

AL-ISLAM

(Islam)

In America

Allah alone is the Creator

By Imam

Alauddin Shabazz

It is usual to add to the shahadah the words *la sharika lahu*, "no partner(s) hath he or associates." There are a million different ways in which — whether in thought or action — we can ascribe partners and/or associates to the one that has none.

Allah (SWT) has informed us that "Wheresoever thou turnest, there is the face of Allah" (Q.2:115). On every horizon, at the end of every path, in every meeting or secret chamber, there is the face of Allah, inescapable in its omni-presence. Muslims must be careful that the road we take, deeds we partake of, etc., leads to the face of mercy and not to that of wrath. We must not think that the mere verbal recitation of some Arabic words are salvational. We must never forget the facts of the matter (Q.16:61).

The first *shahada* (e.g. witnessing the absolute oneness) is the fountainhead of all Islamic doctrine, as it is of all Muslim practice. The *shahadah* distinguishes between other-than-Allah and Allah, and it brings the former (e.g. all that is creation) back to its original cause, origin and true identity. According to a hadith Qudsi

(e.g. one of the directly inspired saying of Prophet Muhammad). 'Allah was, and there was nothing beside Him'; To which Ali is said to have added, 'And He is now even as He ever was.' This divine remoteness (*tanzih*) implies or contains its complement. Since nothing can be opposed to the one — for it would then be a 'divinity' in its own right — every contingent reality must be a reflection of the one reality, and every meaning the expressed will of same.

Al-Islam means submission to the will of Allah (e.g. The Creator; the one cause of all, that has no cause), as the Holy *Qur'an* tells us. And it also tells us there is nothing that does not submit, 'willingly or unwillingly,' at every moment — as also in its origin and in its end — to the one other than which there is nothing; no thing, no being, no light, no sight, no breath, no hearing, no words, etc., etc. The Holy *Qur'an* (10:31) decrees: 'Say: Who provides for you from heavens and earth; Who is the owner of hearing and of sight...?' Allah lends us of His powers, through His mercy, but the root remains with Allah. To quote one of Prophet Muhammad's favorite Quranic sayings: *La hawla wa la quwata illa*

bi'Liah, 'there is no strength and no power except with Allah.'

"Allah is the only reality," states the Holy *Qur'an* (6:62/31:30). The 'only Absolute,' is another way of saying it. Nothing else is really real other than that reality which is one and indivisible, for how could things which come and go in time, here today and gone tomorrow, be considered "real" in the full sense of the term? It follows that nothing which exists, whether for millennia or for a fraction of a second, does so except by participation in the one Absolute or, to employ a different imagery, by the will of Allah, Who, 'says unto a thing 'Be' and it is.' It is said in the Holy *Qur'an* (2:117/6:73/40:68) that when Allah creates anything, anything whatsoever, he simply says "Be." Allah is creator, everything else is part of the creation. See also (16:40)

It is also written in the Holy *Qur'an* that all things (e.g. creation is general) were created by 'a single decree' (note the word *single*). Allah willed all that is created, and all that is in the process of becoming a part of creation in the future, at one and the exact same instance! He only decreed "Be" once, and the entire world of crea-

tion, in its divine sequential, evolutionary reality *be-gun*. The laws of creation were all willed integral in that "single decree" of "Be" (Q.54:49-50). Since the Creator is not effected by the measurement of time (or anything else), when "Be" was willed, it "realized" (e.g. He says unto a thing 'Be' and 'it is').

Allah says in the Holy *Qur'an* (37:95,96) that He ...'created us and our works' — We suggest you re-read paragraph three and four. Without innate potential, or qualification, or will power, that we received from the creator, what could we do or actualize? Nothing. However, we must keep this point in context, or it can become a pretext for wrong doings. That which Allah blessed human beings with, innately, can be wrongly used or misused, if the guidance which was also included (20:50/2:2/30:30/30/90:1-18) is not followed.

The process of creation is continuous. It is gradual and proceeds by stages (Q. 10:34/1:2/50:38/55:1-4/57:26). All life *be-gun in water* (21:30) that *be-gan to take shape in clay* (32:7/71:17) and then a stage *began when the human species begins to procreate through the union of male and female* (18:37/23:12-14/32:5-9/49:13/71:14). The will of Allah (e.g. natural laws in creation) is always at work (55:29) in creation.

Cause and effect is the result of Allah's will in the reality of natural divine laws germane in the creation (Q. 47:2).

When "why?" is asked of someone about something they did, said, etc., the answer usually begins with the word "be-cause" ... "be"-cause" ... In Arabic... "Kun fa-yakun" (e.g. 'Be', and it is) is the word spoken throughout *Qur'an* as the parenthesis and/or matrix which set in motion the general and recurring laws, bounded in creation, which is the expressed Will of The Creator. "Be"-caused everything that exist, to exist.

The word "be-fore" is really a statement of origin. Ditto, *be-gin; be-came; be-believe; be-get; be-hind; be-have; be-ing; be-en; "Be" caused it all!* Sometimes when a child, or even an adult, cannot expound on the answer they gave to the question "why," they will reply... "Just be-cause." Such answer is correct at all times when we witness results of one's actions or non-action. The

end is always "Just", due to the cause, that induced the effect, be-cause of the natural laws that govern the outcome of actions (i.e. you reap what you sow). Peruse the Holy *Qur'an* (53:39-41; 13:11/10:41/2:195/42:30). Nothing just happens, everything happens just.

The word "be" is a verb in the present tense. It means "to have objective existence." Was, were, am, are, is, etc. all all past 1st, 2nd, or 3rd singulars of the verb "be". Some are used in the auxiliary of the present participle in expressing continuous action (e.g. He is sleeping). Some are used with the past participle of transitive verbs as a passive voice auxiliary (e.g. The door was open). Some are used as auxiliary with the past participle of some intransitive verbs to form archaic perfect tenses, etc., etc.

In the Bible (St. Matt 5:3-12) one can read about the "Beatitudes," or as I prefer to phrase it "Be-attitudes." Once the human *be-ing* exist in such attitude, their *be-havior* will conform to their *be-lief*. It would have *be-come* "be and it is" on the human plane (i.e. belief and good deed). *Be-havior* confirms *be-lief*. A man is what a man does. A tree is known by the fruit it bears, not the bark it wears. Ponder the Bible — James (2:14-20, 26).

All Muslims, Christians, Jews, etc. should ask themselves: Does my "be-havior" reflect my proclaimed "be-lief?" Or, does my "be-havior," *be-lie*, what I claim to "be-believe?" Hide not the truth while you know — especially from self. Time is a very educational movement... It is a versatile performer: It flies, marches on, heals all wounds, runs out, and will tell!

It is written in the Bible — James (1:18) that the "Will" of the Creator "begot" us with the 'Word of Truth.' The Holy *Qur'an* (55:1-4) makes the same point in more regal terms. Christ Jesus and all Prophets (PBUH) have their origin in said reality — Ponder (43:57-67), the Holy *Qur'an* is lucid. Alla-hu' Akbar.

Prophet Muhammad's conduct was an attestation of/to his belief. So much so, that he was seen as a manifestation of the Holy *Qur'an*. May Allah (SWT) bless us all to "be-come" Mu'mins (23:1-14) and not mere Muslims (49:14). May He bless us all to earn His blessings and pleasure (47:7). Amin.

Hadith

THE RIGHT OF A MUSLIM UPON ANOTHER MUSLIM IS THAT HIS GREETING SHOULD BE RESPONDED

(5379) Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Six are the rights of a Muslim over another Muslim. It was said to him: Allah's Messenger, what are these? Thereupon he said: When you meet him, offer him greetings; when he invites you to a feast accept it; when he seeks your counsel give him; and when he sneezes and says: "All praise is due to Allah," you say *yarhamuk Allah* (may Allah show mercy to you); and when he falls ill visit him; and when he dies follow his bier.

Hadith

Chapter XXIV

RELIGION (DIN) IS SINCERITY AND WELL-WISHING

(98) It is narrated on the authority of Tamim ad-Dari that the Apostle of Allah (may peace and blessings be upon him) observed: Al-Din is a name of sincerity and well-wishing. Upon this we said: For whom? He replied: for Allah, His Book, His Messenger and for the leaders and the general Muslims.

REFLECTIONS REFLECTIONS

Guest editorial
by Karim Shabazz

A GLANCE AT AL-ISLAM, THE MISUNDERSTOOD RELIGION

ISLAM, properly called Al-Islam, is a religion (way of life) of which many of us in the armed force are uninformed and/or misinformed in terms of its principles and ethics. Consequently, there is a tendency in many of us to prejudge/misjudge Muslims and the religion itself.

Unfortunately, a popular concept among non-Muslims is that Muslims and the religion, properly called Al-Islam, is anti-American or anti-Christian. Contrary to these incorrect ideas, Al-Islam, the religion practiced by approximately one billion people, has deep respect and regard for the teachings of Jesus Christ and the healthy ideals of American democracy.

