanding of the current events that are shaping his environment. By limiting his focus primarily to the political whims of the media, he unknowingly places himself in that proverbial position where he is unable to see the forest for the trees.

The current situation in the Middle East is a perfect case in point. The historical parallels between the settlement and expansion of the state of Israel and the settlement and expansion of the thirteen original colonies in America is clearly a case of history repeating itself. The European invasion of America was such a bla-

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

THE HOLY QUR'AN

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TO ALLAH and MAN

Five times daily, in accordance with the commandments of Allah and the example of His Prophet (May the peace and blessings of Allah be upon him), we Muslims engage in a form of ritualistic worship — of prayer — which we call *sala*. As we praise Allah in this mode of worship, we execute a series of uniform movements while reciting Qur'anic verses and other religious formulae.

We of the Mosque of Islamic Brotherhood are taught that the Islamic mode of prayer symbolizes "the incorporation of righteous thought with righteous action". Understanding this, it behooves us to see that our daily activities of righteousness, (*i.e.* nation-building in the Name of Allah — establishing "God's kingdom on earth"), are extensions of our prayers and a form of worship as well.

Additionally, when we line up for prayer we are exhorted on the authority of the Prophet (May the peace and blessings of Allah be upon him), to tighten our ranks by standing shoulder to shoulder in straight, orderly lines.

As Allah the Sublime has said in the Holy Qur'an (21:92): "Verily this Brotherhood of yours is a single Brotherhood". Thus, the tight ranks of the prayer line symbolize the tight bond of unity and brotherhood that should exist amongst Muslims. Regardless of their individual differences of understanding, ranks, economic status, color, ethnic background, etc. All Muslims should still stand as one in their worship of Allah, both ritually and pragmatically. So the Holy Prophet Muhammad (May the peace and blessings of Allah be upon him) has referred to our tightening of the ranks during *sala* as "keeping the devil out". Certainly this refers to barring the devil (*i.e.* Shaitan) from association with us in our temporal and spiritual

TIGHTENING THE RANKS

There are many answers which can be given in answer to the question "What is righteousness?" But the Muslim understands, or should understand, that "to be righteous is to strive to fulfill your duty to Allah and man.."

Only a misguided, arrogant, or ignorant person can deny the existence of Almighty God Allah in these days and times in which the wisdom and prophecies of scripture are plainly manifested for all

affairs.

Surely the devil is that which opposes the righteous and their pursuit of Godly activities. He "lies in wait" (Holy Qur'an 7:16-17) for all Muslims who are struggling to practice their Islam as correctly as they can according to their degree of understanding, and decimates our ranks (the ranks of Islam) by slipping between us and our brothers and sisters, as we engage in our temporal and spiritual affairs of righteousness.

Having secured a spot in the ranks (be it a physical, psychological, ideological, or emotional one), Shaitan then proceeds to sow the seeds of discord through all manner of subterfuge and undermining. He then laughs and rolls about in ecstasy at the resulting carnage. In the Qur'an, Allah identifies Shaitan as the enemy of Man, therefore this process affects all who are endeavoring to be righteous, not just Muslims). Yet due to the present lack of cohesiveness amongst the ranks of Islam, particularly in North America, it is often difficult to detect the presence of the devil amongst us.

Only by engaging in the activities necessary to strengthen and solidify the ranks of our individual communities throughout this country, like "bricks of a solid wall", and then binding the communities together like "intertwined fingers" can we bar Shaitan from our midst.

Humility, qualification, organization and discipline must be our priorities, for they are the true stepping stones to unity.

"A house divided against itself cannot stand," and when the Sword of Islam falls (and fall it will because Allah's retribution is all-powerful and inevitable) it will only strike those whose houses (*i.e.* bodies, families, communities, organizations, and nations) are occupied by the devil.

who take the time to see, and the necessity of fulfilling one's duty to Him. Yet there are many who have a variety of ideas as to what man's duty to Allah actually is. Islam provides us with the answer.

According to our teachings, our duty first consists of knowing that Allah is the originator of, and exists in, everything in creation. Secondly, it consists of worshipping Allah, and Allah only, and believing in His Infinite Absolute Mind, All-Powerful

Most-Merciful and Compassionate, the All-Knowing, Seeing, and Hearing, the Perfect, the Source of power and perfection, and the Cause of causes.

Thirdly, it consists of obedience to Allah's commands as revealed in His books (which therefore means that Allah's pure, unadulterated word is a key to perfection), and through His Prophets and Messengers (whose pure, unadulterated examples are more than worthy of emulation).

Allah's commands take a thousand different shapes and forms. They govern every aspect of man's being — physical, emotional, psychological, spiritual, technological, social, political, and economic. Allah has decreed both a doctrine and procedure in all of these spheres, yet as we are taught in the Mosque of Islamic Brotherhood, "Allah provides but man must acquire." Allah has created the scientific forces but it is man who must discover and harness them. Allah has decreed perfection and provided the specific program for the achievement of such by man, but it is man who must acquire knowledge of this program, and reap its benefits through unceasing implementation.

Duty to Allah is obedience to Allah, but one must know what the Law is before one can obey it. Many of us are not familiar with many aspects of the Law, therefore our understanding of its *true* nature and power is limited. Therefore we view statements which cite the universal perfection of Islam as either rhetorical or unrealistic.

Those who do not hold this view owe it to Allah and ourselves to eliminate the waves of ignorance of Allah's Law in *all* spheres which have inundated the earth. This we must do in humility and righteousness, not arrogance and *self-righteousness*. How? By qualifying ourselves through submission to truly qualified leaders from amongst ourselves in the real (not the abstract) knowledge of our God and His Law, and implementing this Law through constant sweat, toil, and hard labor. It is our duty to praise and glorify Allah through action as well as speech.

Allah's Majesty and Mercy are manifested in His wondrous deeds, and certainly the creation of the un-

iverse, the Law and of man, is evidence of this. Therefore, it is man's duty to fulfill his God-decreed-purpose, that of Allah's vicegerent on earth. It is his duty to Allah (in praise and glorification), and to himself—opportunities are not self-made, they are created and/or seized. Man must devote himself sincerely and humbly to fulfilling God's Law, and thus to the highest and most progressive life that he can build—not according to our oppressor, but to those of Almighty God Allah.

Yet too often does man worship himself. He seeks numerous excuses to negate Almighty God Allah as the only object of worship and guidance. Additionally, pseudo-religious charlatans, cowards, hustlers, and pimps lead many people into a rejection of programmatic spiritualism. They reject Allah, His Law (*i.e.* religion, the legislation of the Creator of the Universe, articulated to man on the tongues of the Prophets), and His program (which is Islam, submission to the Will of Allah), in an unfavorable manner to the semi-scrutinous eye. "Semi-scrutinous" because a wholly scrutinous eye can perceive the perfection of Allah, His Law, and His program, and therefore deny not those things, but the charlatans who misrepresent them.

Throughout the ages there have been those who have sought to discredit the beliefs and practices of the man or woman of God, especially if their basis is Islam. They then proceed to advocate worship of self, tradition, nature, science, or some other created thing. Some even claim to worship revolution, ignorant of the fact that "revolution is only accelerated evolution", and that Allah is the Evolver of the entire universe.

Until the sincere believers in Islam elevate their beliefs from "the level of speech and theories to the level of deeds and production", we will always be in a position to be misunderstood, maligned, ridiculed and rejected, instead of understood, respected, praised, and joined in brotherhood and comradeship. We *must* persevere unto success, and then continue to be successful. It is our duty to be successfully righteous, else we are not worthy of the name man.

A REALISTIC PLATFORM FOR JESSIE'S VISION

Last spring Jesse Jackson, head of the Chicago-based organization PUSH (People United to Save Humanity), outlined his assessment of the present state of Americans of African descent and presented an approach to alter the dismal picture. His amplified statement about black self-development is certainly not a unique one to black ears. However, it casually comes from the lips of certain embittered elders in the community who have endured a lifetime of their brethren's retrogressive behavior. Their conversation about the general state of

black people is full of self-deprecating remarks. In their frustration many have come to the conclusion that blacks "are not my people" and are only concerned with seeing black people's behavior undergo a radical change for the better.

In essence, Jesse Jackson is saying the same thing. "It is time, I think, for us to stand up, admit our failures and weaknesses and begin to strengthen ourselves." This is an excellent, if not unique, proposal, but there is a certain reality that Americans of African descent had

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VISION (Continued from page 2)
 best consider in their attempts to gain an erect posture. This reality has to do with the integral effect of laws on societies.

In theory, laws function primarily to limit certain anti-social behavior of individuals who do not have control of their emotions. When they are angry, these individuals vandalize, assault or even slay. When they are lustful, they fornicate, commit adultery or rape. When they are covetous, they steal. When they are lazy, they allow filth and waste to accumulate. When they are impassioned, they become disorderly and boisterous. They live in the grip of their emotions and only a greater emotional weapon can be used to keep them in check—fear. Consequently, laws are enacted and punishments meted out with various degrees of severity.

This system is effective only in a society that is moving closer and closer to a righteous ideal, sincerely intent upon freeing itself of immorality and corruption. It is a hopelessly ineffective system in a society that fosters anger, lust, greed, idleness, and lack of inhibition in its people in order to manipulate them for profit or power. If the society is relating to corrupt and immoral standards, the ranks of the deviants increase and the system of punishment is either blamed for being too weak to sustain order or is perceived as a form of sadism that neither acts as a deterrent nor as a rehabilitator.

In reality, the law functions in America to stymie the threat of minority cohesiveness and subsequent power. The minority community is delivered a devastating one-two punch in the following manner: one—the set-up comes when they are conditioned to relate to the immoral and corrupt standards that prevail in the larger society; two—the knock-out comes when the enforcement of law and order within the now immoral minority community becomes virtually non-existent. The community rapidly deteriorates under these conditions. Soon they have retrogressed to an emotional level of development. With no one to hold them in check except the facade of a police force, whose interests lie outside the community, the negative element swiftly begins to dominate like rotten apples in a basket. Noise, filth, violence and lust become the order of the day. Those sensitive, intelligent individuals who would normally fill the leadership ranks cannot tolerate these conditions and are soon ineffectually dispersed amongst the ranks of those in power. Those responsible for law and order look the other way as the criminal element eagerly seizes the reins of authority. The community now exists in a leaderless state of disunity, fear and self-hatred, no threat to anyone except itself.

To begin the "standing-up" process that Jesse Jackson is calling for, there must be a period of moral awakening, just as there has been a

period of black awakening. Once the people, at least those with the capacity to control the masses, perceive the beneficial outcome of moral behavior a new day will dawn. The self-destructive trap of immorality will be revealed as an empty illusion ending in mass as well as individual frustration and discontent.

With these new moral ideals the people will no longer be able to tolerate lawlessness and crime within their communities. A period of law enactment and enforcement will follow. They themselves will see to the apprehension and punishment of those whose behavior is an obstacle in the path of the constructive growth and development of their children. They will be sustained by a new cultural ideal that will give them support in their strivings for integrity. Belief in a life that has meaning spelled out in tradition and ceremony, where roles are clearly defined, will provide them with the strength to stand up.

However, unless the period of moral awakening occurs, they will never stand up. Jesse Jackson's statement, on its own, merely paves the way for more disillusionment and self-contempt. Yes, things should be a certain way, but man has never solved a problem by merely saying "Be..." that is God's realm. Americans of African descent must begin to take account of their values, morals and standards, find out who and what is shaping them and seek constructive alternatives where necessary. Otherwise they will continue to be manipulated and kept at an emotional level of development—helplessly conditioned to be shifted from one titillation to another.

Ironically, much that has been said is also applicable to the problems of the majority of white people in America, but their forefathers, here and in Europe, chose this way of life for them and they are its rightful inheritors. Once Americans of African descent arrive at the stage of moral re-awakening they too will have the opportunity to choose a way of life for their progeny. Hopefully they will benefit from the mistakes they have seen their former enslavers and current oppressors make.

MUSLIM SENTENCED

On July 5th, 1977, Luqman Abdush-Shahid was sentenced in a New York court by Judge James J. Leff to a term of zero to ten years following a plea of guilty to the charge of kidnapping in the second degree. Mr. Abdush-Shahid held five people at gunpoint in the Housing and Development Administration offices at 100 Gold Street in New York City on Friday, March 25th, 1977. He made numerous demands, but no one was injured as a result of his actions.

The mass media rarely gives the reader much insight into the human being behind such an act and, be-

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We Must Be Doing Something Right!

Woe to those who persecute Truth! They are being watched by Mighty Eyes; they will have to answer when the Judgment comes; And a clear Record will witness against them Are they cruel to men because of their Faith? The Fire they use will be turned against them For God is strong, and will subdue the mightiest foes.

Be warned, and learn from His gracious message, preserved through all Time! (C. 265—Muhammad Ali translation, Holy Quran)

And they ill treated them for no other reason than that they believed in God, Exalted in Power, Worthy of all Praise!

Him to Whom belongs the dominion of the heavens and the earth! And God is Witness to all things

Those who persecute (or draw into temptation) the Believers, men and women, and do not turn in repentance, will have the Penalty of Hell: they will have the Penalty of the Burning Fire "

(Holy Quran 85:8-10)

Countless news stories over the past few years have revealed how the tentacles of the "intelligence" wing of the United States government—the F.B.I., C.I.A., et al.—is entwined in the lives of millions of the country's inhabitants. Wiretappings, agent provocateurs, informers, undercover agents—these are commonplace terms in contemporary America, and they are all too familiar to any group attempting to change the quality of their lives on these shores. The M.I.B. would like to relate the latest form of harassment engineered by those forces who would (1) prevent Islam from gaining a foothold in this so-called Judeo-Christian society that is increasingly atheistic in its perception of existence, and (2) prevent any group, particularly one composed of Americans of African descent from breaking the psychological and spiritual chains that bind them.

The M.I.B. received in the mail a rather strange package. It was a box addressed to a mosque in Alabama

with the return address of the M.I.B. It appeared to have been returned due to insufficient postage, but actually it had only gone from a post office in one borough of New York to another. The handwriting on the labels looked familiar; indeed, it was that of a member of M.I.B: The "labels" had been torn from the wrapping of a bulk order of *The Western Sunrise*. Inside the box were soiled women's clothing and a transistor radio. (To those who did not receive newspapers they were expecting, only Allah knows what dirty tricks were played!)

We interpret this tactic as a ruse to get inside our ranks to disturb our functioning and to create suspicion, disharmony and disunity amongst Muslims throughout the United States. However, we refuse to be fooled by such trickery. We cannot turn back, for the chastisement awaiting us on that path is beyond the imagination and far worse than what can be put on us here! Allahu Akbar!

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Securing The Heart From Doubt

The following is a lecture that was given at Bermuda Hall in New York City.

I seek the protection of Allah from the accursed devil. In the name of Allah, the Beneficent, the Merciful, the Master of the day of judgement. In the name of Allah, the Granter, the Sustainer, the Ever-Watchful and the Protector. I bear witness that certainly Muhammad is the servant and messenger of Allah and I pray the blessings of Allah on Muhammad and the family of Muhammad and upon the believers who submit, and upon those who hold fast until the day of judgement.

I'd like to ask you a rhetorical question and that is, "Where have we come from and where are we going?" There was in scripture a young man who asked himself that question and he's known now as the father of monotheism: Abraham. Abraham had a father who was quite wealthy, who was part of the status quo, who was responsible for making the idols that the people bowed down to and worshipped, and Abraham questioned his father about his activity. He wanted to know what it was based on and where it had come from—who established it. His father didn't like him questioning him like that so he chastised him. Abraham went out and searched, investigated, looked into the heavens, walked around the earth, and finally made friends with Almighty God Allah. He's known as God's friend, and because of that Almighty God Allah promised him something. This promise is called a covenant. He promised Abraham that He would make him a great nation. He made this promise to the Prophet Abraham when he was old, had a wife whom he felt was barren. There was no chance of him being anything. He had already made out his will to another fellow who was traveling with him. He said, "There's no way in the world I'm going to have anything from my loins," just like many of us feel that there's "no way in the world I'll be able to get anything on my own, that I'll be able to amount to something on my own. I'm too old." And here you have an old man that Allah made take an awesome step into the unknown. He wasn't a young man to change, and Allah promised him that he would have a great nation. That promise is broken down into stages. He promised him first that his seed would be as the dust of the earth. He said, "Look at the earth. Can you count all that dust?" Abraham said "No." He said "Well, that's how your seed is going to be." And then another time he told him to look up into the heavens, to look up at the stars in the sky. He couldn't count the number of stars in the sky, and he was told that his posterity would be like that as well. That's symbolic of two types of promise: one, that Abraham would have a natural progeny as the dust of the earth, and two, that he would have a spiritual progeny as the stars in the sky. And Almighty God Allah has fulfilled that covenant. We're living in the day and time of the fulfillment of the promise of Almighty God and if we know what time it is then we know what to do.

Abraham had a son. His name was Ismail, and he was the first-born son. There's a big controversy going on today between people who are descended from Ismail and people who are descended from Abraham's second son, Ishaq, or Isaac. That is a very important controversy. Many of us take it for granted when we see the so-called Jews claiming to be from the tribe of Israil descended from Ismail. The battles, the wars, cold and hot, taking place in Palestine, all of this is referring back to the promise of Abraham.

When you buy some land, you will hire a lawyer to conduct what is called a title search, and it's the responsibility of this individual to investigate thoroughly the historic ownership of the property that you are saying that you are now entitled to, either through money or through force. This covenant, this promise scripturally made to Abraham, represents something like a title search. That's why the story has been twisted in the Bible; it has Hagar and Ismail being kicked out, and Sarah and Ishaq or Isaac staying home. That's a concoction. In fact, in the scriptures, that's one of the reasons why they tried to kill Jesus the son of Mary. When they questioned Jesus in the temple about who was the real messiah to come, he said it would be an Ismailite, and they thought he was being seditious... But that's another story.

Anyway, if we look at things today we find that the promise made by Almighty God Allah to Abraham is being fulfilled to the seed of his first-born son, Ismail, literally, physically. The Prophet

Muhammad (May the peace and blessings of Allah be upon him), who was credited with being the seal of Messengers and bringing forth Islam, was from the seed of Ismail. The people who are from the seed of Ismail are the people who control the oil today. They are the ones who were laughed at years ago: the dirty Arab, the poor Arab, the raggedy Arab, the barren desert. You couldn't even think of finding water in it. Now they've got so much oil—just lakes and lakes of oil underneath that desert—until the dirty Arabs are buying up all of the banks around the world.

Almighty God Allah fulfilled His promise to the seed of Abraham spiritually as well. Out of this land there is the ultimate of religious understanding flowing and now reaching this dark wilderness called North America, and that is Islam, submission to the will and authority of Almighty God. Years ago when we would hear the word "Islam" people thought that meant some type of cult or some type of sacrificial group. Now it's a common word. It's common to see young boys and girls with Islamic names here in North America amongst people who are descended from ex-slaves.

Where have we come from and where are we going? In Psalms it says, "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Where is Egypt? Egypt is in Africa. Where is Ethiopia? Ethiopia is in Africa. Where are most of us descended from? Africa. Surely coming out from Egypt, from us, are princes. Young boys and young girls who are being born clean after being force-fed garbage and filth. Young boys and young girls who are beginning to clean up their minds. What is a prince? A prince represents a first. A prince represents a chief, a high-ranking individual, a sovereign, a son of a sovereign, or a person of royal family. Prince is a title of nobility and you have now youngsters with princely names, with royal blood running through their veins having grown up here in this wilderness of North America.

Where have we come from and where are we going? You had better stop and ask yourself that. Surely we have come from having been flung into the darkest depths of any hell that man can imagine. We have been flung into a situation where we were robbed of even the concept of a mother because the earth is your mother. The Prophet Muhammad (May the peace and blessings of Allah be upon him) was asked the question, "Who is your allegiance to?" and he answered, "Your mother." The man asked him again, and he said, "Then your mother." And he repeated it three times, and he said, "And then your father." He said, "Paradise lies beneath the feet of your mother." Now we have come to understand that in the earth is everything that we need, but we've been robbed of our motherland, robbed of the concept of being able to go into the earth and build for ourselves or do something for ourselves. And then after we straighten out our life right here then we turn to our Father, Almighty God Allah, and dedicate ourselves to Him. But how can you dedicate yourselves to God when you are oppressed? When you have evil forced upon you? When even though you are trying to keep your mind clean you have to practically wear blinkers to keep from being inundated by all types of evil suggestions? So the first thing you have to do is control some part of the environment that you are in before you can stretch out into godliness. And those are the things that we are beginning to do. All of us across this nation. It's no conspiracy; it's just time. Almighty God has begun to move. The old people used to say, "You can't hurry God. You have got to wait for His time to come." And Almighty God Allah's time has come.

Where have we come from and where are we going? Here we are the living testimony of the fulfillment of scripture and you can find somebody who'd say, "I don't want to hear that religious stuff, brother," and your whole span has been predicted right there in scripture. Surely we are the natural progeny of Father Abraham and most certainly as Muslims we are of the spiritual progeny of Father Abraham. We are princes coming out of Egypt; Ethiopia stretching forth her hand to Almighty God. Hands scripturally mean power, authority, influence, and here we are using the power of our minds to try to do something godly. Here we are using the power and facility of our limbs and bodies to try to do something godly. Ethiopia is stretching forth her hand to God. You are Ethiopia, and you most certainly are Egypt because you are the father and mother of everything. Egypt was a very powerful nation at one time. To show you how Allah works...there were many prophets and kings who controlled the civilized people—in those times the Egyptians and the Israelites, the Hebrew children, were the civilized people. Almost everybody else was running around acting mad. Wise leaders like David and Solomon were in control. And at that time, even at that time, Ethiopia was looked down upon. It wasn't backwards, but it was not given the same regard as Egypt. They had a woman in control named Makaida, translated "not thus." God gave her that name because everytime the people

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would try to do something unrighteous and bow down to images and such she would say, "Not thus." Solomon, a wise king, was building a temple and he needed special material. He sent into Ethiopia and a trader from Ethiopia went to Solomon and worked with him. When he returned he told the queen about this wise man who had this fabulous nation, who governed everything with wisdom and order, and she became so curious (as women usually are very curious) that she said, "I've got to go see this fellow for myself." Because Ethiopia was somewhat second-rate she brought all types of gifts for this man. And when she saw him she said, "The half has not been told (child!). This man is something!" She stayed there quite a while and Solomon took a liking to her, and in his wisdom worked out a way in which he could mate with her. They had a child from that mating named Menelek. The queen returned to Ethiopia pregnant but Solomon made her promise to send the child to see him when he reached a certain age. And when Solomon saw the child he was so pleased with him that he gave him all kinds of gifts. One gift was a mantle of the Ark of the Covenant. But Menelek took the entire Ark of the Covenant into Ethiopia and put a false one in its place. That's one of the reasons why Ethiopia proper has been such a well-respected nation throughout time. The point I'm making here is that with the Ark of the Covenant, with this knowledge of God, this nation became powerful, became strong, became feared and aggressive, and throughout all time we find that, symbolically, everybody has tried to keep the knowledge of God from Ethiopia because they know the potential of Ethiopia when Ethiopia starts saying, "There is no God but Allah."

'Man, don't be hitting me with no whip,' there is no God but Allah.' 'Man, don't you be coming in here and telling me where to go and spend my money, when I have to go to work, how I have to watch my children grow up, what school I have to send them to; there's no God but Allah.' People become frightened of Ethiopia when Ethiopia gets to that point, when Ethiopia knows God; when Ethiopia starts eating food for Ethiopia's brain as well as Ethiopia's body; when Ethiopia starts eating food for Ethiopia's progeny as well as Ethiopia's present. When Ethiopia starts dealing with spiritual food; when Ethiopia starts fasting. That's a powerful time for a nation because it represents discipline.

Where have we come from and where are we going? Surely princes are coming out of Egypt now and Ethiopia is stretching forth her hand. In the scripture there is a very interesting story about Jesus the son of Mary. He was teaching one day and a woman by the name of Mary came to him. She was a woman whom he had aided once before. She said, "Lord, I come to you for some help. I have a brother who is sick. He's with my sister now and he is about to die. Please come and save him. I've seen you heal people before." Jesus the son of Mary was in the middle of a lesson. He said, "Where are you from?" She said, "Bethany." He said, "Well,

go on to Bethany and I'll be there. Don't worry about a thing. Your brother is not going to die. So Jesus the son of Mary (peace be upon him) continued to teach for two more days and then set out for Bethany. When he arrived at Bethany four days had passed. Mary came running to him, crying: "I only wish that you had gotten here four days ago. You would have stopped my brother from dying. But he's dead now." Jesus said, "Your brother isn't dead. Show me where he is." She said, "No, he is dead now and the only way that you could do something for him now is wait for Judgment Day. That's the only time he's going to come up." So Jesus the son of Mary (Peace be upon him) said, "Just show me where your brother is because he's not dead." So Mary ran back to the house, to her sister Magdalene, and she was happy. And the other sister came up crying and said, "No, he's not going to ever awaken from this sleep." So Jesus the son of Mary said, "Show me where his sepulcher is." A crowd of people had gathered. They wanted to see this. They had heard about this Nazarene. The man whom he had come to save was named Lazarus. They led Jesus to the sepulcher. A big crowd was there. All of the Pharisees and rabbis, who didn't like Jesus, were saying, "I wish you were sleeping like that." But Jesus told them, "Mine hour has not come yet, and nothing will happen to me until my time comes. The death angel only obeys Allah, so there is no need to threaten me, no need for you to try to make me scared because there's nobody that the death angel follows except Allah." So Jesus said, "Roll the stone away. Move the stone from the sepulcher." The stone was rolled away and Jesus the son of Mary lifted up his eyes to heaven. He said, "Lord God of our father Abraham, Ismail and Ishaq, show forth the majesty and glory of Thy holy name. Amin." Then he said, "Lazarus, come forth," and Lazarus came out of the sepulcher with the clothes of the sepulcher on him. He had been wrapped up as a dead man. He had the napkin over his face. The people had told Jesus, "Don't bring that guy out! He stinks! He has been in there for four days. Man, don't even start that." And when Lazarus came out some flipped naturally; some of them didn't wait to see any-

more. At any rate, when Lazarus came out, Jesus the son of Mary told his disciples, "Loosen the clothing of the grave from him."

Surely four years scripturally can be four hundred years, and surely Jesus the son of Mary can represent Islam, and surely that sepulcher, the place where the dead is, is North America, and surely many of us have been lying in here for four hundred years thinking that we were dead: not knowing how to bathe, not knowing how to clean ourselves after answering a call of nature, stinking, nobody wanting to get next to us. People didn't even want to ride next to us on the subway. We were smelling of everything, all types of odors—hog odors, cat odors, dog odors, gorilla odors, any kind of odor that you had in your house was all in your clothing. As you go down the street you can see brothers and sisters standing in front of fire cans. They go home with smoke all in their clothing, smelling like burnt wood, everything!

They said, "This man has been dead for four days! Don't bring him out of that cave!" When he finally came out he had on dead clothing: high heels, fur collar, tight pants, choking all up and down. Mini dresses up to the elbow. They said, "No man." But the disciples, the teachers of Islam, were sent. They said, "Go teach them how to dress properly; teach them how to walk properly; teach them how to bathe; how to keep their minds clean." And after Lazarus was cleaned up Lazarus became very, very influential and powerful. Because of his influence he was hated by the Pharisees, just like any one who overcomes their plight of being born in a situation of scientific mind-bending and will-breaking are hated because they are feared. They are much too powerful and much too influential, and every type of agency is sent out to sidetrack them, to set them back, to turn them around, or to finally get rid of them.

Do you know what made Lazarus so very, very powerful? He had been dead and resurrected. And that's what makes you so very, very powerful: you have been dead and resurrected. You know what it's like to be dead; you know what it's like to be strung out; you know what it's like to be an alcoholic; you know what it's like to have your manhood crushed, your womanhood crushed. And then you are a very, very dangerous person once you know what it's like to be resurrected.

But there are some people... Just imagine if Lazarus, after he was awakened and brought out of the grave, went back to the grave when he got ready to go to sleep and pulled the dirt over himself and slept and got up every morning? Well, that's what some of us do. Some of us are awakened to what's supposed to be done and how to do it and when to do it, but when we feel bad we go to the bar; when we feel low we hit the street. We fall back when we get angry at somebody. We fall back into an old habit. That's just like Lazarus going to sleep in the graveyard. We are not dead; we just want to sleep a little longer. Oh no!

Where have we been and where are we going? You had better ask yourself about that. Look at your own personal life. Some people go from rags to riches and back to rags—overnight. Haven't you seen that? Somebody hits the number today and has one night. The next morning it's over; they are back trying to play that same number again and praying, "One more number. This time I know what I'll do." After four hundred years of suffering you are supposed to know now what you are going to do. And now is the time. Your number is playing now, all over the world.

There is a saying that 'if a hair divides the false and the true, the false still isn't true.' Islam is the truth. All other is falsehood. All of you who are looking for the truth have got to get on the side of Islam or you are not going to have any success. In fact, you are going to become obsolete—not because of anyone bothering you, but just by the natural evolution of things. The day and time of Johnny Bighead and Bubba Jones are over. No more does that prevail. You should be very careful now. Don't even start naming your children Eric and Franklin and Sean and all that stuff. Forget that, because the European man may not be around much longer. He may be forced back to Europe and if he goes back there his days are numbered because there isn't anything there. Surely Almighty God Allah is wise in His activity. (Continued on page 17)

BOOKLIST

1. Food Drying at Home Bee Beyer 4.95
2. Backache, Stress and Tension. H. Krass 1.50
3. The Art of Loving E. Fromm 1.50
4. Invisible Man. R. Ellison 245
5. Primary Dictionary Series No. 1 (for children)95
6. The Ark on Ararat. Lahaye and Morris 1.95
7. Life After Life R.A. Moody 95
8. The African/Bilalian and The Martial Arts. . . Yusef Abdul Salam

Aisha left the others to answer a call of nature. Unaware of the absence of Aisha, the Prophet (pbuh) ordered the caravan to move on, and when she returned she found herself to be all alone. Shortly after, Safwan bin Muattal (who was appointed to follow behind the caravan) noticed Aisha lying down on the ground. He approached her, and after she explained what had happened, Safwan bin Muattal gave Aisha his camel and accompanied her on foot to Madina. Certain people who sought to discredit the Prophet Muhammad (pbuh) took advantage of this innocent situation. They concocted a slanderous story about Aisha and Safwan bin Muattal with the apparent intent of doing an injustice to Allah's Messenger through his wife of whom he was most fond. However, Allah showed His mercy to Aisha and freed her of such slander by revealing this verse in her favor: *Those who brought forward the lie are a body among yourselves; think it not to be an evil to you; on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them will be a penalty grievous.*

An indication of the degree of Aisha's humility and modesty is displayed in her words: "By Allah, I thought myself too insignificant for God to send down concerning me a Quran which could be read in the mosques and used in prayer, but I was hoping that the Apostle would see something in a dream by which God would clear away the lie from me, because He knew my innocence... As for a Quran coming down about me—by Allah, I thought myself far too little for that."