Al-Islam teaches Muslims to have high reverence for God and to respect and befriend other people who believe in the One God. Without this healthy sense of religious maturity, there is little hope for improved relations between Christians and Muslims.

BY VIRTUE of the fact that there are many military personnel who are Muslim in faith, there is a strong need to enhance the military's knowledge of this great faith, as we would not want to insult, disrespect, and/or disregard the faith of other service members.

In this light, this article isn't being written as an effort to convert or influence others but only as an effort to clarify doubts, misconceptions, and misunderstandings about Muslims and Al-Islam as it relates to man and society.

AL-ISLAM STRONGLY emphasizes the principle of absolute equality between man and man, irrespective of color, race or nationality. Equally important as a principle is the concept of the Oneness of God and Oneness of humanity.

These are the two natural foundations for raising any edifice of peace and progress, friendship and cooperation between different peoples and nations. They create a twin relationship between human beings — that of one God and one community. Without the combination of these two, there is little hope of progress for man as a social creature.

With respect to human nature, Al-Islam holds the position that within the individual is the potential to rise to the highest heights of every good endeavor; also present is the potential to descend to the lowest depth of sin and corruption.

Contrary to other religious schools of thought, Al-Islam does not support the idea that man is born sinful and corruption-prone. Consequently, Al-Islam does not support the idea that as individuals we genetically or spiritually inherit any sins or guilt from "Adam" and "Eve." Al-Islam holds that every individual is born with a clean slate, and upon knowing right from wrong is accountable to and judged by God.

WITH RESPECT to relationships with adherents to other faiths, particularly Christians and Jews, Al-Islam holds that our common belief and faith in the One God obligates us to respect each other and be flexible in supporting the good works of each other.

Our claim of faith in God obligates us all to strive and improve the quality of mortal life. Consequently, there should be a sense of religious fraternity and mutual cooperation based on the cornerstone of belief in the One God.

EDITORIAL

Department

The Islamic Struggle in America

America is caught in the midst of its own over-indulgence in material opulence which has brought it to the brink of unrepairable social destruction as the pundits and false prophets clamor for social change with the advocacy of feminist rights, gay rights, nuclear freeze, constructive engagement etc. The time for these social experiments are over if America is to resolve its current malaise.

Al-Islam is poised to rescue this nation that has been cast adrift upon a sea of despair and a tide of hopelessness. We maintain that Al-Islam is not foreign to the shores of North America; it has been a seed lying dormant at the very root of this nation. In this issue we will explore the historical accuracy of this claim, and provide a sober look at this young seedling, the Ummah Islamiyah, as it grapples with the challenge placed before it.

The first Islamic seeding of America represented exploratory voyages of early Muslim sailors who dotted the coastline of the Americas, and the forced removal of thousands of African Muslims who were part of the Trans-Atlantic slave trade. The valiant effort of these early Muslim slaves was portrayed by their gallant effort to retain and preserved their Islamic identity.

The second seeding is characterized by a combination of forces by two divergent groups; heterodoxy and orthodoxy. Represented by indigeneous Muslims and immigrant Muslims. The social reform movements led by Noble Drew Ali and the Honorable Elijah Muhammad were distortions of Al-Islam, but their main contribution to the struggle was the introduction of Al-Islam to the masses of African-Americans, paving the way for the acceptance of true Al-Islam. The immigrant Muslims, during this phase of struggle, were devoted primarily to the maintenance and preservation of their Islamic identity.

The third seeding represents a culmination of all antecedent forces and the bringing of the largest group of Muslims (African-Americans) in the Western Hemisphere to the Sunnah path of the Prophet, which is comparable to the conversion of the Jahilyyah Arabs nearly fourteen hundred years ago. The question of approach and application of the precepts of Al-Islam in America becomes the focal point of the struggle; there are those who advocate accommodation, armed struggle, peaceful co-existence or separation as "the solution". The model of the Prophet Muhammad (sw) is the example we should follow. His life represented all aspects of these various approaches. However, they were achieved and consolidated over a period of 23 years, while in essence, the Islamic Struggle in America is only 10 years old! — Think about it!

Karim Shabazz
Editor



ELIJAH MUHAMMAD

Islam in the US

In a workshop dealing with *da'wah* work among native American-born Muslims, Br. Talat Sultan of Islamic Teaching Center (ITC) dealt with the historical presence of Islam and Muslims in America. Even though the first Muslim, he said to reach America was not a slave, the first historical sizeable Muslim presence in America was the result of slavery. Through oppression, conversion and isolation from their brothers, the future generations of Muslims were all lost. During and after World War I, many Americans, both black and white, were sent overseas to fight and some came into contact with Muslims. When the Ottoman Empire finally collapsed, many Muslims from Turkey, Yugoslavia and the Balkans made their way to America. However, most of these people were also lost to Islam over the years.

The first indigenous American Islamic group was founded by Elijah Muhammad, who used Islam to instill self-pride in Afro-Americans. Called the Nation of Islam, many of its practices were based on the Qur'an and the Sunnah, while others were not. They faced widespread opposition and were not recognized as true Muslims by other Muslims.

Malik Shabaaz — the martyr for Islam

A split occurred in this group when Al-Hajj Malik Shabaaz (Malcolm X) returned from pilgrimage and sought an explanation for some of Elijah's teachings. Not satisfied with the answers, he quit this group. Up until the time of his assassination, he spent his time furthering the cause of Islam in America and as subsequent events have shown, he was very successful.



Elijah Muhammad

Words from the Koran, most sacred of Moslem writings, are painted on sign outside Institute for Propagation of Islam used as a mosque on Fridays, which is religion's day of worship. Words proclaim Islam's belief in "Fraternity And Equality, when its laws are obeyed." About one third of mosque's worshippers are black Americans, who are converts won over by word of mouth mostly, since Moslems do not proselytize in the U.S.

ISLAMIC MISSION OF AMERICA INC.
RELIGIOUS INSTITUTE FOR THE PROPAGATING
AND TEACHING ISLAM, THE RELIGION OF GOD TO MANKIND

We bear witness that there is no God but Allah the one, the Besought of All, Creator, Owner, Sovereign and Presever of the Universe, the Seer, the Hearer, the Knower, the Thinker, the Wise the Master of the day of Judgement, and that "ISLAM" is the Religion of God, and that God has no Partner, and that there is nothing comparable nor, like unto God, and that the Holy Koran Contains the last and complete Revelation of God.

Lo Mankind Behold "ISLAM" the Religion of Allah your Lord is your heritage religion. It is the religion of Abraham, Moses, David, Jesus, Mohamed, and the Prophets. There is no other religion related to God and Mankind but "ISLAM".

"ISLAM" is faith, belief in the one God of the Universe, "ISLAM" is submission to the will of the one God, "ISLAM" is righteousness, the natural law for the government and guidance of Mankind, and as a Protection for him from evil, and by which to determine right and wrong good and evil, "ISLAM" is Peace, Love, Truth, Justice, Fraternity and Equality, when its laws are obeyed.

It is the Sacred and Solemn duty of every human being to worship the one and the same God that created him, because every human being was born a Muslim.

Muslim's are those who surrendered and bow in complete submission to the will of his God. The Sacred law of "ISLAM" governed every religious society and Sacred orders known to man. Which is love of God and the brotherhood of man.

MUSLIMS FIVE DAILY PRAYERS
SALAT-UL-FAJR. DAWN PRAYER BEFORE SUNRISE
SALAT-UL-ZOHR. MID-DAY PRAYER
SALAT-UL-ASSR. MID-AFTERNOON PRAYER
SALAT-UL-MAGHRIB. SUNSET PRAYER
SALAT-UL-ISHA. NIGHT PRAYER BEFORE RETIRING
SALAT-UL-JUMA. CONGREGATION PRAYER on FRIDAY at 1pm.

Malcolm X started trend

The newcomers to Mecca are the black Americans. Three of them at this year's hadji were guests of the Saudi royal family.

Credited with the upsurge of interest in the Moslem religion among U.S. blacks is Malcolm X, who became a full-fledged organizational Moslem after breaking with Elijah Muhammad. His account of his trip to the Near East and to Mecca, as told in his autobiography, made a vivid impression on the hundreds of thousands of blacks who have read his best-selling book.

In the Atlantic Avenue section of Brooklyn, some of the Moslem worshippers abandoned Christianity after reading Malcolm X. They have taken to Arab-style clothing and they follow the Moslem ritual of five daily prayers, listed in English outside the mosque, which carries a sign "Institute for the Propagation of Islam" on its exterior. Concluding the printed credo is one sentence which might explain the peace to be found along Atlantic Avenue: "The sacred law of Islam governed every religious society and sacred order known to men. Which is love of God and the brotherhood of man."