Since Aisha was the most favored of all the wives of the Prophet, when he became very ill, all of his wives agreed that he should stay in Aisha's house. Aisha nursed him with constant care and devotion. She made every attempt to ease his discomfort, despite the seriousness of his condition. However, the Prophet Muhammad (pbuh) was soon overcome by his illness and passed away with his head in Aisha's lap. He was buried in Aisha's apartment where he had died.

After the death of the Prophet, Aisha's capacity to deal with matters pertaining to the Quran and the Sunnah was established by the actions of the Companions, who would request her rulings (based on Islamic law) on subjects of controversy. She was also sought out by people from different parts of the Islamic world who would write letters to her requesting her advice and expertise involving Islamic issues.

Aisha became a highly respected teacher of Islam. Her apartment was considered a center of education and in it she taught continuously about the way of Allah. All of her students regarded her with great admiration and respect. Many young people in particular profited by the wisdom of her knowledge, and

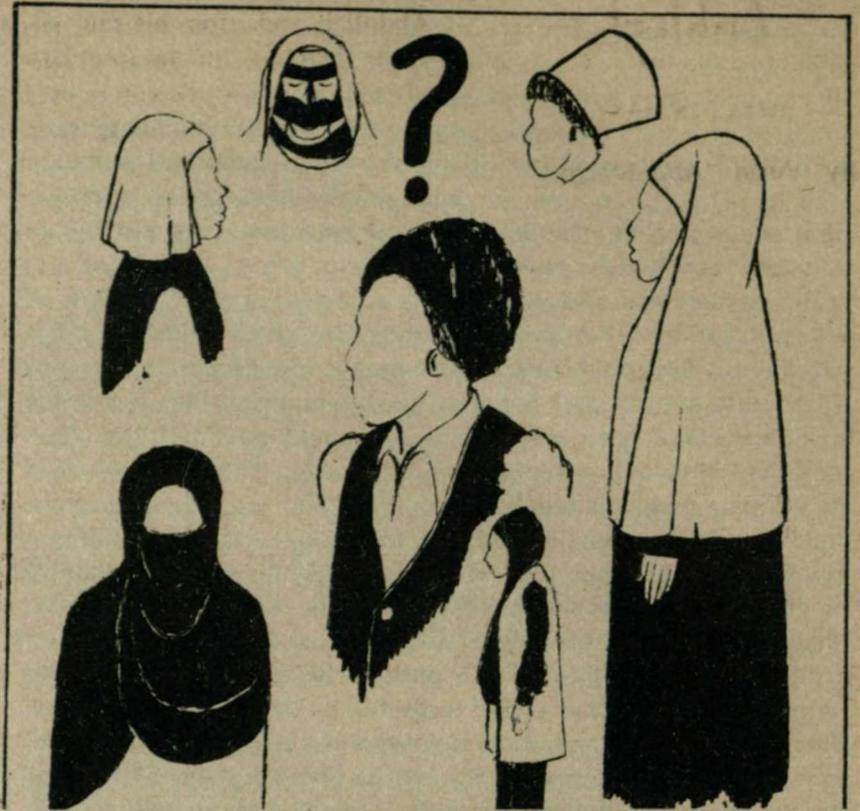
some of them grew up to be leading scholars in Islamic law. Aisha's narrations of hadith hold a special status in that most of them pertain to matters concerning *fiqh* and belief. She is said to have narrated 2,210 hadith. Though given high regard because of her insight, and in spite of all the attention received, Aisha remained humble. When she was not able to answer a question, she would not hesitate to refer it to a Companion whom she felt to be more qualified.

Aisha lived for fifty years after the death of the Prophet Muhammad (pbuh). During these years she played a vital role in preserving his teachings. She constantly fought against innovations, and never accepted any idea or action which was contrary to the Quran and the Sunnah. In her zeal to adhere strictly to Allah's words, Aisha became involved in a conflict that, in retrospect, she came to regret. The conflict (which was between her and Ali, who was the cousin and son-in-law of the Prophet) was based on the murder of Uthman, who was Ali's predecessor in the Khaliphate.

Aisha felt that Ali should have brought the murderers to justice immediately, and when he did not take on the responsibility of bringing forth such justice, she and two other Companions went on a campaign to rally the support of the Muslims behind the Quranic injunction which reads: *If two parties among the believers fall into quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses 'until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just)*

The two battles which occurred as a result of the conflict (the Battle of Basra and the Battle of Jamal) were not a part of Aisha's intentions. She was averse to the idea of the Muslims fighting against each other. However, the above quotation from the Quran made her feel obligated to bring to justice those who had murdered the Khalif Uthman. Her devotion to Allah was the only dominating factor in her struggle. But after the two battles had ended, with Ali's army being victorious in the last battle, Aisha looked on the situation in a different light. She thought of the situation as a tremendous tragedy in her life. Her two sisters and many other women were widowed as a result of the campaign. Her intentions were to unite the Muslims to defend the words of Allah, but instead the campaign seemed to cause divisiveness and bloodshed.

After this incident, Aisha became relatively subdued because she could not overcome her regret. However, she still maintained her status as an authority on Islamic law, and continued teaching and giving advice during the reign of Muhammad's successor.



THE PROPER DRESS FOR THE MUSLIM WOMAN

CONCLUSION

By Talib W. 'Abdur-Rashid

O you children of Adam. We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, that is the best. (Holy Quran 7:26)

(The Arabic word *sau-at*, translated by Maulana Yusuf 'Ali as "shame", also can be translated as "private parts".)

This verse identifies "beautiful attire" or "adornment" as a facet of Islamic clothing. Thus, although Islamic clothing should not be gaudy or distasteful, there is nothing wrong with it being creative, attractive, and even beautiful. In fact, it should be all of these things. As was stated in "The Raiment of Righteousness" (*The Western Sunrise*, June-November 1975): "The Sunna clothing of the Muslim represents the highest form of expressing the ego through dress." Certainly this is in accordance with Allah's Will.

It is lawful for the Muslima to wear a variety of fabrics, including silk (which is forbidden for the Muslim), as long as they are not transparent, or fit in a revealing manner. The Muslima should be clean, neat, and simple in her appearance, including dress, khimar, and shoes. She should also devote a large measure of her time to the cultivation of etiquette and beautification of the soul, as befits the woman of God.

It is written in the New Testament (Timothy 2:9) that women should "adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided (*i.e.*, ornamented) hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works." This does not negate, for example, the wearing of jewelry, as long as it is worn with taste. Scripture does not negate the woman making herself beautiful. It simply defines the boundaries of such, and emphasizes that beauty is more than skin deep. This verse exhorts women to humility and chasteness as ornaments of the soul.

Islamic law is the ultimate criterion for the culture of Muslims. Although all peoples have customs and traditions which are bequeathed to them by their forefathers, the correctness of these customs lies not with tradition, but with their comparison to the Word of God. Chapter 43, verse 25, of the Quran confirms this.

Clothing is more than covering. In an article, "Social Roles and Uniforms: Clothes Make the Person", in the April 1974 issue of *Psychology Today*, an American psychiatrist wrote: "Your clothes do more than protect you from the weather. They give other people cues to your social status, your occupation, and your destination."

In *Islam at the Crossroads*, Muslim writer Muhammad Asad says that nothing is unimportant in social life. "There can be no greater mistake," he writes, "than to suppose that dress, for example, is something purely 'external' and thus of no consequence to the

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During her final illness, Aisha was reluctant to encourage visitors because those who did visit would constantly praise her and, being very humble, she shied away from such adulation.

She passed away on the 17th day of Ramadan 58 A.H., leaving behind a manner that was a true reflection of the benefits of Islam. The impact that she had on maintaining the order of Islam after the death of the Prophet Muhammad (pbuh) cannot be overlooked, as her role was of great significance. And Allah knows best. ●

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 seamless 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 fol-

lowing 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.

WHAT IS THE 'IDUL-ADHA?

1 *What is the 'Idul-Adha?*

It is one of the two major holy days/festivals celebrated throughout the Islamic world, ('Idul-Fitr—feast of Breaking the Fast—is celebrated after Ramadan.) 'Idul-Adha (Feast of Sacrifice) is the more prominent of the two and is celebrated on the 10th day of the 12th Islamic month, Thul-Hijja.

2 *What is its historical basis?*

The Prophet Abraham (p.b.u.h.) saw in a vision that he was to offer

his only son (at the time), Ismail, in sacrifice, and Ismail consented. However, just as the Prophet Abraham was about to sacrifice his only son Almighty God Allah halted him. This was the trial that Almighty God Allah put on both Abraham and his son Ismail and this trial was to test their will.

The 'Idul-Adha commemorates that sacrifice, and also marks the end of Hajj (pilgrimage). The primary location of the 'Idul-Adha is the area in which Hajj takes place, because it is here that the sacrifice of Ismail was to take place.

3 *What is its significance?*

As A. Yusuf 'Ali, the noted Islamic scholar and translator of the Holy Qur'an, states in the commentary in the Qur'an: "The whole thing is symbolical. God does not require the flesh and blood of animals, much less of human beings. But He does require the giving of our whole being to God, the symbol of which is that we should give up something very dear to us, if duty requires that sacrifice."

4 *How is it celebrated?*

The celebration begins with the observance of divine worship, which consists of two rakas of prayer followed by a khutba (sermon). The remainder of the day is spent by partaking of halal (lawful) food, righteous socializing and entertainment; an atmosphere of total peace prevails. The primary purpose of this day, of course, is to give all praise and glory to Allah through righteous deeds and actions, and reflect upon the majesty of Almighty God Allah. This is in sharp contrast to the celebration of so-called holy days or holidays in this society where "anything and

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EARTH, WATER, FIRE, AIR (Continued from page 1)

WS: You said you went into the white man's religion. Apparently you didn't find satisfaction there. Did you ever investigate Islam?

KD: Islam? No. I was raised up to be a Catholic, but I denied that. I couldn't see myself going into some little black box and saying, 'Well, I killed somebody, and I lied to somebody, and I stole from somebody.' And so I went into the Christianity trip. I even went as far as going into parks and passing out leaflets, and preaching the Bible and saying 'Jesus Christ is the only way'. The white man there only used me as a storefront Indian. He had one black man in his church. It was a high-class church: all the guys had suits.

WS: What state was this in?

KD: This was in Florida. And these guys had suits and ties, brand new cars and pick-ups. And they said, 'God gave us this.' And I said, 'O.K., God, where's mine? I'm poor; you're giving everybody else money.' And so they said, 'You have to wait; you have to be patient.' Patient? Our people are starving to death and I have to be patient. And finally I broke away from that; I couldn't relate. There were so many people saying, 'You're the poor Indian, we'll help you,' and patting me on the back.

You told me that you have a celebration called Ramadan, and that you fast from one hour before sunrise to one hour...

WS: Throughout the whole day.

KD: We have a celebration called the Sun Dance. The Sun Dance comes one time in the year and it lasts about three days, sometimes a week. It's one of our highest, most important spiritual days. It is when a man puts himself in front of the Creator and says, 'either take my spirit or help me.' And he offers himself bodily.

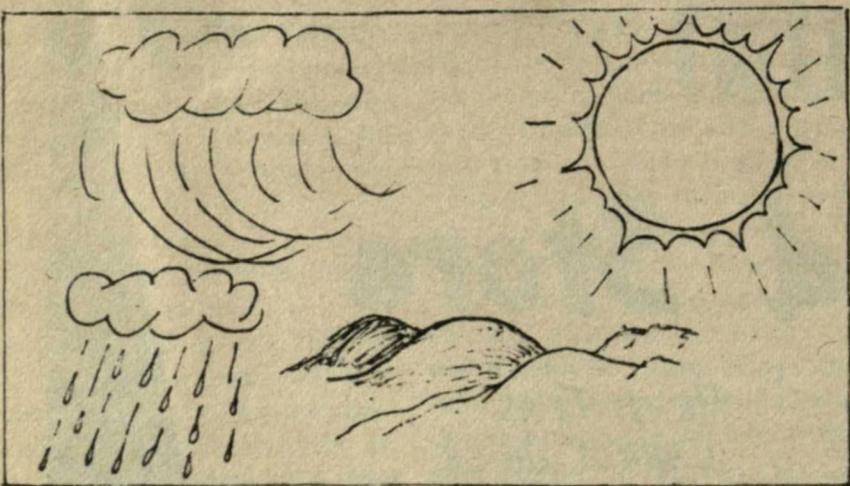
WS: That's a beautiful concept.

KD: And during this time he fasts, and he takes sweat baths. The sweat baths are taken in a little roundhouse with an opening in the east. There's a constant fire going in there. You don't eat during that time before the sweats, for at least one hour. When you go into the sweats...it's so hot in there, in the first five minutes you're just sweating, your whole body is into it, just like water. And you pray, and you sing, you chant, you give personal prayers, personal offerings, and this keeps on. There is a big bucket of water—five gallons—and every time somebody feels like it he puts water on the hot rocks and a big ball of steam comes up. And it's so hot in there. We had a sweat bath at Wounded Knee going all the time. Some white people there wanted to take a sweat bath; they wanted to get into the Indian thing. A lot of them just couldn't take it. They quit after the first couple of dishes of water.

WS: Do the medicine men actively engage in spiritual teaching, as opposed to the concept of someone who does a lot of primitive dancing and wears a headpiece, and frightens people? He is actually a pragmatic religious teacher?

KD: In a sense, yes. The medicine man is a person who studies the earth constantly. He is constantly learning, constantly teaching. Every year he must go through the Sun Dance. And he must offer himself. In the Sun Dance you have these leather thongs coming down from a pole, and sometimes they have eagle claws on them. The men take hunks of flesh, hunks of muscle, and poke it through these spikes, so they can hang from the pole.

WS: They actually do that now?



KD: They actually do that. My uncle goes to it; he is becoming a medicine man. And you have to constantly go back. If the leather breaks, you have to do that all over again, until the flesh tears. It has to rip from the skin. And if you go through it four times, you're doing something terribly wrong. And the Creator will not give you the power of the vision to help you within the next time of life. Our spiritual leaders have to go through this. When I reach a certain age, I'll go through this. I must have a sponsor. I already have a sponsor waiting for me to become a certain age. I'm learning constantly from my medicine man. He teaches me about life itself, where the Indian stands as a human being or so-called human being in society.

WS: From what you've said so far I gather that the Indian is very spiritual, and that necessarily there would not be many atheists among the Indians.

KD: Oh, no. And we don't put down any religion, although the Indian religion is true religion to us.

WS: Does it have a name that you call it?

KD: We call our god Wahantanka.

WS: What about the Gitche-manataw?

KD: I'm not familiar with that word. But other religions call the Creator by different names. Wahantanka is the most defined name. It is Great Mystical One; the Mysterious One. We know He is great, and we know He is there and is constantly guiding us and helping us. He is part of us. He is me, He is you, but He is greater. We don't say Jesus Christ was God. God was God and He would be God. I can't explain who Jesus Christ was.

WS: I think most people have no idea of the magnitude of the oppression or repression that is put on the Indian population.

KD: The Indian recognizes that he is still being persecuted for something he is. The religious people on the reservation put down the Indian for being an Indian. If he is inside their religion, helping their religion—like Catholicism, Baptist—he is recognized as a person. But he can't be recognized if he is following his own religion. The governor of South Dakota outlawed the Sun Dance, the most important event of the Indian people. He outlawed that. He said it is barbaric, it is uncivilized and it should not exist, because it isn't humane.

WS: Is there any type of organized effort by the Indians of different tribes to change their situation in a collective manner?

KD: I just got back from New Mexico with the Pueblos and the old people, surprisingly, are teaching their young people the old ways. You know, they're telling the stories, they're telling them the fables, the myths. The medicine men are talking to the young people again, which is a giant step because before the medicine men would deny that they were medicine men and spiritual leaders. And now they are coming out

in force, and the young people are listening. They are putting their ears and eyes into the nature of the ground, of the earth.

WS: Do you think the European man fears the Indian, or fears his right to certain land title? Do you think he has some tremendous guilt complex and he must keep the Indian repressed? What is some of the Indian's thinking on that?

KD: The white man, the white government and a lot of white people definitely fear the Indian religion. We have powers, like there are powers in the black man's religion, if you probably look back into it. I have heard of the powers the black man has. The Indians definitely have powers. They are with nature. And as somebody of nature you know you have a certain knowledge nature can give you to help you in life, to help you in sicknesses. I've seen medicine men help a child where the doctors gave up, completely gave up on this child. The child had a very, very rare disease, and they said, 'This child is going to die; there's nothing more we can do.' They'd been working on this kid for maybe two years and he'd just been going down. And so the parents said, 'No, we don't want this child to die,' and they went to a medicine man. And this medicine man worked with this child for two days. He prayed, he drank herbs, he gave this child herbs, and he hung eagle feathers over his bed to keep him comforted at night. And the second night the medicine man went home. The child was sleeping, and all of a sudden he woke up and he saw a vision at the end of his bed. And there were two Indians in old dress, wearing beads. And one of them, the medicine man, had the old type of buffalo headpiece. He had beads on a necklace and a rattle. And he was sitting there with his arms crossed and he said, 'You'll be okay.' And the child's disease stopped. I mean it stopped. His life went up where it was going down. And they took him to the doctors and they said, 'This child is supposed to be dead.' I don't know what happened. The white man now sees in a lot of ways where he should have borrowed the Indian way in some ways. I'm not saying that they could accept it in any way, shape or form.

WS: Do you feel he has investigated and probed and studied the Indian way of life and he understands it enough to fear it?

KD: Yes. There are a lot of medicines that you know by the white man's names—like penicillin, for example. A lot of these drugs you have on the shelf today are Indian drugs, are Indian herbs. And they are using them to help their people. And the white man says, 'Well, we discovered this new cure.' The Indian had it 200,000 years before the white man discovered it, and he constantly used it. The white man came over and said, 'Well, we've got a problem. This guy is sick.' We said, 'Give him this.' And the white man said, 'Hey it worked, What is it?' The Indian said, 'We take this plant, we take that plant, put them together, mix them up and give them to the people, and that attacks it. We don't know how, but the Mother Earth gives us this herb, this plant, and says, 'Give this to him and it will help.' And the medicine man does that. He follows the directions of Mother Earth. ●

CONSIDERING AGGRESSION (Continued from page 1)

tant injustice that its mention nowadays invariably evokes a response of self-flagellation amongst most Americans of European descent. However, these pangs of conscience are a meager investment when one considers the material profits derived from the uprooting and annihilation of the indigenous American population. If allowed to run its course, perhaps the Israeli state too will even-

(Continued on page 9)

Hiram

IM STUDYING THE POLITICAL ECONOMY OF THE BLACK SLUMS. I FIGURE TO LEARN THE DYNAMICS THAT ARE PARTICULAR TO BLACK NEIGHBORHOODS.

WE DONT CONTROL NOTHIN CAUSE WE DONT OWN NOTHIN.... AND WHATS MORE, WE DONT... WAIT A MINUTE... HEY MAN, ILL SEE YOU LATER!



CONSIDERING AGGRESSION (Continued from page 8)

usually produce a catharsis of literature, films, etc., that question the ethical and moral bases of its existence.

As was the case in America, there was an indigenous population that had to be uprooted from their homeland to make room for the migrating multitudes—the Palestinian people. Palestine was a territory that had not been Jewish for more than two thousand years. In 1954, when requested to curb immigration, Independence Day speakers in Israel obstinately retorted by urging mass immigration into the small state. Golda Meir, then Minister of Labor, told a Jerusalem audience that the most difficult fact in the life of Israel was not “its economic situation but the fact that it was short of more than one million to three million Jewish inhabitants.”

The parallels should be obvious to most readers as the injustices dealt out to American Indians have gained considerable attention as of late. Suffice it to say that a general policy of aggression, occupation and annexation was relentlessly carried out then in America and has its parallel today in Israel. Israeli legislation has permitted the confiscation of a considerable amount of Palestinian property. In other cases, terrorism and violence persuaded Palestinians to sell their property at tremendous losses. The Irgun Zvei Leumi, the irregular terrorist Israeli army, inspired many to flee in stark terror following the Deir Yassin Massacre of two hundred and fifty Arab men, women and children on April 9, 1948. In his book, *The Revolt*, Menachem Begin, commander of this group and now the newly-elected Prime Minister of Israel, boasted that the subsequent tales of Irgun butchering, spread from Arab to Arab, had resulted in the “maddened uncontrollable stampede of 635,000 Arabs...the political and economic significance of this development can hardly be overestimated.”

The official Israeli army had of course been engaging in the wholesale destruction of Arab villages since early in 1948. The blowing up of homes in Arab territories is a regular practice carried out by the occupation forces. Between June 1967 and 1970, it was estimated that over seven thousand homes had been deliberately destroyed in the occupation territories. By mid-summer 1972 the number had risen to twelve thousand.

Colonialist settlement and expansion has infected formerly Arab territories such as the West Bank, Gaza Strip, Sinai Peninsula and Golan Heights. Land is still being taken in the ever-increasing expansion of the Israeli state. Over eighty-percent of the lands which formerly belonged to the Arabs at the time of Israeli independence have been confiscated by the government over the twenty-five years since then. Millions have been forced to leave, or fled voluntarily.

On July 5, 1968, Moshe Dayan revealed Israeli policy to a meeting of youth of the kibbutzim: “You have to believe in the concentration of the Jewish people here. You must to the best of your ability, in your time and life, assist in extending settlement. You are not obliged to finish the task, but God forbid that you should say, ‘This is the end, up to here, up to Degania, up to Mefal-sim and Nahla oz, and no more.’ This process of expansion has gone on for about a hundred years. You must add your share. Today we are sitting in an area from Suez up to the Golan Heights... and we are advancing, step by step, from the ground of reality, to attain the target set up by us.” (A New Map-New Relations, pp.

Expressing similar views, Reserve General Ezer Weizman, writing in Ha'aretz, said, “The borders should be determined according to national, historical interests and in accordance with long range considerations. Only after this should we be concerned with making the borders ‘secure.’” A leading “hawk,” Weizman went on to make it clear that the 1967 War was not started because there was

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any imminent threat to Israel's existence. “A state does not go to war only when it is confronted with an immediate danger of destruction. ...parts of Independent Israel were obtained not only

(Continued on page 16)

مِنْ أَدْعِيَةِ الرَّسُولِ

اللَّهُمَّ اغْنِنِي بِالْعِلْمِ
وَرَزِينِي بِالْحِلْمِ
وَأَكْرِمْنِي بِالْقُوَّةِ
وَجَمِّلْنِي بِالْعَافِيَةِ

O God! Enrich me with knowledge.
And adorn me with forbearance,
And honor me with heedfulness,
And beautify me with vigor.

ISLAMIC EDUCATION / ACCELERATED EVOLUTION

By A. Rashid Abdullah

Man, the infant, exists in a totally dependent state, capable of little more than eating, sleeping and breathing. Man, the adult, has evolved into a creature of immense complexity, mentally as well as physically and, in the process, relatively speaking, has reached a state of considerable independence. Mature man is capable of walking away from parents and home and choosing never to return. Indeed, many young adults on the threshold of independence envision such an existence to some degree or other. They have learned ways to provide themselves with food, clothing and shelter and are no longer beset by childhood fears of parental separation and things they cannot understand. They are eager to test their personal ideas about life, liberty and the pursuit of happiness and usually reject parental guidance.

Man, the species, has undergone a similar evolution. His physical body has become more and more appropriate to the housing and support of his intellect—the unique aspect that sets him apart from the animal kingdom. His mind is also going through an evolution and he seems to have reached the stage of young adulthood. Initially he was at one with nature, instinctively sensitive to her beneficence as well as her fury—rather like an animal. In time, however, he began to learn to fend for himself, raising livestock and crops rather than hunting and gathering food, using his mind more in conjunction with his body in the stabilizing of his existence. As he learned more about nature and the interrelationships therein, his many fears began to diminish and became relegated to the position of mere superstition. His connection with the spiritual world, once taken for granted in one form or another, began to be severed as the material world beckoned. Where once the Spiritual Reality was instinctively clear—as clear as the parental source of nourishment is to the child—man's preoccupation with matter gradually obscured this reality to the point of insensitivity.

Yet Allah had always extended Guidance in the form of one religion or another, appropriate to man's evolutionary stage, through the prophets from Adam to Muhammad (Peace be upon them all). Those who were capable of submit-

ting to Allah's Message rapidly evolved far beyond their fellowmen and because of their submission developed great knowledge and power. They are remembered as the mystics and saints of their respective societies. Those who were chosen as prophets and messengers underwent such a heightened evolution that they still are revered as gods by those who cannot begin to fathom the depths of their knowledge.

But as so many children at the stage of young adulthood reject the guidance of their parents, so also has man rejected the Guidance of Allah. In the stabilizing of his existence he has become more and more focused on the material world and has drawn further and further away from the spiritual world, much as the child is drawn away from the security of home and family and attracted to the freedom and independence of adulthood. Oddly enough, as man became increasingly aware of the innumerable dualities of the material world (hot-cold, up-down, straight-curved) the most obvious duality of all, material-ethereal, escaped him and he ceased his investigations of the spiritual realm. With this gap in his thought he began to construct so-called irreligious societies, but being religious by nature, man really has only chosen to initiate his own religions. Technology, the complex gadgetry and toys of the materialists, provided a concrete foundation for the materialistic capitalist state. In this so-called irreligious state, unchecked greed combined with materialism to give further shape to capitalism, which might be accurately defined as a religion of acquisition through power and exploitation where man bows to the insatiable god of Comfort.

For his emotional stability during the transitional period, man held on to the outward vestiges of traditional religion, but the deeper he delved into materialism the more nominal his affiliation became.

The bitter experiences of capitalism begat socialism. The deeper social thinkers saw the inherent flaws of capitalism — its childish, self-centered individualism and acquisitiveness that divided society into workers and employers; its central ethic: "Do unto others before they can do unto you." Masses of workers, colonized and de-colonized peoples had been ripened to relate to a higher, more socially appealing approach to life. The intelligentsia in the forefront of materialism had theoretically rationalized the total discarding of all traditional religious vestiges. The stage was now clear for socialism to make its entry, free of any religious overtones. Bitter experience had taught man the folly of greed and he no longer needed religion to remind him. Today he feels capable of defining his own moral code, which he anticipates will be much more in tune with his social interests than the Divine Guidance contained in any "antiquated" traditional reli-

gious form. It must be admitted that although ultimately doomed by one-sided materialistic thought, socialism does allow man to sept up another rung on the ladder of his social evolution. When he chooses to submit to socialism his thoughts do become less individualistic and more group oriented. This is certainly a higher ideal than himself. Yet the ideal of working for "the people" is ultimately an ego-bound concept because in reality "the people" are only an extension of the individual. The religious mystics' goal of ego-extinction and eventual selflessness is light years ahead of the socialist's goal.

Man's religious need for a prophet, however, continues to be a fly in the new irreligious ointment. Man has always needed a human ideal to focus his sights upon. The images of Mao, Fidel and Che are being presented to meet today's need. However, whereas the prophets of old pointed to the limitless concepts of Infinity and Allah, the new prophets point back to "the people." The new revolutionary hero is largely incapable of seeing himself as an instrument of Allah. His range seldom, if ever, extends beyond "the people."

The limitlessness of revealed religion allows man's knowledge to extend beyond the Universe, whereas the materialistically-based knowledge of capitalism and socialism is contained within the narrow borders of tangibility. Consequently, knowledge is going through a retrogression toward mere information rather than an evolution toward wisdom. Islam, the last revealed religion, laid the foundation for modern science, as history will attest, but its scientists never went in the direction of the materialist thought that dominates the world and has kept man in a state of stress and strife. There was always an effort to reconcile the material with the spiritual and thereby resolve any polarity that existed between the two, as opposed to heedlessly plunging deeper and deeper into the depths of materialism like the children who followed the Pied Piper. Consequently, Islam views man as the vice-gerent of Allah—he in whose care Creation has been placed. The greater his degree of selflessness, the more secure are those things under his authority. The capitalist,

God-consciousness and, as history has shown, those individuals who have had the most profound and lasting effects have been men who were deeply God-conscious. Allah has given us the opportunity to accelerate our evolution and that of our children. The love, respect and awe we hold for Him must permeate our educational curriculum and must not be relegated to just a certain period during the day or week, otherwise we run the danger of limiting our children's cope of religion and opening them up to the rationales of secularism. A consciousness must be maintained in the child where Allah is a Constant, Living Presence in his life, whether he is engaged in practical work, aesthetic expression, scholarly research, physical exercise or the enjoyment of nature. He must always be attuned. His intellect must be used to create both the physical and mental environment that will bring him closer and closer to Allah, that will enable his fellow Muslims ready access to Allah. Our children's education must speak not only to man's pur-

pose on earth in terms of loving and serving Allah, but also, more foundationally, to knowing Allah. Language arts, science, math and history courses must all be permeated with a relevance that points man in the direction of Allah.

Still this goal must be handled sensitively. Allah does not write signs in the sky announcing, "I'm here," nor does He assault our ears with thunderous orations to the same effect. Therefore we must not insult the intelligence with which Allah has endowed our children. We must allow them to do the exploring, the uncovering of the mysteries, the making of the discoveries.

Our job is to keep them on fertile ground by providing a vibrant curriculum that never gets bogged down with the dead, analytical way of looking at life that dominates materialistic educational methodology. If we cannot infuse spiritual imagination into subject matter it is better left alone. Dead thinking has supplanted Allah's living creation with concrete jungles, has given man machines for working companions and has our youth thinking they can perceive the essence of life by dissecting animals and placing them under bigger and bet-

طَلِبُوا الْعِلْمَ وَلَوْ إِلَى صِينٍ

Seek knowledge, Even unto China

ter microscopes. with his physical and moral pollution, has proven himself to be totally unfit for the job and the socialist just wants to do the same thing on a group scale with less internal strife.