NOBLE DREW ALI

SPREADING THE TRUTH

It's time has come page 5

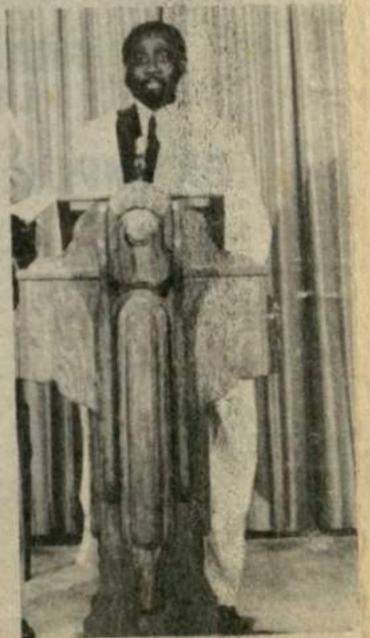


لا إله إلا الله محمد رسول الله

African sheikh sees potential in U.S. Muslim unity

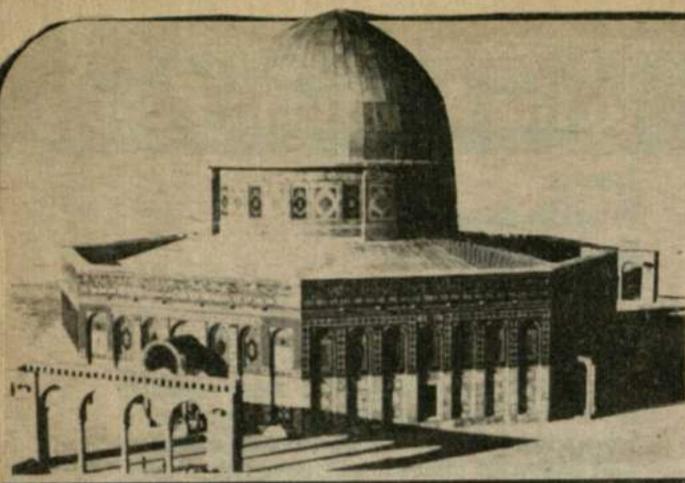
(The following interview with Sheikh Ahmad Tajani was conducted on October 28, 1986 at Muslim Journal's office in Chicago by Imam Nuri Muhammad, the Journal's Associate Editor.)

Sheikh Ahmad Tajani, who is originally from Ghana, now lives in Nigeria where he is chief muath'thin (caller to prayer) for the Lagos Central Masjid, the national masjid of Nigeria. He has won many competitions worldwide as a Qaari (reciter of the Qur'an) and is considered one of the best Qur'anic reciters in West Africa. Sheikh Tajani is also Religious Affairs Editor for the West African Press Syndicate, which serves most West African countries.



Sheikh Ahmad Tajani
(Photo by The Final Call)

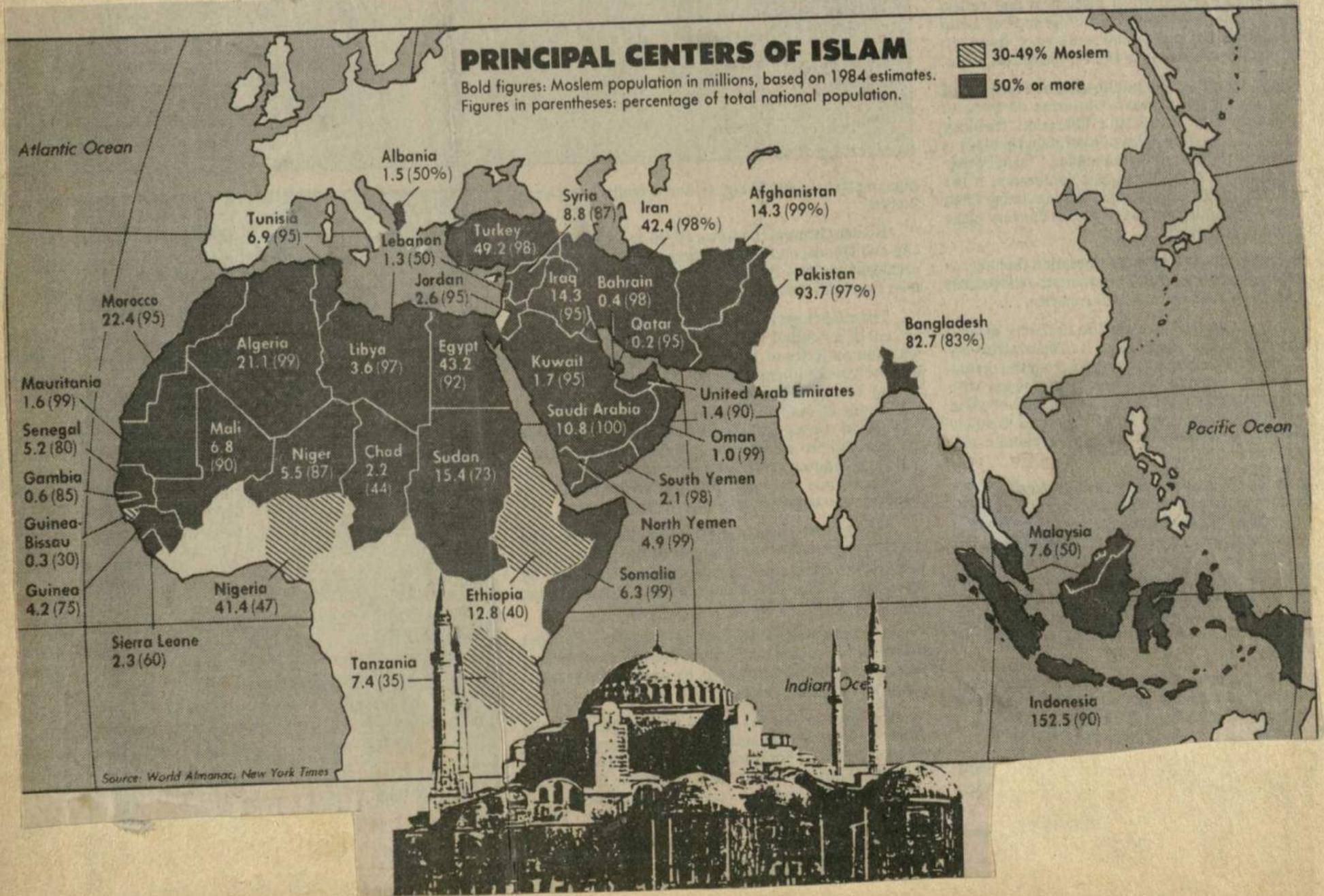
Al-Islam in America and around the world



One billion Muslims around the world look to the liberation of Al-Aqsa Masjid in Jerusalem (Al-Quds)

ISLAM

Era For Ancient Religion



Allah in America

Moslems strive to serve their faith and country

ONE GOD

There is but one God, Allah

By Samaiyah Yamini Mujahid
(Special to Muslim Journal)

The one who creates cannot be compared with the one who is created. Imam W. Deen Muhammad taught Muslims from Qur'an at Masjid Honorable Elijah Muhammad in Chicago in his January 3, 1986 Jumah lecture. He said that Allah Most High says in Qur'an He has made subservient to man the night and the day, the sun, the moon, and the stars by His command. Man is then asked to reflect: Is then one who creates like the one who does not create? (See Qur'an 16:12-17)

"There is but one God; that is Allah. There is no God other than Him. He is the Creator and all else is creation," the Imam said and added that Allah says in Qur'an that the parable of the likeness of Jesus' birth is like that of Adam's Allah created him from dust.

"Muslims believe in the birth of Jesus. We believe that God created him, but we believe that it is not a bigger miracle than that of Adam," Imam Muhammad said.

He said that whatever man worships other than God is worship of creation.

"To worship Jesus is to worship creation. To compare Jesus or any other with Allah as God is wrong because the one who creates cannot be compared with the one who is created," said the Imam.

He said that Islam teaches that man is not from God; some religious people believe that man is from God and is ultimately returning to God but man is from Adam. "Man is from the will, the plan of God," he explained. Man is to return to the state of obedience to God."

He reminded his audience of the Qur'anic verse: "Is the one who creates to be likened to the one who is created?" "What an ignorant comparison man makes—because he is blind," the Imam noted. He continued that the

attribute that distinguishes Al-Islam from any other religion is the belief that only Allah is Creator. Of the prophets, he said, "All prophets have equal legitimacy as prophets of God," and that God says He has given some prophets status over others. He said that Prophet Muhammad, peace be upon him, the last Prophet, is the most significant because "he is the 'Seal of the Prophets';" "he is an example for all people."

He said those who follow the prophets of old have only part of what Allah has revealed, while those who follow Prophet Muhammad (PBUH), the last prophet, have the "whole package."

"Those who follow those earlier prophets are deficient; they won't have enough. God's Prophet Muhammad is enough for mankind. I know for myself I was hungry until I found Muhammad."

The Imam also noted that those who adhere to the rigid dogma of "the old way of religion" have miserable lives. While on the contrary, he said that the Muslim who adheres strictly to the framework of Al-Islam is free. "The Muslim who goes outside of the rigid framework of his religion is miserable," the Imam said.

"...We have the only gift from God that has been respected for fourteen centuries," he said, adding "the message of Jesus stayed intact as long as it wasn't a burden to the people. When it became a burden, they changed it to make it easier...we thank Allah angels are protecting the Qur'an."

The Imam said that according to Qur'an the creation itself suggests to man that there must be a Creator—one Creator, and that the idea of Creator suggests to man that as creation, he should live a life that agrees with the form created by God. He noted that the human qualities that distinguish man from other forms of creation should make humans aware that "we are special in God's creation...because He didn't give these qualities to any other creation."

"There is Creator, and there is creation. This should lead us to a relationship with creation—we should have a deep respect for creation, for God has created everything in dignity," Imam Muhammad said. "As Muslims we should become productive in our intellect. When man understands the unity in creation, he should realize his destiny: to utilize the benefits in creation for gain and improvement in his own life."

The Imam, noting the glorious history of Al-Islam and its profound effect upon civilization, said that Muslims should be more industrious than other people.

Muhammad the Prophet (PBUH) was raised up from among unlettered people. He led his people to become the torch-bearers of science and civilization," he said and added that there is no comparison between the history of Al-Islam and the history of America, for he said, "America at the height of its democracy selected African-Americans for slaves. Al-Islam brought slaves up to nobility."

Imam Muhammad enjoined Muslims to "hold true to your Islamic life form" and to "pursue Islamic goals." He attributed the success of the American Jew to the ability to

hold true to his Jewish form" and not become just another "part of the soup" in the "melting pot" of America.

Reminding Muslims of the unity of creation, the Imam said Muslims should learn from the unity of creation the great sciences and should use these sciences to "improve the whole life of man."

"We are to live the disciplines of Islamic community life and that is to have Islamic businesses, cultural pursuits," he said and added that America is "a good place for it," because in America the right to observe one's religion is a sacred right.

"In America, the religious people have a right to have their own government—this doesn't mean that you work against the American government. The American government is a guardian for your religious government...If you have no sense of government in your own religious community, then (the American) government can't do much for you," he said. He noted as an example the diversity of the laws governing each state, city and township, yet all are within and protected by the constitution of America.

Imam Muhammad urged Muslims to be about the business of making progress in America by being "true to the religion" of Al-Islam; and to be the best: those who are most useful to humanity.

"God says you are the best community brought out for the good of all people. Prophet Muhammad said the best of you is he who is most useful to humanity. These (two ideas) are the same," he said.

In the second half of this Jumah lecture, the Imam reassured Muslims from Qur'an that "God is sufficient for you."

"God told Prophet Muhammad (PBUH) that God is sufficient for him and that the wrongdoers will not be successful," the Imam said. "There were among the people those who were true and sincere who gave support to Prophet Muhammad (PBUH); and there were those who did all they could to create problems for the Prophet."

Imam Muhammad said that God gave His aid to the Prophet and to the believers. "If you're really believers, you should be confident that just as Allah aided Prophet Muhammad (PBUH) and his followers, He will aid us today."

The Imam advised African-American Muslims to "stop thinking black" and to "think Muslim." He said that the thinking of the African-American race as "different" is what keeps African-Americans from the opportunities available to them.

He advised also that if Muslims are to expect to have good relationships with one another, they must first "be believers in God."

"The more we believe in God, the better chance we will have to have good relationships with each other...the believers who are sincere to that should strengthen each other and let those who care little for God go to themselves," he said.

Thus, Imam W. Deen Muhammad, using Qur'an, distinguished between Creator and creation; between the complete religion of Al-Islam and those religions that are deficient; he reminded the believers to be true to the Islamic form, all in this Jumah lecture.

Nothing is worthy of worship except Allah

SURA XLI: 47-48

47. To Him is referred
The Knowledge of the Hour
(Of Judgment : He knows all):
No date-fruit comes out
Of its sheath, nor does
A female conceive (within
Her womb) nor bring forth
(Young), but by His Knowledge.
The Day that (God) will propound
To them the (question),
"Where are the Partners
(Ye attributed) to Me?"
They will say, "We do
Assure Thee not one
Of us can bear witness!"

48. The (deities) they used to invoke
Aforetime will leave them
In the lurch, and they
Will perceive that they
Have no way of escape.

وَمَا تَخْرُجُ مِنْ ثَمَرَاتِ مِنَ الْأُمَامِ
وَمَا تَحْمِلُ مِنْ أُنْثَى
وَلَا تَضَعُ إِلَّا بِعِلْمِهِ
وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِي
قَالُوا أَدْنَاكَ
مَا مِنَّا مِنْ شَهِيدٍ

وَضَلَّ عَنْهُمْ قَالُوا كَانُوا بِإِيْدِ عِزِّ
مِنْ قَبْلُ
وَلَقَدْ كَفَرُوا بِمَا لَمْ يَرْجُوا مِنْ قَدْحِيصٍ

With the name Allah, the Gracious, The Merciful

Praise be to Allah

for

ISLAM IN AMERICA

Being raised in Moslem faith, two Afro youngsters wear traditional clothes





Muslims in U.S.A. welcome Eid-ul-Fitr



Imam W. Deen Muhammad gives Eid Khutbah at U.S.C. college campus.

Photo by — Luqman Abdul-Haqq

Christian evangelists attack Al-Islam

By Steve A. Johnson
of the
Islamic Teaching Center
Plainfield, IN

In 1933 Pierre Crabites, a representative of President Taft in Egypt, described the prophetic handwriting on the wall when he wrote:

"In envisaging this possibility of Mohammedanism becoming a black spot upon the American horizon it should not be forgotten that Islam today is making more converts in the world at large than any other religion...If these converts return to the United States, the ardent spirit of the neophyte and the sermons which they will preach make me shudder at the consequences which I

see in store for America."

Mr. Crabites was absolutely correct. Islam is the fastest growing religion in the world and the converts are sincerely sharing the truth throughout America. Some right-wing Christian evangelists are shuddering at the consequences of the converts' effective Islamic da'wah.

In an April 24, 1987 letter, Robert Douglas, the executive director of the Zwemer Institute of Muslim Studies in Altadena, California, wrote, "Are you aware that America's university campuses have become the new battleground in the centuries-old confrontation between the Gospel and Islam?" Rev. Douglas imagines that the "foreign import

from the Middle East" brings its "big guns, scholars who specialize in confronting Christianity in America" to engage in Christian-Muslim dialogue on the university campuses.

Of course, anyone who watches the multi-million dollar backed TV evangelists can successfully predict Rev. Douglas' concluding paragraphs. That's right, "Will you send a gift of \$25 or more today? Please make your check as generous as possible..."

After reading Douglas' letter, I began wondering who these "big guns" and "scholars" are that strike fear in the heart of Douglas. He says they are "no amateurs." Who could they be? Ahmad Deedat — a former furni-

ture salesman who studied the Bible on his own? Or could Douglas mean Gary Miller, a former radio announcer with no formal theological training? Or could he mean Jamal Badawi, a professor of business administration who taught himself what he knows about the Bible? And certainly Douglas does not mean me, my academic work has been primarily in chemistry, psychology, education and philosophy. Who are these scholars? Of course, no names are mentioned.

If Douglas were to point to a religious organization that hopes to prepare scholars for the purpose of converting, he might more justifiably point to his pals in faith. In early May I received a

flyer from an organization called "Frontiers." Frontiers is "coached and inspired" by Don McCurry, who was director of the Zwemer Institute before Rev. Douglas took over.

The goal of Frontiers is "to recruit, process, train and place 2,000 missionaries" in 200 Muslim cities. Frontiers is a very secretive organization that will neither publish the names of its missionaries nor the Muslim countries in which they work. These Christian "scholars" sneak into Muslim populated countries on the pretense of wanting to be employed there, when in fact their sole aim is to try to convert Muslims.

Please turn to page 29

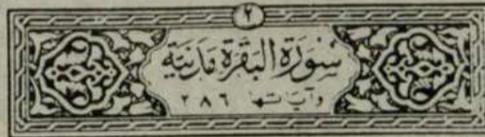
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The Holy Qur'an

Baqara, or the Heifer. سورة البقرة (٢)

Sūra II.



164.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Behold! In the creation
Of the heavens and the earth;
In the alternation
Of the Night and the Day;
In the sailing of the ships
Through the Ocean
For the profit of mankind;
In the rain which God
Sends down from the skies,
And the life which He gives
therewith
To an earth that is dead;
In the beasts of all kinds
That He scatters
Through the earth;
In the change of the winds,
And the clouds which they
Trail like their slaves
Between the sky and the earth; —
(Here) indeed are Signs
For a people that are wise.¹⁶⁴

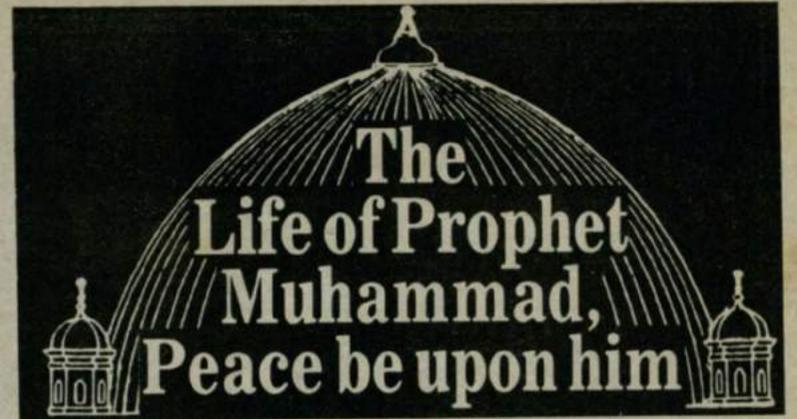
165.