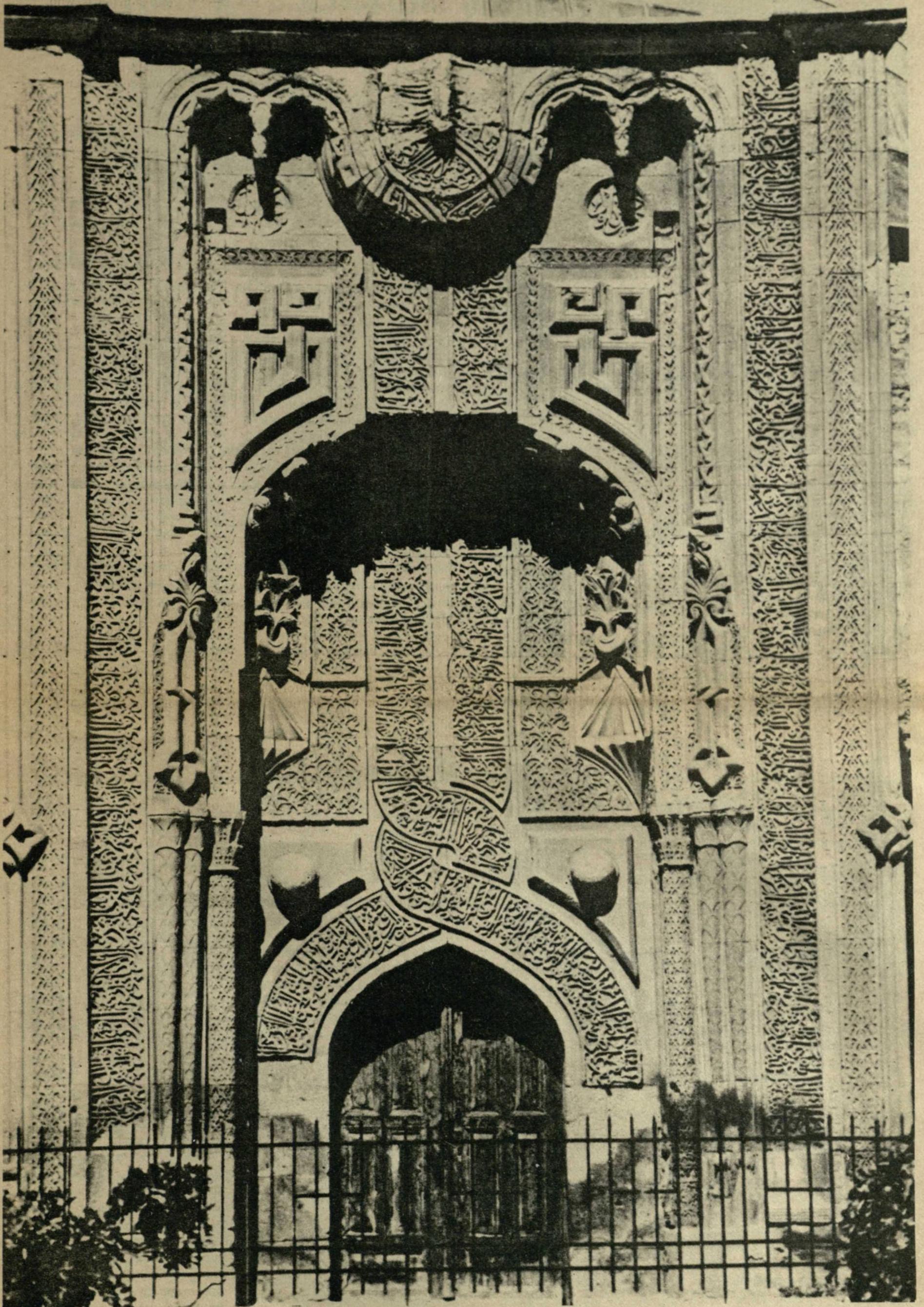
When we consider preparing our youth for life we must be clear about the goals we are setting for their education so that they will not be left behind with the materialistic masses of humanity.

Real education is heightened

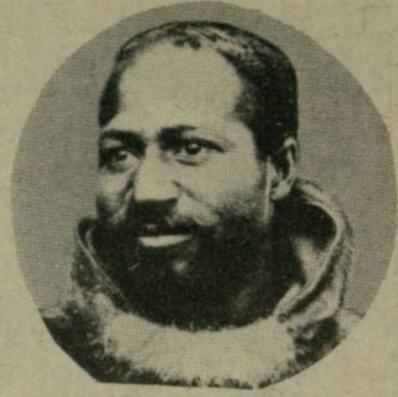
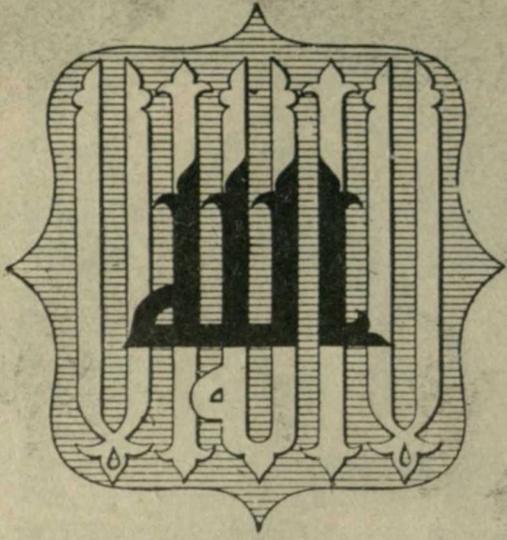
ter microscopes.

If the message of the mystics is true, that all events are parables, that all matter is illusion, then we can only derive meaning from life if our thinking is allowed to remain alive and imaginative, capable of interpreting the various messages nature has for us rather than dissecting them into tinier and tinier unintelligible particles and then attempting to read them under a microscope.

(Continued on page 16)



The Ince Minare, madrasa of the slender minaret at Konya, Turkey.



MATTHEW HENSON: DISCOVERER OF THE NORTH POLE

By Shakir 'Abdullah

As-Sayyida Nafisa

The Egyptian people, since the commencement of Islam, acknowledged their love for the relatives of the house of the Prophet (May the peace and blessings of Allah be upon him) and this love was mutual, as evidenced by the benevolence of the eminent Messenger who enjoined "good" from his followers, for the people of Egypt in the following narrative which was related by Umm Salma where it is reported that he said: "Verily you will conquer Egypt, therefore when you prescribe duty (tax) for her act well to her people, for verily they have a covenant of protection and (maternal) kinship." This love for the relatives of the house of the Prophet is in reality, a solicitation for the love of Allah and His Messenger, whereas it is related in the noble prophetic tradition that the Messenger (May the peace and blessings of Allah be upon him) said: "Love Allah for that with which He nourishes you of benefit, and love me for the love of Allah, and love the relatives of my house for love of me."

On the evening of Yaumul-ithnain, the 27th of the month of Jumadal-Ula 1397 A.H. (Monday, the 16th of May, 1977 C.E.), Egypt began the celebration of the remembrance of the descendant of the Messenger of Allah (May the peace and blessings of Allah be upon him), As-Sayyida Nafisa (May Allah show favor to her) whom historians, without exception, agree is buried and enclosed in her present mausoleum in the Al-Khalifa section of Cairo. She is the daughter of Sayyidi Hassan Al-Anwar, who came into pow-

er during the emirate of Al-Madinatul-Manawwara at the age of sixty-seven, before Abu Ja'far Al-Mansur (in the caliphate of Al-Mahdi) from the year 150 A.H. to 155 A.H. He was one of the righteous "tabi'in" (followers), and answerer of the (Islamic) Call as well as an imam of the faith. As for her grandfather on her father's side, he was Zaid Al-Ablaj bin Al-Imam Hasan, the grandson of the Messenger of Allah (May the peace and blessings of Allah be upon him), the son of Ali bin Abu Talib (May Allah show kindness to his face) who was the husband of Fatima Az-Zahra, the daughter of the Messenger (May the peace and blessings of Allah be upon him). Her father named her Nafisa as a hope to Allah, that He would cause her to grow into a beautiful flower, just as her aunt, Nafisa bint Zaid Al-Ablaj, had flowered, for she was known for her righteousness, reverence, sponsorship of orphans and care for the blind.

As-Sayyida Nafisa was carried from Makka to Al-Madina when she was five years of age, at which time she had memorized the whole of the Quran. And throughout her life, she applied herself diligently to the acquisition of knowledge (especially in fiqh, i.e., jurisprudence in Islam), and Allah willed "good" for her in this activity whereas Al-Mustafa (May the peace and blessings of Allah be upon him) is reported to have been heard saying: "For whomsoever Allah wills good He gives them understanding of the faith." Her reputation for knowledge, propriety and humanity became widespread and people began calling her Nasifa-

(Continued on page 13)

One hot August day, young Amin sat looking out of his bedroom window onto the street below. He wished that the weather were cooler, and imagined that it suddenly became cold and snowy. He pretended that great drifts of snow and ice were forming, like giant scoops of ice cream. He could almost hear the wind howling in the distance like a wolf in the night.

"I wish I had a sled to ride. With a strong ox to pull it, I could travel across the city like an Arctic explorer." He recalled the story his father had told him about the Muslims who live on the Eurasian continent, far above Russia. They live so close to the North Pole and the home is called "The Roof of the World".

He went to the table in a corner of his room on which he kept a collection of books that he called "My Library". He took the book marked "N" from his set of encyclopedia and turned to the section entitled "North Pole". Under the word "Discovery" he saw a date—April 6, 1909—and two names—Matthew Henson and Robert E. Peary.

According to the book, both men were famous adventurers and explorers. Although Admiral Peary was the captain of The Windward, the ship upon which the two men sailed, and leader of the expedition

which he and Henson had formed, it was Henson who was the one who "discovered" the North Pole, the first to stand upon its ground.

"Wow!" thought Amin. "Imagine that! The first man to go to the top of the whole world!" As he read on, Amin learned much about this extraordinary man.

Matthew Henson was an American of African descent who was born in the year 1866, a year after the Civil War ended, and died in 1955. He was an orphan by the age of eight, and at age eleven travelled alone to Washington, D.C., where he went to school and, after classes, worked as a dishwasher.

He had a strong desire to travel at sea, and in his teens he moved to Boston, Massachusetts because he had heard that many ships docked there. He got a job as a cabin boy aboard the sailing ship Katie Hinds. He continued to study his reading and writing, and learned much about seamanship. He travelled to Africa, the West Indies, Spain, Russia, Japan and other countries. As a result, he learned to speak many

languages and learned many different customs. He also learned how to hunt wolves, handle a sled, and many other things. In time, he became a fine explorer.

When the skipper of the Katie Hinds, who had become a good friend of Matthew's died, young Henson quit his job and worked a variety of places until he felt the call of the sea once again.

He was working as a salesman in a men's clothing store when one day a young Navy engineer came in. The customer's name was Robert E. Peary. The two men began to talk. Peary offered Henson a job on his ship as a servant. Although Henson did not want to work as a servant, he took the job so that he could return to the sea.

Aboard the ship, Peary soon learned that, although young, Henson was a man of vast knowledge and experience. He made him a member of the ship's exploration team, and the two men became close friends.

Matthew Henson's talents continued to grow. He had been a dishwasher, cabin boy, watchman, laborer, coachman, and stock clerk. He became a blacksmith, carpenter, cook, navigator, hunter, fisherman, and, of course, a respected explorer. He also earned a reputation as an expert on Eskimo customs.

Henson and Peary made several journeys to the Arctic. Arctic exploring was lonely, dangerous work. During the 1890's, there were no airplanes or radios. Travel across frozen wastelands could only be done on foot. If someone was hurt or lost, chances were that help could not locate them. Some people said that only fools did such work. "Why take such a chance?" they asked. But Henson and Peary, like all men of their type, explored because of a voice inside them that said, "Discover". Fools? No. Brave men? Yes.

Through the years, Henson and Peary, the explorer and the Admiral, endured many hardships. On one journey, they were the only two out of a team of eleven men to complete the mission. On that trip, and two others after, they found three meteorites (rocks from outer space), one of them the largest in the world.

Henson became an important and respected figure at the American Museum of Natural History in New York City, where he supervised and

(Continued on page 13)

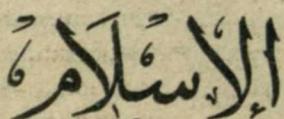
SUNRISE SCRAMBLE

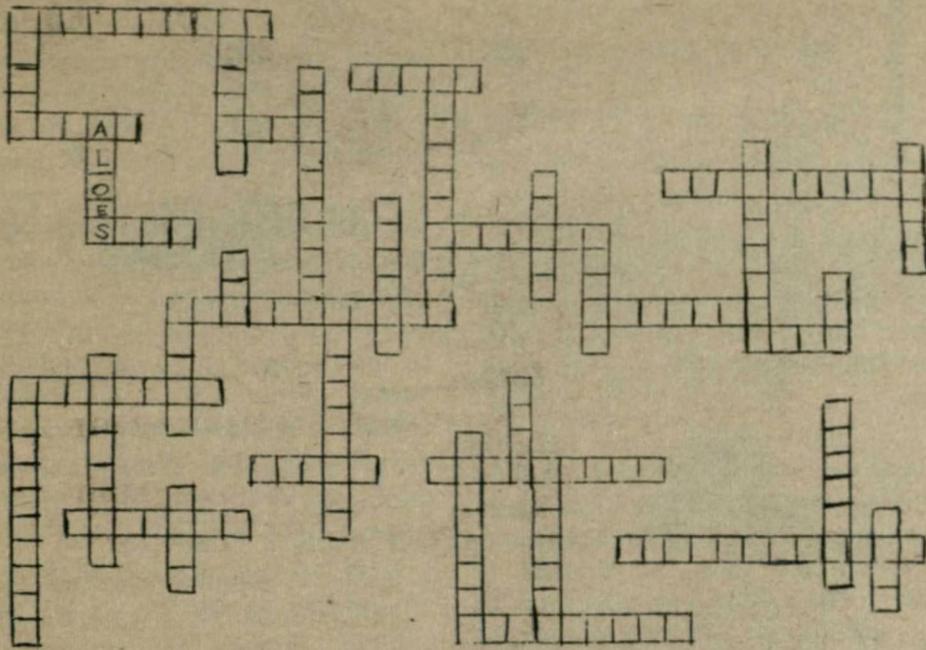
By Girls' Elementary I — Banu Hilal Islamic Academy

Try to unscramble the words below; They are words that every Muslim should know.

- | | |
|-------------|------------|
| 1. mlsal | 6. hditaH |
| 2. Mslmiu | 7. uraQn |
| 3. ngiileor | 8. rothppe |
| 4. lAlha | 9. jfar |
| 5. dsjaim | 10. uzrH |

(Answers on page 13)





HEALTH FOOD PRODUCTS

- | | | | | | | | | |
|-----------|-----------|-----------|-----------|-----------|-----------|------------|-------------|---------------|
| 3 Letters | 4 Letters | 5 Letters | 6 Letters | 7 Letters | 8 Letters | 9 Letters | 10 Letters | 11 Letters |
| oil | bran | aloes | juices | carrots | molasses | corn chips | dried fruit | bulgur wheat |
| rye | dill | anise | pastry | cashews | sardines | wheat germ | honey drops | |
| | rice | beans | | cookies | soybeans | sassafras | mayonnaise | 12 Letters |
| | sage | candy | | lentils | vitamins | | vegeburger | peanut butter |
| | salt | herbs | | popcorn | | | wheat flour | |
| | peas | honey | | raisins | | | | |
| | | sugar | | | | | | |
| | | soaps | | | | | | |
| | | yeast | | | | | | |

(Answers on page .)