Yet there are men
Who take (for worship)
Others besides God,
As equal (with God):
They love them
As they should love God.
But those of Faith are
Overflowing in their love
For God. If only
The unrighteous could see,
Behold, they would see
The Penalty: that to God
Belongs all power, and God
Will strongly enforce
The Penalty.¹⁶⁵

إِنَّ فِي خَلْقِ السَّمَوَاتِ
وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْمَاءِ الَّذِي تَنَزَّلُ فِي اللَّيْلِ عِصَابًا يَسْفَعُ
النَّاسَ وَمَا أَنْزَلَهُ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ
فَأَنْجَبَ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا
وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيفِ الرِّيحِ وَالسَّحَابِ
الْمُكْتَمَرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ
لَايَاتٍ لِقَوْمٍ يَعْقِلُونَ

وَمَنْ النَّاسِ مَنْ يَجْعَلُ مِنْ دُونِ اللَّهِ
أنداداً

يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ
وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ
أَنَّ السَّعَةَ لِلَّهِ جَمِيعاً
وَأَنَّ اللَّهَ شَدِيدُ الْعِقَابِ



a continuation

Fulfillment of the mission Last Instructions

On Thursday he again asked his family to pour water upon him. Refreshed by the bath he felt relieved and went forth to the mosque, supported by 'Alt and 'Abdas, to offer his noonday prayer. At the conclusion of the prayer he seated himself upon the pulpit and addressed the people around him:

There is a servant whose Lord has given him option between this life and that which is nigh unto the Lord, and the servant has chosen the latter.

Abu Bakr seems to have been the only one in the mosque who recognized what Muhammad (peace be upon him) really meant and tears filled his eyes at the idea that soon the Prophet would be no more among them.

Then the Apostle of Allah (peace be upon him) said:

There is none more bountiful to us for his unwavering loyalty and devotion and for his sacrifice of wealth than Abu Bakr. If I were to choose a bosom friend it would be he: but Islam has made a closer brotherhood among us all.

The fact is that your companion is the friend of Allah. Let every door that leads into the mosque be closed, except the door of Abu Bakr.

O people! It has reached me that you are afraid of the approaching death of your Prophet. Has any previous Prophet lived forever among those to whom he was sent? So think not that I would ever live among you?

Behold, I am about to go to my Lord. You too will go sooner or later. I instruct you to do good to the first Emigrants and I recommend the Emigrants to do good among themselves.

Verily Allah, the Exalted says:

"By the time, Verily man is in the loss, except those who themselves believe and do righteous works, and enjoin upon each other the truth and enjoin upon each other endurance."
(ciii: 1-3)

Verily, the affairs take their course according to the Will of Allah. Delay in dispensation should not in any way urge you to be impatient in demand. Allah — the Mighty and the Great — does not submit to the haste of anybody. He who contends with Allah — Allah overpowers him. He who tries to play fast and loose with Allah, he is outwitted by Him. In the near future, if you get power in the world, then do not spread mischief on earth and do not cut off your blood relations. I instruct you to do good to the Helpers. They are those who provided facilities for the promotion of the faith. So you should behave unto them well. Did they not provide accommodation for you in their homes? Did they not give you preference over themselves, while they were confronted with poverty?

The number of believers would increase, but the Ansar would decrease to the extent that they would be among men as salt in the food. They are my family and with them I found shelter.

By Him in Whose Hand my life is, verily I love you. The Helpers have acquitted themselves creditably of the responsibility that fell upon them and now there remains what you have to do.

So he who from among you occupies a position of responsibility and is powerful enough to do harm or good to the people, he should fully acknowledge and appreciate the favour that has been shown by these benefactors and should overlook their faults.

Verily do not give preference to yourselves over them.

Beware, he who is anxious to come to the 'fountain' along with me tomorrow should hold his tongue and restrain his hands.

O people! Verily sins deprive people of blessings and bring about changes in their lot. When people are good, their rulers do good to them and when the people are wrong-doers their rulers oppress them.

Please turn to page 3

Hadith

SAHIH MUSLIM

Chapter LII

EXHORTATION TO BE PROMPT IN DOING GOOD DEEDS BEFORE THE APPEARANCE OF TURBULANCE

(213) It is narrated on the authority of Abu Huraira that the Messenger of Allah (may peace be upon him) observed: Be prompt in doing good deeds (before you are overtaken) by turbulance which would be like a part of the dark night. During (that stormy period) a man would be a Muslim in the morning and an unbeliever in the evening, or he would be a believer in the evening and an unbeliever in the morning, and would sell his faith for worldly goods.²¹⁰

Allah named us Muslim

By Imam K. Abdel Karim Naapi

"And strive in His Cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your Father Abraham." It is He who has named you Muslims, both before and in this (Revelation); that the Apostle may be a witness for you and ye be a witness for mankind! So establish regular prayer, give regular charity, and hold fast to Allah! He is your Protector — The best to protect and the best to help!

Holy Qur'an 22:78
(translated by A. Yusuf Ali)

Allah Most High has revealed in the Holy Qur'an that our identity as a physical entity is a human being and in the religion of Al-Islam, we are identified as Muslim. In the above ayat (Qur'an 22:78), we are told that, through Prophet Abraham, peace be upon him, Allah, Most High, "named us Muslim," both before and in this revelation. There is no prefix before Muslim! Why? Because we are Muslim, first and foremost! Muslim is defined as: "One who submits himself/herself to the will of Allah. The nature of all things. The major discipline for maintaining and advancing human life."

However, we find in many societies, especially in this Western society, a great deal of misconceptions about the religion of Al-Islam even profess to be Muslim. A Muslim

cannot be bounded to a particular geographical location; Al-Islam is universal and the whole earth is Allah's Masjid.

Such sayings as, I'm a black Muslim, I'm a Bilalian Muslim, I'm an Ansar Muslim, I'm an American Muslim, I'm a Sunni Muslim, I'm a Shi'ite Muslim or I'm Hanafi, Maliki, Shafi'i or Hambali Muslim and so forth, with more emphasis being placed on the adjective rather than the active participle (Muslim), Allah Most High states in Qur'an, "named you Muslim."

We, as Muslims who understand this ayat (Qur'an 22:78), have a great responsibility (that we must shoulder ourselves) to eradicate the works of shaitan (accursed devil) amongst the ranks of Believers. We have the most beautiful (perfect) pattern of conduct in the example of Prophet Muhammad (read Qur'an 33:21). You will find no greater book than the Holy Qur'an; any other book you will find defect. Evidence from Qur'an is this:

"This is the Book; in it is guidance 'sure,' without doubt," To those who fear Allah." (Qur'an 2:2).

When we step outside of Qur'an, we find defect and doubt. We must study history so that we will not repeat the same downfalls and mistakes of former generations of Muslims who fell into schisms only after knowledge had come to them. (Qur'an 3:19). I'm a this or that kind of Muslim, no! I am a Muslim and my religion is

God tells us in the Holy Qur'an, "It is He Who has named you Muslims, both before and in this (Revelation)." We should understand that all the Prophets of God were Muslim. This includes Adam, the first man, who is called our father.

We should also understand that the religion of Al-Islam builds upon the excellence that God has given every man. And just as the nature of all the prophets was Muslim, so is the nature of everyone in our religion. But what is Muslim? Muslim means one who submits himself to the Will of God, which is found in the nature of all things. Muslim is the major discipline for maintaining and advancing human life. It is the very nature of the Muslim to seek peace.

God has given every creature its nature, and that nature is Muslim. You may say, "Do you mean the nature of a snake is Muslim?" Yes. A snake wants peace. We also believe that the nature of the celestial bodies: the Earth, the Sun, the Moon, the many Stars and other planets is Muslim. Science tells us that if there is confusion or disorder in the universe, there is a force that brings about order and peace again. This in itself tells us that the nature of the universe is Muslim. Thus, Al-Islam is the religion after the very nature in which God created man.

Prophet Muhammad (PBUH) said, "Every child is born a Muslim, but it is the circumstances in which he is born that makes him Jew, Christian or other." God says that He has established man on the order of the pattern found in the universe. He formed man to that pattern, and that is the pattern of behavior we call Islamic behavior.

"We have indeed created man in the best of molds, then do We abase him (to be) the lowest of the low, except such as believe and do righteous deeds: for they shall have a reward unailing."