SUNRISE (Continued from page 12)

- | | |
|-------------|------------|
| 1. Islam | 6. Hadith |
| 2. Muslim | 7. Quran |
| 3. religion | 8. prophet |
| 4. Allah | 9. fajr |
| 5. masjid | 10. zuhr |

RELIGIOUS EDUCATION (Continued from page 12)

tul 'Ilm, i.e., Gem of Knowledge. All accounts of her youth testify to the fact that she was honorable, a lover of righteousness, remote from play and amusement, humble, generous (never refusing a petitioner and always granting aid to the troubled) ever dispelling the worries and grief of the distressed. Furthermore, she was always desirous of eating (only) from the fruits of the labor of her own hands.

As-Sayyida Nafisa arrived at the borders of Egypt on Yaumus-sabt (Saturday) the 26th of Ramadan, in the year 193 A.H., with her father, As-Sayyidi Hasan Al-Anwar, and her husband, Ishaq Al-Mu'tamin. The Egyptian people met her at Al-Arish (a town in Northern Egypt, on the Mediterranean) in the province of Sinai, shouting with joy, "La ilaha illallah" ("There is no God except Allah"), and exclaiming "Allahu Akbar" ("Allah is the Greatest"). In Cairo she took up residence in the house of a righteous Egyptian lady named Umm Hani. At this time she

'began presenting lessons of (Islamic) science in a special corner of the Amru Bin Al-Ass Mosque as well as devoting herself to the worship of Allah in a remote prayer chamber. Her remains are today at the Mosque of Sayyidi Ibn 'Ataullah Asskandari in the cemetery of Imam Ash-Shafii in Cairo, Egypt.

In the early days of the month of Rajab, in the year 208 A.H., she became ill with an acute ailment, however, she persisted in her fasting while she was thusly ill, in spite of the counsel of her physicians, saying: "Verily I desire that I meet Allah while I am fasting." And surely Allah hears and answered her prayer, for her soul departed while she was fasting in the (middle part) of the month of Ramadan in the 208 A.H., while she was reciting the word of Allah (The Sublime): "They have a home of peace in the presence of their Lord, and He is their friend and Protector because they practised righteousness." (Al-Quran Al-Karim, Suratul-An'am, 6:127) ●

MATTHEW HENSON from page 12 constructed displays on Arctic animals in realistic settings. Peary travelled near and far, speaking before groups of scientists and explorers on the discoveries that he and Henson had made.

In 1898 Henson and Peary went to sea again. On this four-year journey they discovered and mapped much of the icy continent of Greenland. During this expedition, the Admiral's toes became badly frost-bitten, and many had to be cut off. Still the two adventurers endured. Eight times Peary organized expeditions to the North Pole, and eight times they failed. Henson was with him on seven of these trips. "You'll never reach the North Pole," people scoffed. But the two

brave men refused to be discouraged, and pushed on. The world was amazed at the courage, dedication and fortitude of these men.

On July 8, 1908, they set out once again for the Arctic Circle. Peary, again commander of the expedition, gave orders that each crew member lead the group to a certain point near the Pole. When they had done that, they were to return to the ship. Everyone, that is, except the Admiral and the Explorer. Peary said of Henson: "I can't get along without him."

The wind blew mightily and snow fell hard on the heads of the explorers. Their beards froze in the freezing cold. They walked nearly five hundred miles, hacking their way

through ice with pickaxes, and dumping supplies to make their frozen Arctic rivers. One slip and a man could fall through the ice and freeze to death in seconds.

One by one the men reached their stopping points and returned to the ship. About 130 miles from where their instruments showed the North Pole to be, Henson, Peary, four Eskimos and five sleds pulled by strong huskies struggled forward. For miles around there was only snow, ice and silence. Years later Henson was to say that at that time he and Peary had been commanded by Almighty God "to unlock the door which held the mystery of the Arctic".

On April 6, 1909, in below-zero cold, Henson, the explorer among explorers, went ahead of the group as he always did. Reaching a point in the icy wilderness, he knew in his soul that this was the place for which they were searching. Forty-

five minutes later Peary and the four Eskimo adventurers arrived. From afar they could see Henson moving about in one area. Excited, they pushed to reach him.

Henson looked at Peary, then at the other men. "I think this is it," he said. Peary, without a word, unpacked his observation equipment, set it up and looked about. He checked his instruments. All was silent except for the sound of the wind, and tiny dials spinning. The dials stopped. Peary pointed to a spot on the ground and told Henson to plant the flag they had brought. The North Pole at last!

The Explorer and the Admiral looked at each other. Their frozen faces slowly spread into wide smiles. Other men had called them fools, laughed and scoffed. Now they were victorious. Had they given up, or allowed themselves to be discour-

(Continued on Page 15)

Banu-Hilal Herbal Tea Room

346 West 145th STREET
NEW YORK CITY
near ST. Nicholas AVE.



THE FOOD CORNER

FRUITS - PART II

by Durriyya Abdullah

Dried fruits are excellent for snacks. They are naturally sweet and are the ideal substitute for candy. They contain an ample supply of iron, and retain all of the vitamins and minerals that are in the fruit when it is fresh.

The drying process is one of the oldest methods used to preserve foods. Fifty percent of the water from the fresh fruit is removed, but almost all of the nutrients remain.

Almost any fruit can be preserved by drying. Raisins, prunes and dates are the dried fruits most often found in food stores, although some stores may stock dried figs, apricots, peaches, pears and apples as well.

The two major methods of removing water from fresh fruit are artificial dehydration by heat evaporation and sun-drying. The artificial dehydration process usually includes dipping the fruit into sulfur dioxide to prevent darkening. The term sun-dried usually implies that no sulfur is used, but this is not ne-

cessarily so, especially with fruits that are still light in color like apples, golden raisins and the bright orange apricots. Almost all dried fruits are fumigated either during storage or importation. The domestic dates are usually pasteurized to prevent molding, and corn syrup is added to keep them from drying out, a seemingly unnecessary addition because dates are very high in natural sugar.

Preservatives are not necessary although most companies add sorbic acid for that purpose. Additives must be stated on the label, and you should avoid buying fruit that contains any.

Raisins: The purest brands free of additives are S&W raisins and Sun Maid Thompson seedless, muscats, sultanas, and currants, but not the "golden."

Figs: Domestic varieties such as Calimyra, the California variety which are light in color, and mission figs are less likely to be treated. Calamata string figs, imported from

Greece, are also unsulfured.

Prunes: Brands without sulfur dioxide are difficult to find. In order to retain a certain amount of moisture so that the prunes remain soft, this fruit usually is dried by artificial dehydration rather than sun-drying.

Apricots: They are available by both drying methods, however the sun-dried ones are tougher and call for sucking rather than chewing.

Dates: The purest brands free of additives are Calavo and Dromedary.

Many stores stock organically grown untreated dried fruits including Monukka raisins, dried bananas and dried pineapple slices sweeter than any candy.

The grading of dried fruits has nothing to do with wholesomeness or food value but is based solely on size, color, condition and water content.

These fruits should be stored in airtight containers at room temperature to keep them from becoming dried out. They will keep this way at least six months. If the area chosen for storage is especially warm, it's better to store them in the refrigerator.

If the fruits do become hard or you want them to be more like fresh fruit, soak them in warm water for an hour, no more. These fruits can be cooked or soaked for a few hours for "stewed" fruits. The best way to eat dried fruit is out of the hand, but you may add them, chopped, to cooked cereals, fruit salads, and to cake, cookie and bread recipes. In baking, make certain the fruit is well covered in batter to protect them from the heat.

Because of their high sugar content they burn very easily.

When purchasing dried fruits, choose sun-dried fruits without added sweetening or preservatives. Select the darker varieties; they are less likely to be treated.

AN INTRODUCTION TO VITAMINS

By Tahir A. Abdul-Aziz

This is the second installment of a series on vitamins and minerals and their relationship to the maintenance of health.

VITAMIN B COMPLEX

The B complex contains eleven separate vitamins: B₁, B₂, B₆, B₁₂, biotin, choline, folic acid, inositol, niacin, pantothenic acid and para-aminobenzoic acid. Pangomic acid (B₁₅) and lactrile (B₁₇) are sometimes considered part of the B complex vitamins.

The B vitamins are active in converting carbohydrates into their simplest form, glucose, which the body burns to produce energy. Also, the B vitamins are necessary for the normal functioning of the nervous system and may be the single most important factor in the health of the nerves. They are essential for the maintenance of skin, hair, eyes, mouth and liver.

All of the B vitamins are water-soluble and must be replaced daily. Any that are not used by the body are excreted. Alcoholics and individuals who consume excessive amounts of carbohydrates also require a higher intake of B vitamins for proper metabolism.

The B complex is destroyed by alkalis such as baking soda (sometimes added to vegetables during cooking in order to retain their bright color), oxidation, light, heat and sulfa drugs. During the process known as "refining" of flour and cereals, most of the B vitamins which are present in the outer bran and the inner germ of the grain kernels are removed.

B vitamins should all be taken together. They are so inter-related in function that large doses of any of them may be therapeutically valueless or may cause a deficiency in others. It is therefore preferable to obtain all of them in a natural food source such as whole grains, green leafy vegetables, brewer's yeast or organ meats, rather than individually in synthetic sources.

A deficiency in one of them may indicate a deficiency in the others as well. Symptoms of B complex deficiency may include dry, rough, cracked, scaly skin, and dull, dry hair. In addition, fatigue, headache, dizziness, poor appetite, constipation and other digestive disorders, nervousness, mental depression and abnormal growth and development may indicate a B vitamin deficiency.

Vitamin B₁ (Thiamine)

Thiamine, or vitamin B₁, is concentrated in the heart, liver, kidneys, skeletal muscles and brain. It is a co-enzyme necessary for the conversion of carbohydrates into

(Continued on page 15)

HERBS FOR YOUR HEALTH

GINSENG

by Bahija Abdul-Halim Ayyubi

Synonyms: Aralia quinquefolia, Five Fingers, Tartar Root, Red Berry, Garantogen, Sang, Panax.

Medicinal properties: Demulcent, stomachic, slightly stimulant.

Part used: Root.

There are three basic types of ginseng. The most popular and reportedly the one having the best quality is the Asiatic ginseng. A small plant, it grows mostly in the damp woodlands of Manchuria in China and also in Korea.

Siberian ginseng, a newly discovered challenger, has been found growing in small patches in the woodlands of the Soviet Union. According to my research, this particular type of ginseng is not easily obtainable.

American ginseng is somewhat similar to the Siberian ginseng, although it is a little less potent.

The human body alone cannot handle the effects of constant exposure to pollution in our environment, and to adulteration of our food and drink, which lead to emotional and physical stresses. According to Sarah Harriman, in her book on ginseng, a large number of drugs are imposed on our bodies and are designed to act in specific ways.

Drugs such as penicillin, aspirin, cocaine, cortisone, and barbiturates are aids in the fight against pain and disease, but each one of them has

certain side effects that damage one part of the body while acting positively on the other part. All this time we have been resorting to harmful drugs as an aid to the malfunctioning of our bodies, when the healthiest cure-all has been sitting right under our noses.

Ginseng has been known to aid in almost every ailment of man. The Chinese use ginseng religiously. This root is held in high esteem and has been used by the Asian for thousands of years. According to Miss Harriman, clinical observers have proven that ginseng has brought relief to people suffering from nervous and psychic disturbances, including neuroses, hypochondriacal states and nervous instability accompanying male climacteric and female menopause. Ginseng is said to benefit those having cardiovascular and blood disorders.

One reference stated that ginseng taken daily as a tonic, will prevent most cases of cancer. It stated that cancer develops most frequently in persons with weakened resistance.

These are just a few of the benefits of this most remarkable root. Yes, I have tried it! I've taken it for extreme fatigue and have gotten amazingly fast results.

There are many, many varieties of ginseng to choose from, some containing harmful chemicals, so please investigate your product before taking it.



VITAMIN B from page 12

glucose, or simple sugar, which is used by the body for energy production. Since the central nervous system depends on glucose for energy, a thiamine deficiency may also result in fatigue, impaired alertness and, in more severe deficiency, nerve pain, numbness, or tingling. Beriberi results from a severe thiamine deficiency. The general symptoms of this disease are muscular weakness or paralysis, edema and weakening of the heart muscle, which may incur cardiac failure. This disease is prevalent in the Far East, where the principle diet consists mainly of polished rice, from

MUSLIM SENTENCED (Continued from page 3)

cause he is our brother, we think it would be valuable to present the man as he is.

He has been a tireless worker in the community for several years, placing his entire being on the line in the struggle to manifest the Islamic way of life. He is respected and liked by all who come in contact with him. Proof of this are the numerous letters of support that were written by his friends and associates. So how do we explain an action that is so out of character?

One can carry pressures for so long before they take their toll. On the morning of the incident, Brother Luqman, his wife and four children were evicted from their apartment. This undoubtedly was the "straw that broke the camel's back", for the family has endured several hardships over the years. Their seven-year-old daughter has suffered the effects of a kidney ailment for the last five years. She has undergone two unsuccessful kidney transplants thus far, and now, with no kidneys, can survive only with the aid of a kidney dialysis machine.

PROPER DRESS from page 6

intellectual and spiritual Self of Man. Dress is generally the outcome of an age-long development of a people's taste in a particular direction. Its fashion corresponds to the aesthetic conception of that people, and so to its inclinations. It has been shaped and is constantly reshaped according to the changes through which the character and the inclinations of its people are passing."

Islam demands oneness, complete and absolute. The word "Muslim" is at once a status, an occupation, and a direction. The tastes of the Muslim must be in accordance with *deen ul Islam*, the creed, belief, way of life, etc., of Islam.

It is this consistency which is the foundation of Islamic culture, and the home is the focal point for the transmission of that culture. The Muslima is the person primarily responsible for the management of the home, and if her cultural orientation (dress, speech, etiquette, *et al.*) is not Islamic, then the environmental influences of the home will not be conducive to the *Islamic* development of the children. They will be Muslims in name, but their tastes, inclinations and desires will be those of non-Muslims.

As far as dress is concerned, Western-styled clothing is not conducive to morality and righteousness. Additionally, it is one of the tools used for the subversion of the Islamic growth and progress of the Islamic nation, both here and abroad. Large numbers of First World people, many of whom have been under the yoke of colonial and neo-colonial oppression for hundreds of years, are Muslims. One of the tools of oppression is the undermining of the morality and culture of its victims, and the exaltation of those of the perpetrators. Even clothing can become a weapon in the hands of a scientific oppressor, which the slavemaker of European descent has most definitely proven to be.

OPPRESSIVE FASHION

Dress mode is tied to social activity, social activity to social interaction, and social interaction to social morality. Also, apart from mode or style of dress, the word fashion connotes a process of shaping and molding. The scientific oppressor, well aware of

which all the B vitamins have been removed.

Good sources of thiamine are whole grains, organ meats, eggs, legumes, nuts and brown rice. ●

MATTHEW HENSON from page 12

aged, they would never have reached this moment in history.

Amin saw these words at the bottom of one of the pages: "Only those who endure can succeed," it read. "To give up is to abandon victory. Only the brave make history. Others read about it." ●



In addition to this situation, Brother Luqman and his wife learned of her mother's serious cancer ailment only weeks before the incident.

While living through these trials and tribulations, Brother Luqman and his family also have had to suffer the economic hardship caused by discrimination based on religion. Once a civil servant employed by New York State, Brother Luqman was dismissed from his job for adhering to the dress code of Islam. His case is still being appealed in the courts, and was the subject of an article in the New York Amsterdam News in 1971 and a program on Public Television.

Through all of this, Brother Luqman and his family have remained steadfast in their commitment to their chosen way of life. Stress and strain, however, do affect us, and on that day it appears that Brother Luqman suffered a lapse in judgment. Who can predict what would cause one to make a misstep?

We pray that the inspiration and wisdom of Allah's Message guide Brother Luqman at this stage of his "internal jihad".

these facts, skillfully manipulates the "fashions" of the people he is oppressing (psychologically) in order to "fashion" their psyches, reinforce the slave concepts that have been implanted there, and thus control the behavior of his "subjects".

The wearing of the "raiment of righteousness", both internally and externally, is, for all those righteous peoples who have been victimized by an unrighteous oppressor, a means of reversing some of the psychological effects of their oppression and/or enslavement.

Now that many Americans of African descent have been given the opportunity by Almighty God Allah to re-don their righteous raiment, both internally and externally, they, unfortunately, refuse to do so. They are content with the raiment of slavery, instead of the raiment of the freedom that Allah is offering them.

SATAN'S TRIBE

It is written in the Holy Quran (7:27): *O ye children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them.*

An analogy can be drawn between the wiles of Shaitan and his tribe and the fashion designers who study the sociological trends and patterns of a people, and then strip them of the psychological raiment of righteousness by designing "fashions" for them which undermine their morality, their higher states of mind, and their spirituality, thereby causing them to "fall" or to be removed from the Garden of moral decency and the social progress, harmony and stability that is the result.

St. Paul, in Biblical scripture, identified the enemy of the righteous as "principalities" (unGodly conspirators), "the lords of the darkness of this world" (false teachers and prophets), and "evil in high places" (corrupt leaders and officials).

Allah in the Quran has instructed us to beware of such individuals. Allah also says in *ayya* (verse) number 31 of *sura* number 7: *O children of Adam! Wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess, for Allah loveth not the wasters.*

Here again Allah instructs us to be conscious not only of our appearance, but of our behavior as well—not only in matters of the spirit (*e.g.* prayer) but in affairs of the world as well (*e.g.* "social graces").

PROGRESSION AND RETROGRESSION

It would do the Muslim woman of America well to realize that not only has she been the victim of the wiles of Shaitan and his tribe, but of the principalities, lords, and high-placed evil of Western society as well. The past ten years have, however, seen much progress in her dress mode. Where a gele and pants (often dungarees) covered by a knee-length dress once constituted the uniform of the Sunni Muslim woman in America, loose dresses and khimars have taken their place.

For those who still submit to the wiles of the slavemaker, the reason for their condition lies within Islamic ranks. Surely the progress of the Muslima is tied directly to that of the Muslim. If the Muslim continually sets the proper example, then the dutiful Muslima will follow. Yet there are Muslims who fail to set this example, and subsequently either fail to make the proper demands upon their women, or else make them from an example-less base, and suffer a loss of respect in their women's eyesight.

Additionally, many a Muslima has been mis-educated about the proper manner in which she should dress. Many sisters simply are not aware that "the fard" is just that—obligatory—for every Muslima from the age of puberty on up.

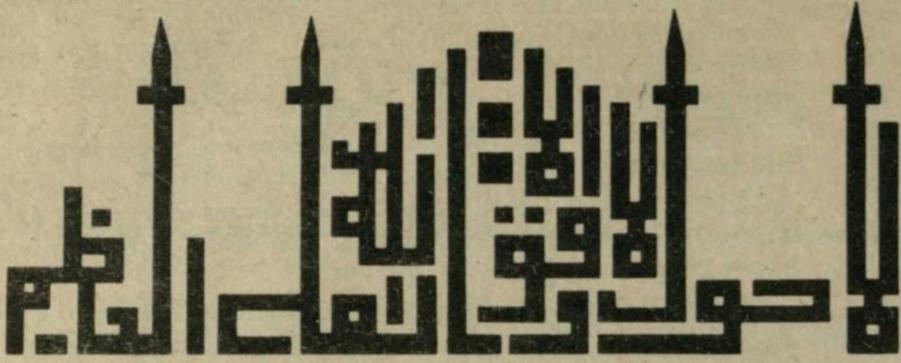
There are also some Muslim women who have abandoned their standard of Islamic decency in favor of a more "modern" (*i.e.* Western) appearance. They are guilty of placing Western technological accomplishment above the legislation of Allah. Muslim women who migrate from Islamic to non-Islamic countries are particularly guilty of this, as well as indigenous sisters who for whatever reason, relax the standards of their adherence.

HEAVEN AND HELL

Throughout history, Allah has consistently demonstrated that those who obey His Law dwell in Paradise in this world and the next, and those who disobey His Law, dwell in Hell.

Dress is an inseparable element of life and culture. It is reflective of a state of consciousness, be it low or high, and the higher one's standard of dress in terms of character, the higher one's degree of civilization.

Islamic culture and civilization have always proven to be superior to their non-Islamic counterparts. A low level of civilization is known as barbarism. Barbarism is hell for a Muslim. Heaven and Hell are conditions which lie upon the foundation of our decisions. O you children of Adam! The choice is yours. ●



CONSIDERING AGGRESSION (Continued from Page 9)

with Jewish National Fund money, but also as a result of the War of Independence and the Six-Day War. The Old City, Beersheva, Ramla, Jaffa, and the Golan Heights were not bought with money but were gained through battle.

"The Sinai Campaign in 1956 was an initiated, calculated, and justified political act. This war was meant to guarantee important interests—free passage through the straits and the Suez Canal. Its timing, and the manner of execution were determined more by the desire to exploit international circumstances than by the development of the Egyptian threat."

These sentiments must ring a familiar note to those acquainted with the rationales of American "hawks" of the 19th century who eagerly launched aggressive campaigns for gain and not merely for defense.

The livelihood of those Palestinians who remain is no longer derived from the land. Their land has been occupied and is being worked by Israeli kibbutzim. They are being exploited almost totally as construction workers (as are many native Americans) when they can gain employment at barely subsistence wages. Foreign sponsors, particularly from the United States, receive handsome interest payments from exploitation of Arab workers. Fortunately, the American model of chattel slavery has proven inefficient and uneconomical.

Once again the comparisons with European-American treatment of the American Indians they have forced onto reservations is striking. Remaining Arab towns and villages receive one-tenth the allotment of government funds as do Jewish areas. Poor health services, no electricity, inequitable health insurance are all features of Arab citizenship. Access to education is limited and is characterized by gross portrayals of the Arab as villain as well as a total ignoring of his religion.

Generally speaking, the rationale for this inhumane treatment of human beings is best stated by an Israeli government official quoted in the Chicago Tribune on January 31, 1973: "There is now a huge assault of Jewish people into the territories to develop business and develop land because there is not enough land left in Israel. ... This isn't being done by government decision, but because the Arabs are idle, an undynamic society. It is a natural process, like finding gold in Alaska. You can't stop it."

These sentiments echo that well-known American rally cry called Manifest Destiny. A famous proponent, Theodore Roosevelt, did not want to stop at the Pacific but wished to extend American aggressive influence into many parts of the world. His own racist sentiments, similar to the quotation above, are often expressed in his writings, one of which states, "The most vicious cowboy has more moral principle than the average Indian."

Of course, America's conscience about her treatment of the Indian peoples does not prevent her even today from wresting whatever semblance of wealth that might appear to remain in their hands.

Despite the common spirit of aggression shared by America and Israel, there remains an unexplained paradox in their current amiable relationship. The Jewish people were no more welcome in America, on the whole, than they had been in any other European society. However, considering the obvious position of relative dominance they have attained in every facet of the society, from politics to the arts, not to mention the economy, anti-Jewish sentiment has been largely limited to sentiment as opposed to action. As stalwart a figure in American society as Henry Ford spent considerable sums in an attempt to reveal the nationalistic tendencies of the Jews and the grip they were gaining on the economy and values of the society. Despite the emotional response to Ford's efforts, there can be no argument that the Jew has managed to do quite well within the structure of American society. How then, despite this ill-feeling, does Israel fit into the American scheme of world domination?

The answer to this question involves the unraveling of a complex dilemma containing paradoxes similar to the one stated above. The perspective from the view of the powers above, is clearly different from that of the masses below. The ruling classes are concerned with control, nationally and internationally. The solution

to any Jewish problems here are obviously the support of a Jewish state elsewhere, at least in the short run. Yet amiable relations must be sustained with the Middle Eastern countries for there is another power involved—the Soviets. Strategic air bases, oil, and the balance of power between the communist and capitalist worlds are at stake.

Israel is fully aware of America's tenuous position and has continually made overtures to a Russian government only too anxious to gain a foothold in Israel. Although outwardly attempting to maintain a neutral stance, and not very successfully, America has allowed herself to be jockeyed into supporting the Israeli cause.

The perspective of the masses, however, is based largely, as usual, upon emotionalism. They are either conscious of an intense dislike of the Jews, as is the case in much of the South and Midwest, or there is a sympathetic feeling due to the constant barrage of information about Jewish persecution in Germany under Hitler. This feeling was summed up in a report by Newsman Howard K. Smith on CBS radio early in 1956. "Our conscience was awakened by Hitler's treatment of the Jews. We felt clearly

the need to see the creation of a home that persecuted Jews might go to. The fact we overlooked is—we chose someone else's home to give. The torturers of the Jews were Westerners, the Germans. Anti-Semitism exists in America and Britain, as in many Western countries, but never in the Arab countries. The Arabs are Semites, too. So to pay our debt of conscience, we let the Arabs, who have done no harm, foot the bill."

The "Christian-Moslem" conflict in Lebanon is another element of the total situation. Once again the spectre of the Crusades is being raised. The fall of Tal Zatar, the large Palestinian refugee camp in Lebanon, was cheered as a victory of the Christians, aided by the Jews, against the Muslims in the ancient conflict for control of the Holy Land. The Palestinians had been in Lebanon for years and any sizeable grouping of Palestinians lends support to the reality of there being a Palestinian people. Their dispersal amongst the various Middle Eastern countries tends to be looked upon as a solution to their problem and reduces their viability as a group demanding redress for an injustice inflicted. Therefore the United States and Israel have both desired the dismantling of these camps in Lebanon and have aided the Christian forces. It is obvious that these have been the forces orchestrating the conflict because of the relatively muted condemnation of the atrocities that have taken place. (Had the victims been Israeli Jews, the headline would have blasted this "terrorist" act.) The political ramifications of the dismantlement of these camps are disastrous to the Palestinian cause primarily because their position in the United Nations is weakened if they cannot muster a sizeable representation as a nation.

United States press coverage of this event could not conceal their joy at the diminishing strength of the P.L.O. They are calling for a new strategy—more moderate, less terrorist—on the part of the P.L.O. with co-existence as a goal. The U.S. and Israel are being urged to invite the P.L.O. to peace talks. Other Arab states are urged to encourage the moderates in the Palestinian organization to come to the peace table and make further compromises.

However, we have reviewed the record of co-existence with the Israelis. If their own experiences to date are not sufficient, the Palestinians can always look at the U.S./Indian model of co-existence. And the same model exists with regard to the effectiveness of peace talks. That "forked tongue" is still as crooked as ever. And finally, to discard terrorism, currently the Palestinian's only weapon, seems tantamount to societal suicide. Israel is a society clearly bred and fed on aggressive violence and history has shown that his type of mentality only yields to violence. ●

WHAT IS HAJJ? (Reprinted from *The Western Sunrise*, Dec. 1975/Mar. 1976)

everything goes".
5 What is the significance of the events of this day?
The slaughtering and eating of the lamb signifies the "killing" of the "animal" (i.e. the lower nature) within man, and the celebration of the Bounty and Mercy that Allah bestows upon man. The coming together of the community is a demonstration to all that the unity of man grows from his willingness to sacrifice worldly goods and gain for the sake of Almighty God Allah.

The Islamic month of Zul-Hijjah begins on November 12th. The first nine days (November 12th through 20th) are traditional days of voluntary fasting. Idul Adha falls on November 21st.

EDUCATION/EVOLUTION (Continued from page 10)

There is no conflict between this goal and the goal of practical training. It merely provides a basis for individuals to choose and create occupations that will enhance their dignity as men rather than detract from it.

But man's consciousness is evolving one way or the other, either through Islam (uncoerced submission to the Will of Allah) or through bitter experience (forced submission to the Will of Allah). May Allah grant us the vision and strength to forego the bitter experience. ●

SECURING THE HEART (Continued from page 5)

At this point I'd like to read something from the Quran. It says: *Hast thou not turned thy vision to one who disputed with Abraham about His Lord because God has granted him power? Abraham said, 'My Lord is He who giveth life and death.' He said, 'I give life and death.' Said Abraham, 'But it is God that causes the sun to rise from the East. Do thou then cause him to rise from the West?' Thus was he confounded who in arrogance rejected faith. Nor doth Allah give guidance to a people unjust. Or take the similitude of one who passed by a hamlet all in ruins to its roofs. He said, 'Oh, how shall Allah bring it ever to life after this its death?' But Allah caused him to die for a hundred years then raised him up again. He said, 'How long didst thou tarry thus?' He said, 'Perhaps a day or a part of a day.' He said, 'Nay, thou hast tarried thus a hundred years. But look at thy food and thy drink. They show no signs of age. And look at thy donkey. And that we may make of thee a sign unto the people, look further at the bones, how we bring them together and clothe them with flesh.' When this was shown clearly to him he said, 'I know that Allah hath power over all things.' Behold, Abraham said, 'My Lord show me how thou giveth life to the dead,' He said, 'Dost thou not then believe?' He said, 'Yea, but to satisfy my own understanding.' He said, 'Take four birds. Tame them to turn to thee. Put a portion of them on every bill and call to them. They will come to thee flying with speed. Then know that Allah is exalted in power, wise.*

There is a lot of beautiful understanding here. Let's look at a little bit of it. Existence is life, a coin that has two sides. One side is called death and the other side is called life. There is no such state of being in which there is non-existence. Those who are existing on the side of the coin called life have been commissioned there by Almighty God Allah to try them and test them, to see what type of deeds they are about. But our original state is death. That's why we come from Allah and we shall return to Allah. We come from death and we are going back there. Many people think of death as a dark, ugly type of thing. Death can be very, very beautiful—for the righteous. It is promised to be beautiful for the righteous,

so that's nothing to be afraid of, if you are righteous. Only the unrighteous are supposed to be afraid of death.

The only time you are supposed to be unhappy is when you are acting unrighteously. As long as you are acting righteously you are supposed to be happy because you definitely must return to this other side of the coin called death and at this time you will receive the reward of your actions in the state of existence called life, and that will be for eternity. That is why you work righteousness: to prepare yourself for a successful life. Not just you individually, but even your offspring, your children. You eliminate the ability for oppression and evil to overpower them so that they can be good and earn eternal life.