The natural conscience of man is excellent. God says that He has made man in the most excellent mold or form. Muslims reject the idea that human nature is gross matter, a situation for sin. We see the human nature as the base that supports everything else. Nature should be appreciated for its whole function and role, and should not be blamed for deviation.

Man has a very special nature that is human. He is not only Muslim, but he is also human: he is man. If someone displays behavior that is characteristic of a snake, that person is outside of their true nature because their specific natural form is man. And the same applies to any other creature.

If we imitate any other creature in our behavior, then we are stepping outside of our natural form, which is man. No one should say that nature is bad just because some men act like dogs. They should say that nature is good, but some men are confused, acting outside of their true nature.

If a dog acts like a dog in its nature, we don't say that the dog is bad. Nor do we say that nature is bad because we expect a dog to act in the form of a dog. But if man acts like a dog, there are some ignorant scientists who say, "Nature is bad". A scientist should be the last one to make such a statement. He should understand the difference.

Nature is not bad, it is excellent. But, because of man's free will and free spirit, he will copy forms that are not his own if he is denied the right kind of learning environment. God has given us a great freedom, but it is also a great risk, and it puts the moral burden on society to see that the circumstances are good for the evolution of the creature that God has made.

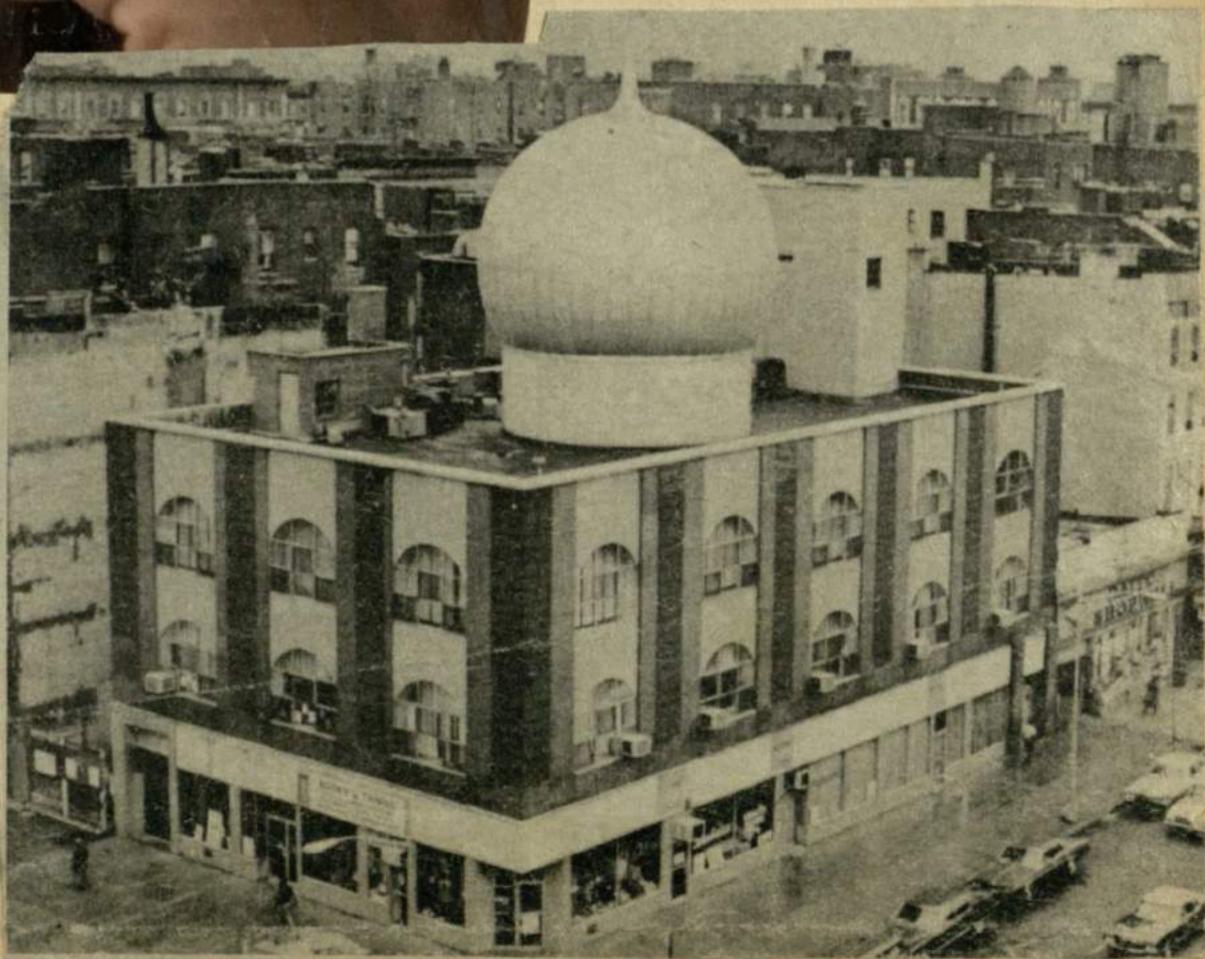
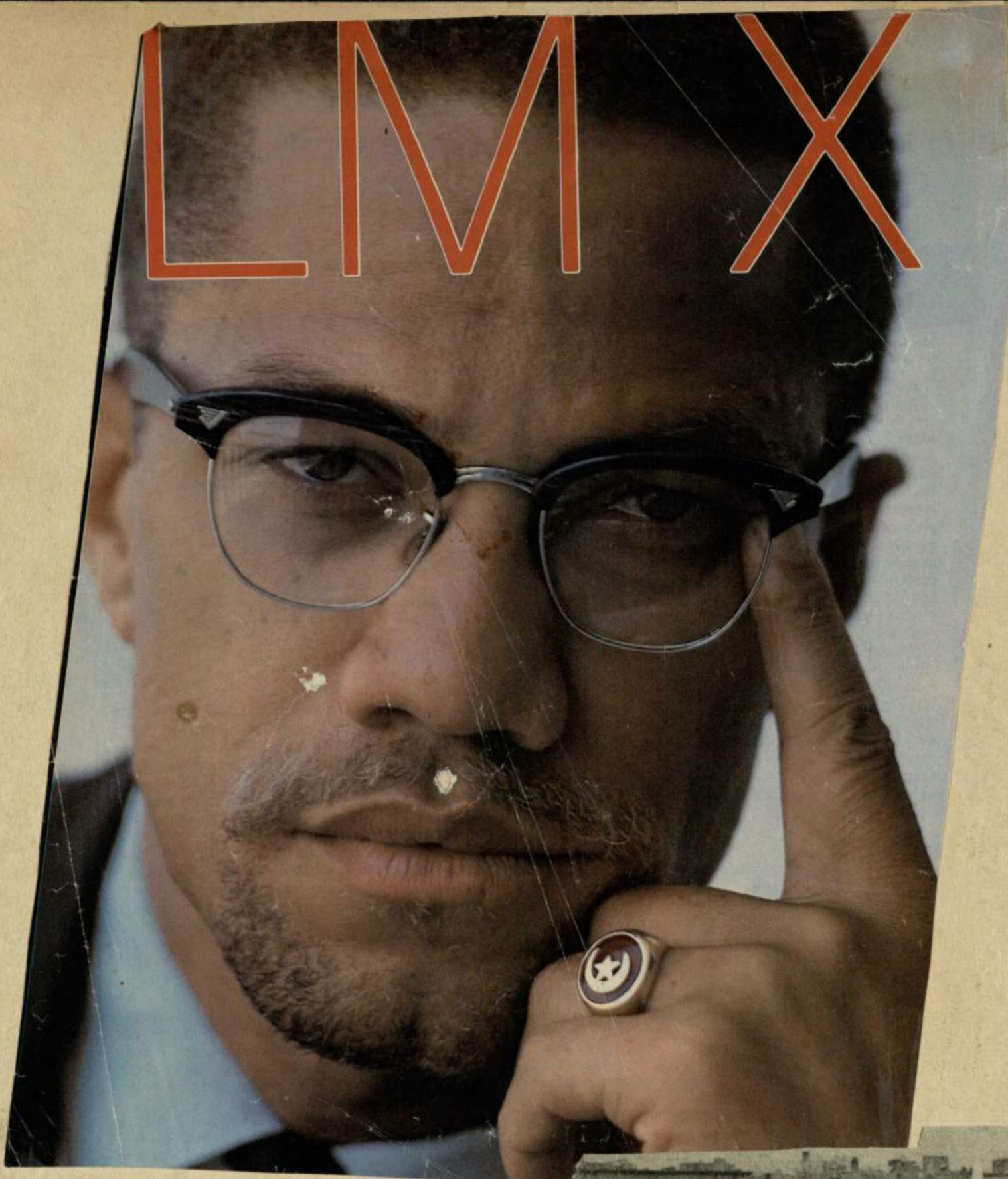