That's why righteous men in the past were always red-eyed, cursing and mad all the time. They were no punks. They did not walk around beating a tamborine and switching. They were too busy swinging swords. Jesus was no punk. Joshua and people like that? They might put Joshua in Mattewan today. That guy was bloodthirsty, according to the scriptures. And Jesus—he had some ki* because he walked into a Jewish temple and chased the money-changers out. Now you think about that. That was pure karate, judo, kung fu, ki. There is no way in the world they were going to leave any money for one man, unless he was bad. So let's understand that. That in order to gain a good life we've got to be righteous. You don't bother anyone but you sure stand for right and try to oppose wrong, all the time, uncompromisingly, because you must return to that other side of the coin from whence you've come, called death. No one is going to escape it. And whether you believe it or not you definitely are going to get something when you get there. Now you think about that.

The portion of the Quran that I read gives us a good concept of death and the resurrection of people. It points out that a man went by a hamlet that had fallen and he looked at all the ruins and he said, 'Oh man, when you're dead, you are gone, that's all.' Just as an intellectual may go to college and read books about the history of nations that have perished and say, 'Like, I may as well live because once you're dead, that's it. Look at the evidences of these things here.' So this man walked by this ruined hamlet and said, 'How's Allah going to restore this to life?' And Allah caused him to die for a long period of time. Time stood still. And so time stood still for us. Here we are doing the things that our ancient fathers did. It said that he looked at the food, the food was the same. And we have reverted to righteous food, all of a sudden. We are just waking up. After four hundred years of chitterlings and rotgut and hogmaw and all types of garbage thrown at us. Now you laugh, but you must realize that it was a conspiracy. All of a sudden not people of African descent, but European people, are putting books on the market that were written in 1700 about health foods, and we are just discovering these books. They knew

all the time what they were doing to us in our diet. They knew all the time the type of garbage that they were shipping into our neighborhoods for us to buy and consume. They knew all along the destruction that they were bringing upon not only your body but the bodies of your children. Think about that. And then you talk about Hitler.

Think about that conspiracy. Here's someone that not only fed us death but made us pay for it, and made us like zombies. He would destroy our minds but keep our bodies strong so that we could work just like machines. And every time someone came along to try to teach us and guide us to a little bit of sense they were eliminated or bought off. Why? What's wrong with that? Why? Because we go all the way back to the covenant of Abraham and we are the living testimony of Abraham's seed. So you have to be careful of yourself now. The youngsters that you have are not ordinary; they are not just 'children.' Princes are coming out of Ethiopia. Out of your wombs are popping out something that's going to change the course of universal history. People are now going into interplanetary contact and your children will be competing on that level. That's hard for you to conceive of but that is what you are bringing forth. The seed of Jesus the son of Mary was carried a long time and passed off from David through Solomon and all his wives, that seed was finding its way and waiting for its time. That seed is finding its way inside of you. Your child may not make it, but what about your grandchild, or your great-grandchild? God knows what you've set into motion out of your sperm drops. Protect your sperm drop. You're running around here having relationships with anything, masturbating, going into these pornographic movie houses. That's a very important part of your being. That's no joke. That water there is nothing to play with. That's you, all of you, for eons of years to come. What are you setting into motion?

Where have you come from and where are you going? Where have we come from and where are we going? Certainly we must be-

gin to look into the future and chart and plot our course. This is no day and time for us to allow someone to plan for us. All people are now planning for themselves. They are trying to figure out where they want to go. There is chaos throughout the world because people are grouping up under ideological banners and reserving the right to plan and plot their own destiny. Where do we fit into that? What is your plan for your destiny?

There is a divine plan that has been evolving and nurturing and maturing for years right here amongst us. It's called Islam. It's beginning to grow and get bigger now and take on more definite form and shape. I strongly urge all of you to get in step with that shape that's taking place. Everybody get in step with Islam. It is the fulfillment of all prophecy. Allah can cause resurrection. Death is the state of existence in which there is no perception of God, and life is the state of existence in which there is the clear perception of God in all things that you do. And as long as you have a perception of God you have eternal life. If you don't have a perception of God you are doomed to eternal death and darkness. Walk out here in the street. Look at your brothers and sisters who have been robbed of their perception of God and you see dead people walking up and down, because when you have a perception of God you have a perception of the impartiality of divine all-existing law. The law of gravity is no respecter of persons or color. Anyone who jumps off the bridge is going to get the same treatment: down. Understand? And that's the law of Almighty God Allah. Those who are messing up with their social law are going to be held down. Those who are messing up with their moral laws are going to be held down. Those who are messing up with their dietary laws are going to be held down. By whom? By themselves. You can't rise above yourself when you put a big weight of ignorance on top of your head. Many of us have such a hickey of ignorance on top of our heads that we can't do anything except sit down and beg.

The whole earth belongs to Allah and you certainly should walk through it proudly if you're righteous, because then you are a son of God. God is your father if you're walking through here righteously. If you think you can out-trick God, if you think that you can put the lights out on Allah and make it too dark for Him to see, that's your business.

Allah's plan prevails all of the time. Time is nothing to Allah, nothing at all, and therefore we have nothing but time to be patient, to come together, to plan, to re-plan, to think, to re-think. Don't talk about, 'I don't have time. Time is running out. I'm too old. I'm too wrong. I'm too this. I'm too that.' We don't have anything but time to sit down and get this thing right because time is nothing to Almighty God Allah. And we need to come together and spend some time trying to straighten this mess out that we find ourselves with. Because we can do it. Most of you have got to heal yourselves by putting your forehead on the ground and praying 'Lord, help me! Heal my sick mind! Lord, help me! Heal my sick mind!' We can't get along with one another right now and the

(Continued on page 18)

NOW AVAILABLE!



The Mosque of Islamic Brotherhood, Inc. is now offering back issues of *The Western Sunrise*. Available are many rare and popular issues featuring such noteworthy series as: The Black Man and Islam; The Black Woman and Islam; Health In A Technological Society; The History of Islam; Islam and The Martial Arts; The Message of Education and Guidance by the Honorable Imam Hasan Al-Banna, and many more. To take advantage of this opportunity, simply consult the following listing of volume numbers and selected features, fill out the order blank and mail to us care of our P.O. box number.

VOL. 1 No. 2, Sept. '71: The Black Man and Islam; The History of Islam; Moorish Spain; Jihad in the Philippines.

MUSLIMS CELEBRATE END OF HOLY MONTH
By S. Abdullah

The Muslim festival of Idul Fitr, along with the Christian festival of San Gennaro and the Jewish holy days of Rosh Hoshannah and Yom Kippur, brought religious festivity to the streets of New York City during the month of September. Idul Fitr—the feast of fast-breaking—is one of the two major holy days of Islam. It follows the month of Ramadan, which is observed with fasting during the daylight hours and with extra prayers.

On Yaumul-khamis the first of the Islamic month of Shawwal, (Thursday, September 15th), Muslims around the world began a celebration lasting from three to ten days. Muslims in the New York metropolitan area participated in feasts at mosques throughout the city.

In Harlem, members of the Mosque of Islamic Brotherhood held the special prayer service in the mosque at 257 W. 113th Street. Services were conducted by Imam Al-Hajj K. Ahmad Tawfiq, spiritual leader of the mosque community. Imam Tawfiq also conducted an Id service with Muslim inmates at the

Bronx House of Detention.

That weekend, the Mosque sponsored its Third Annual End of Ramadan Street Fair at the site of its future mosque and housing complex. The fair brought a joyous combination of indigenous and international culture to the streets of the northern Central Park area of Harlem.

Melodies ranging from the Islamic music of East and West Africa to "easy" jazz pervaded the festival air, contributing to a general atmosphere of gaily tempered by relaxation. A wide selection of foods, many of them "national" dishes created by members of the Mosque, were on sale, along with health foods, rummage and handicrafts.

The children's games drew enthusiastic responses from the neighborhood youngsters. Community people young and old turned out to partake of the festivities. They now seem to look forward to the street fairs as much as we do. May Allah continue to allow us to contribute to the establishment of a wholesome life for Harlem residents. ●

SECURING THE HEART (Continued from page 17)

reason is that there are so many of us who are sincerely stupid; sincerely stupid. And I don't say that as an insult, I say it clinically. I don't know any other word to use for stupid.

Surely Allah is in complete control of all existence and he has allowed man the opportunity of playing with various elements to prove to man that He is All-Powerful. Where have we come from and where are we going? We come from Almighty God Allah and to Him we shall return.

Shukran. As salamu alaikum. ●

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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....

... male chastity. The guidance which Islam provides in this matter is most explicit. Among many such directives the Holy Qur'an describes believers as those "who abstain from sex, except with those joined to them in the marriage bond. . . (23:5-6) The Holy Prophet Muhammad (Peace be upon him) said: "Do you know what will be foremost to lead men to fire? Two hollow things: mouth and sexual organ."

Among Western-oriented males, chastity is generally looked upon as being a passive position which one is forced into because of some lack of virile masculinity. The truth is actually quite the reverse. There is a considerable amount of activity as opposed to passivity required, in terms of the maturity and self-control one must exert when attempting to avoid being made a slave to one's passions.

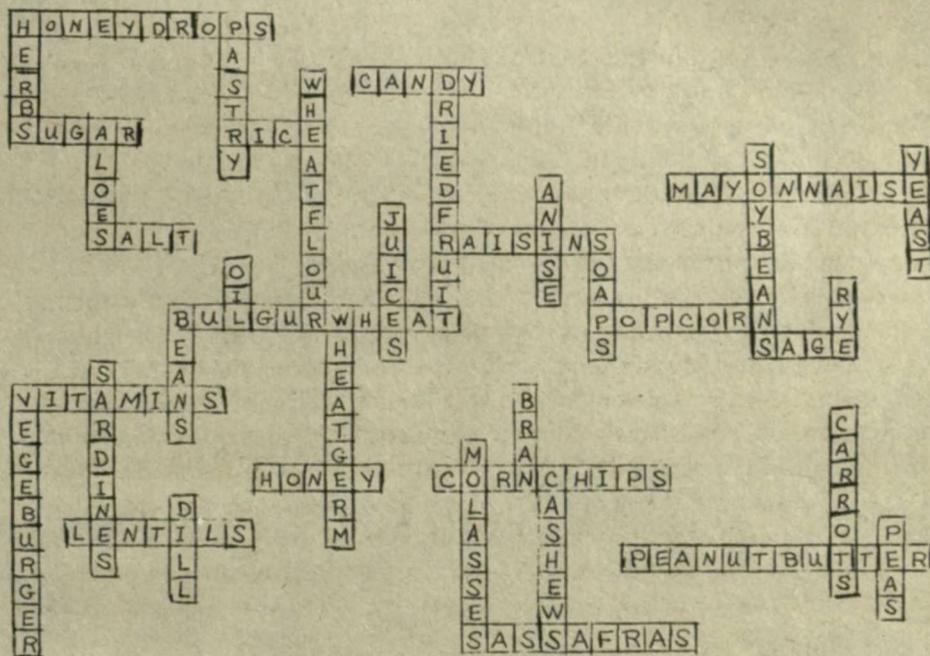
Yet to focus exclusively on the individual is to neglect the comprehensive guidance offered by Is-

lam because the society also has a responsibility—providing a constructive environment for the individual to grow in.

In American society sexual desires are constantly being titillated. Pre-marital sexual relationships are tacitly encouraged and applauded. Young men are preyed upon by profiteering rascals whose prime concern is the amassment of wealth, regardless of how or whom. Male sexual preoccupation gives rise to promiscuity, prostitution, pornography, rape, lewd attire, indecent advertisements and a generally permissive, if not licentious, attitude regarding sexual mores.

Constructive societies channel these natural tendencies and direct them toward their most beneficial fruition. Consequently, a male Muslim in an Islamic society can experience a certain freedom and self-esteem inconceivable to those who remain manipulated by their passions. In short, males have the opportunity to become Man. ●

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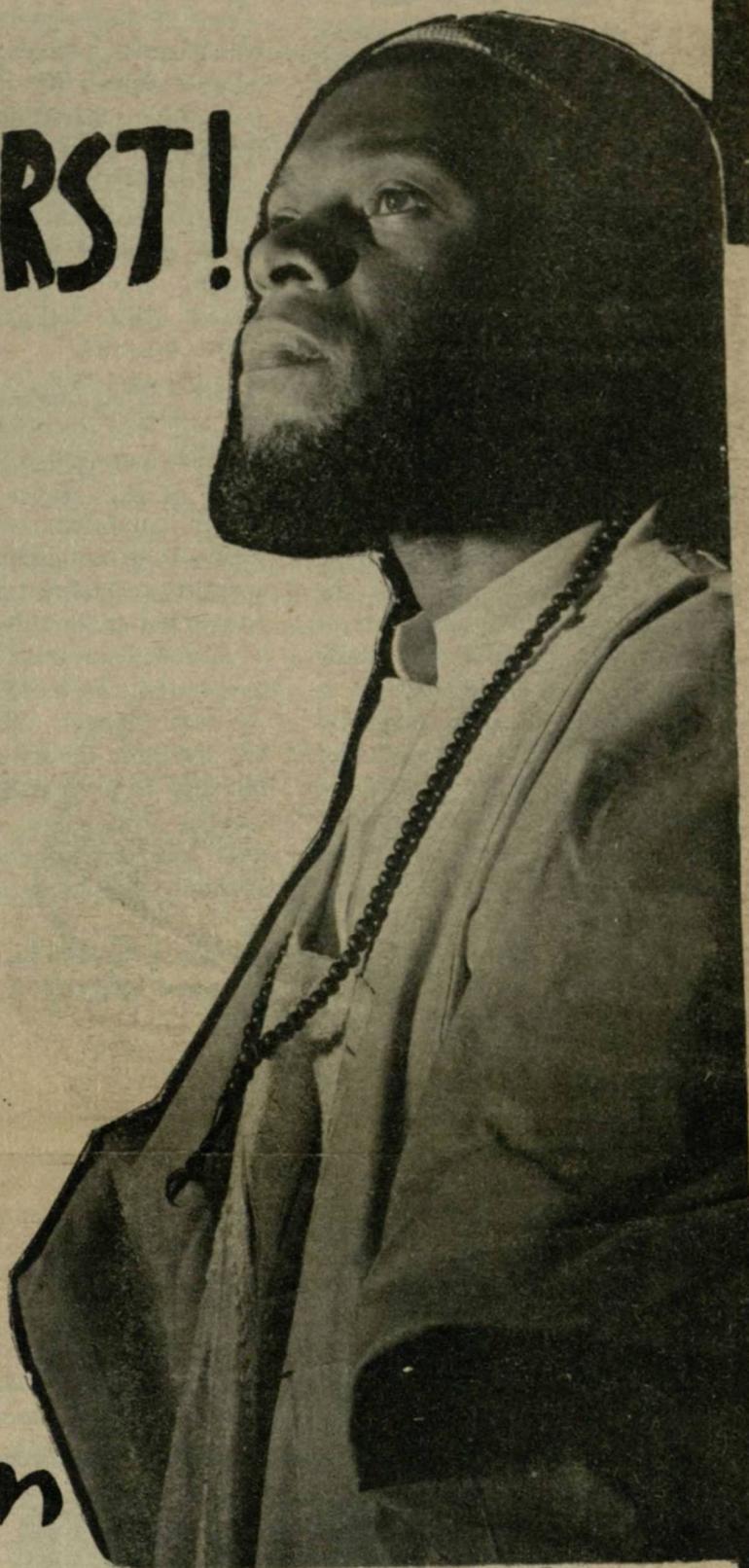
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