ALLAH'S THOUGHT AT ALL TIMES

When starting to do something	: Say	بسم الله	BIS-MILLAH
When intending to do something	: Say	إنشاء الله	INSHA-ALLAH
When something is being praised	: Say	سبحان الله	SUBHAAN-ALLA
When in pain and distress	: Say	يا الله	YA-ALLAH
When expressing appreciation	: Say	فما شاء الله	MASHA-ALLAH
When thanking someone	: Say	جزاك الله	JAZAK-ALLAH
When awakening from sleep	: Say	لا اله الا الله	LA-ILAHA-ILL ALLAH
When taking oath	: Say	والله بالله	WALLAH BILLAH
When sneezing	: Say	الحمد لله	ALHAMDO-LILLAH
When someone else sneezes	: Say	يرحمك الله	YAR-HAMOK-ALLAH
When repenting of a sin	: Say	استغفر الله	ASTAGH-FERULAH
When giving to charity	: Say	في سبيل الله	FI-SABI-LILLAH
When having love for someone	: Say	لحب الله	LIHUB-BULLAH
When getting married	: Say	أمنت بالله	AMAN-TO-BILLAH
When parting from someone	: Say	في امان الله	FI-AMAAN-ALLAH
When a problem appears	: Say	توكلت على الله	TAWAK-KALTO- AL-ALLAH
When unpleasantness occurs	: Say	نعوذ بالله	NA-UZO-BILLAH
When pleasantness appears	: Say	فتبارك الله	FATA-BARAK-ALLAH
When participating in prayer	: Say	أمين	AMEEN
When death message is received	: Say	انا لله وانا اليه راجعون	INNA-LILLAHI- WA-INNA-ILAIHI RAJI-UN

WORLD MUSLIM YOUTH COUNCIL

P.O. Box 343 - Brooklyn, New York, NY 11217



Masjid Malcolm Shabazz, New York, N.Y.

DR. BETTY SHABAZZ

Twenty years after Malcolm X's death, his widow speaks out

By Joy Duckett Cain

On February 21, 1965, El-Hajj-Malik-El-Shabazz, more commonly known as Malcolm X, was assassinated in New York's Audubon Ballroom. His death was an immense loss for Blacks everywhere, but for Malcolm's wife, Betty Shabazz, who was pregnant with twins at the time and witnessed the slaying with their four older daughters, the loss was devastating. We lost a leader; Shabazz lost a husband, the father of her children, a mentor and a friend. Her life was totally and inexorably changed. In a little over eight years, Betty Shabazz had gone from Methodist to Black Muslim, from single woman to wife, from wife to mother, from Black Muslim to Sunni (orthodox) Moslem and, ultimately, from dependent wife to self-supporting widow.

The last transition was undoubtedly the hardest, but with money left to her by Malcolm and the financial assistance of friends, Shabazz survived and thrived. In July of 1975 she earned her Ph.D. in school administration and curriculum development from the University of Massachusetts at Amherst, and six months later she became an associate professor of health administration at Medgar Evers College in New York City.

Today the changes come more slowly for Dr. Shabazz. Currently director of communications and public relations at Medgar Evers, Shabazz, now in her mid-forties, has hosted her own radio talk show on New York City's WBLS-FM since 1983. She's still living in—and paying off the mortgage on—the two-family home she bought in Westchester County almost 20 years ago. Of daughters Attallah, 26; Qubilah, 24; Ilyasah, 22; Gamilah, 20; and twins Malaak and Malika, 19, Dr. Shabazz says, "They're outgoing, healthy and without bitterness."

Dr. Shabazz is normally reluctant to give interviews. "I don't want to be on the front line. I'm not a leader; I'm a supporter," she says. But on this, the twentieth anniversary of her husband's assassination, she has agreed to talk with ESSENCE about her life with and since Malcolm.

ESSENCE: Tell us about Malcolm. What attracted you to him?

SHABAZZ: He was not a complex person; he loved me; he was basically just a very fine person. He was honest, open, sharing, giving—he gave me a lot of support and advice, and I certainly needed it.

ESSENCE: And when you think about him now—what comes to mind?

SHABAZZ: A great deal of respect. He was a man who uncovered a whole lot of secrets, who uncovered an unjust system and saw examples of it around the world and wanted to bring an end to it. He felt that if we were going to have a world where brotherhood exists, then all people were going to have to work together.

ESSENCE: Less than a month after Malcolm's death, you made your first pilgrimage to Mecca. What did that mean to you?

SHABAZZ: It gave me my sensibility back; it gave me a sense of worth. It was something that I credit for saving my life. Although I didn't know how I was going to live after Malcolm, because he literally took care of me—he did everything, made all the money, gave it to me, and suddenly I had to do all these things plus take care of my children—I knew, after the pilgrimage, that I was going to do it and that I could do it—with or without help.

ESSENCE: What qualities did you try to instill in your daughters?

SHABAZZ: I attempted to bring them up well rounded, with a sense of ethnic responsibility for themselves, their people and the broader society. But I brought them up, actually, as world people. Wherever they are, they belong. And I think that's extremely important, because our children are the future. We are now in the middle of a change. The twenty-first century will be about issues, ideas and attitudes, and people will come together to deal with those. I think it is important that we understand the significance of race, of class and of ideologies, but let's face it, we have people in this country who don't have enough money to pay rent, who don't have food to eat, who can't afford to get proper health care. So nutrition, world hunger, famine, economics and health care are issues we must address right alongside war and peace.

ESSENCE: Did you ever consider remarrying?

SHABAZZ: Well, let me tell you what my oldest daughter, Attallah, said to me this morning. We were talking about somebody getting married, and she said, "You know, if you ever marry again, I'm



"Nothing is insurmountable; there is always a will and a way"

—DR. BETTY SHABAZZ

gonna give you away. We'll break tradition." I thought that was so precious. But it also said that maybe my children would not be so uptight if I did, because they used to panic at the thought of it before. But no, I don't have any intentions of getting married again.

ESSENCE: If Malcolm could see where Black people are in 1985, what would he say?

SHABAZZ: I don't know. I would never like to project, but let me just say this and be quite firm about it: The world would not be like it is today if he was alive. Malcolm made an impact on this society, and they put up all sorts of blocks and created leaders to discount what he said, but they didn't take care of the conditions. Some 20 years since his death, everything he said is still true. I think that the world would have been a far different place if he had lived. ♦

Joy Duckett Cain is a writer in New York City.

Above all else, Malcolm X was a Muslim

By Yusuf Asad Madyun

The number of times this writer has picked up and read material in which the name or speeches of Malcolm X were used to support some socialist, pan-African or Black nationalist viewpoint without giving credit to Malcolm X's true identity is countless. And, each time that this writer does so, it causes irritation because he believes that above all else, Al Hajj Malik El-Shabazz was a Muslim and wanted to be remembered as a Muslim, a brother who was motivated by his desire to please Allah.

When Malcolm X "split" from the leadership of the Honorable Elijah Muhammad and the Nation of Islam, and began his attempts to build an organization independent of his mentor, African-Americans in particular with socialist, pan-African or Black nationalist views took this to mean that Malcolm X had also split from or renounced the religion of Al-Islam. Not so!

Malcolm's rise to national and international prominence was on the carpet of Al-Islam. Few people had even heard of Malcolm before he joined the Nation of Islam, received his "X," became a minister and then the national spokesman for the Honorable Elijah Muhammad. Although what he then accepted as the religion of Al-Islam was flawed, i.e., not what Prophet Muhammad (PBUH) of 1400 years ago taught and lived, Allah still blessed him for his sincerity, his efforts, and made him one of the most articulate, powerful speakers and champions of the rights of the oppressed in his day.

Certainly, then, in defending the rights of the oppressed, Malcolm X spoke words that appealed to and could be used by persons adhering to socialist, pan-African or Black Nationalist ideologies, but it can not be said that Malcolm X, himself, was a socialist, a pan-Africanist or a Black Nationalist, and "special interests" groups of these sorts who claim that he was doing a disservice to Malcolm X and the legacy that this writer believes he wanted to leave, i.e., that he was a Muslim in service to his Lord, Allah.

These "special interests" groups who use the name of Malcolm X and/or his speeches to support their "thing" go to great lengths to avoid making any reference to Malcolm's true identity, viz., Muslim. Yet, that which these groups most admire in Malcolm X is a direct result of his being a Muslim!



The religion of Islam is now an American phenomenon. Once considered the Arab way of life and a faith alien to America's Christian heritage, it has moved into a position of sufficient size and strength to become one of the prominent and rapidly growing religious movements in America.

The Islamic Presence in America: A Chronological History

Muslim contact with America occurred quite early. It was revealed at the quin-centennial celebration of Columbus's birth in 1955 that the explorer's private library contained a copy of the work of the Arab geographer, Al-Idrisi. This book, which describes the East coast discovery of the "new continent" by eight Muslim explorers, is said to have inspired Columbus's own expedition. Arab involvement in the discovery of America also rested with Columbus's interpreter, Louis Torres, a Spaniard of Arab descent who had converted to Christianity after the *reconquista*.

In 1539, the Moroccan guide, Estephan, accompanied Fra Marcos de Nize, a Franciscan who explored Arizona and New Mexico for the viceroy of New Spain. Records also mention the 1717 arrival in the United States of Arabic-speaking slaves who refrained from eating pork and believed in Allah and Muhammad. Other references point to the existence in 1790 of "sundry Moors" in South Carolina. The state house of representatives voted to try them according to the laws of the citizens of South Carolina and not under the

Negro codes, because they were subjects of the Emperor of Morocco, the first national leader to recognize the independence of the United States in 1787.

In the 1850's the United States Government studied the feasibility of raising camels in the desert of the Southwest. In 1856 thirty-three camels arrived in Arizona, accompanied by two Turks and three Arab handlers. One of these cameleers, Hajj Ali, turned California prospector when the camel experiment failed.

Aside from those few individuals who crossed the ocean as explorers or unwilling slaves, early Muslim contact with the United States was minimal. A few Yemenis came after the opening of the Suez Canal in 1869; others took advantage of the Homestead Act of 1870, or visited the Centennial Exposition in Philadelphia in 1876 and remained as traders.

Actual Muslim immigration to the United States occurred in several waves — 1875 to 1912, 1930 to 1939, 1947 to 1960 and from 1967 to the present.

800 C.E.: Coins with Arabic inscription dating around the 8th Century are found off the coast of Venezuela.

1178: A Chinese document known as the Sung Document records the voyage of Muslim sailors to a land known as Mu-Lan-Pi (America).

1310: Abuba-Kari, a Muslim King of the Malian Empire, spearheads a series of sea voyages to the New World.

1513: Famous Muslim Admiral and cartographer named Piri Reis produced a map showing accurately South America and its proper relationship to Africa and the Old World. His map shows a profound insight of longitudinal distances, something unknown to Christopher Columbus and other European mariners of the period.



Astrolabe used for navigation

1803-35: Muslim slaves lead a series of revolts in Bahia Brazil. According to one observer, Dr. Francisco Goncalves Martins, the chief of police, "unlike previous slave revolts, the basis of the Bahian revolt was political, cultural and religious in nature."

1828: Abdul Rahman, better known as "The Prince", returns to Africa after forty years of slavery. During the Prince's years of chattel slavery he demonstrated his unyielding devotion to Allah and the Sunnah path of Muhammad the Prophet (s.w.).



Al-Fatiha written in 1828 by Abdul Rahman.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
الحمد لله رب العالمین
والصلاة والسلام
على من لا نبي بعده
والله اعلم
بما نرسد

1865: The Civil War comes to an end. During the course of the war the "scorch earth" policy of the North destroyed churches, farms, schools and colleges. The librarians of the University of Alabama managed to save just one book amidst the destruction — The Holy Quran!

1870: Reverend Norman, a Methodist Missionary, embraced Al-Islam in the 1870's.

1889: Edward W. Blyden, noted scholar and social activist, traveled throughout the eastern and southern portions of the United States extolling the virtues of The Qur'an. In a speech before the Colonization Society in Chicago, Blyden told his audience that the reasons Africans choose Al-Islam over Christianity is because "The Qur'an protected the black man from self depreciation in the presence of Arabs or Europeans."



Edward W. Blyden

1893: Muhammad Alexander Russell Webb organized one of the earliest Muslim organizations. Known as the American Islamic Propaganda Movement, this organization was set up to do Dawah (Propagation). His organization had seven branches throughout the Eastern cities.

1913: Noble drew Ali began his effort to bring about Islamic awareness among the poor African-American populace in the cities of the North his organization was known as the Moorish Science Temple of North America. Although his ideas were a blending of Eastern philosophy and foreign to true Islamic concepts, Drew Ali did manage to give African-Americans a healthy appreciation for their historical heritage, thereby setting the stage for a true Islamic movement in America.

1926: Duse Muhammad Ali (Egyptian), publisher of the international journal known as "The African Times and Orient Review", was mentor of the Honorable Marcus Garvey, who worked for Duse Muhammad in London. Duse's influence on Garvey and the Garvey movement was considerable. In the Garvey Motto "One God, One Aim, one destiny" the Islamic idea of Tawhid ('unity' or oneness) is evident. Duse Muhammad Ali travelled to the United States in 1921-22. Later in 1926 he returned and set up an organization in Detroit known as the Universal Islamic Society.

1929: The Hon. Elijah Muhammad becomes the head of a religious organization known as the Lost Found Nation of Islam. Like Noble Drew Ali's Movement the Lost-Found Nation of Islam made use of Islamic terminology and concepts and fused them with the rhetoric of Black nationalism and Christianity. The Nation of Islam gained national and international

prominence during the turbulent sixties. The Hon. Elijah Muhammad was able to establish a nation-wide organization that was responsible for large business enterprises, hundreds, of Temple's and secondary schools throughout the U.S.

1963: The Muslim Students' Association of the United States and Canada founded and organized to promote Al-Islam in America.

1964: Al-Hajj Malik Shabazz (Malcolm X) organizes the Muslim Mosque, Incorporated.



Malik Shabazz (Malcolm X)

1965: Al-Hajj Malik Shabazz is Martyred.

1969: The F.B.I., under its director the late J. Edgar Hoover, launches its plan for destabilization of the Nation of Islam and other African-American organizations. This plan was know as Cointel-Pro.

1975: The Hon. Elijah Muhammad dies. One of his sons, Imam Warith D. Muhammad, leads the largest group of Muslim in the Western Hemisphere from Black religious nationalism to the Sunnah path of prophet Muhammad (s.w.) and the universal Ummah (community) of Muslims worldwide.

1979: The Hoover plan comes to fruition with the infamous Illinois probate case, designed to drain the assets of Muslims and to prevent the establishment of a viable Islamic community in America.

1981: First Islamic Library established in Chicago.

1985: The organization known as the American Muslim Mission is dissolved to bring about stronger individual participation in the Islamic struggle in America, and the promotion of local autonomy among various Masajid. This move was also designed to foster greater dialogue with Muslims both throughout the United States and globally.

African Muslims in America

African Muslims in Antebellum America

By Renay Jihad
(Special to A.M. Journal)

Did you know that between the period of 1730 and 1860, hundreds of African Muslims were brought to America. They were usually mis-identified as Moors and Arabs or labeled "Holy Men." As a result of their Islamic heritage, many exemplified excellence in character and leadership skills which thus thrust them into noble positions of

Dr. Allan Austin, the author, states, "The fact that most American historians have acted as if, until very recently, about the last decade or so, that Africans who were brought here were simply pagans without a religion who needed to be taught Christianity.

....
"None of them had dealt with the fact that a large percentage were Muslims who were proud people reduced to slavery far from

BOOK REVIEW

power, wealth and influence. An honorable reflection of African-American history must include a recognition and study of the African-Muslim heritage. A recently published book entitled, "African Muslims in Antebellum America: A Sourcebook," addresses the amnesiac quality of neglect that has permeated American history books for decades in regards to this valuable part of African-American history.

their own countries and traditions but who retained old ways, adjusted to and manipulated new ways or escaped them altogether and returned to their homelands..." he said.

Dr. Austin points out that some slave holders were not able to recognize that they had Muslims among their captives.

"When they did, they convinced themselves that their Muslims must have been

Arabs or Moors," he said.

"Europeans usually assumed that African people could not read or write and they tried to belittle anything that implied Islamic training," he continued.

Slave Narratives Provide Evidence

"The book notices about 50 slaves, 16 of whom are presented in detail. There are few editorial alterations in the original documents but the editor has provided a lengthy introduction on Islam in Africa and in the New World. Also included is an introduction to each of the nine chapters," Dr. Austin described.

The book is illustrated with six portraits, six original maps and 33 pic-

tures of noteworthy Islamic sites, copious footnotes, an index and a bibliography.

The Springfield College professor of African-American studies briefly explained that slave narratives have always been a fascinating subject to him. African Muslim captives of America's pre-Civil War period afforded him the opportunity to study one aspect generously. Consequently, what began as an essay developed into a compilation of lives many of which were untold and (or) unrelated before.

EVERY SLAVE NARRATIVE UNIQUE

African Muslim captives enjoyed a diversified degree of visibility and popularity. Many, such as Job Ben Solomon and Salili Bilali enjoyed wide recognition. There remained numerous others who were lesser known, yet made a significant, valuable and unique contribution to American history. In this sense, every slave narrative makes a statement and leaves an impact because provided is a firsthand account of how African Muslim captives perceived and survived under the oppressive conditions of slavery.

"Job Ben Solomon was the first slave narrative presented in the book and may be the best known as he was in Maryland, became a celebrity in England and returned to the Gambia in 1735.

The preface of another chapter shares with readers the lives of six Africans in Jamaica, all literate in Arabic. These include the "trader Mohammad Kaba; the forceful preacher William Rainsford; the Quranic expert, Benjamin Larten; the medical doctor Benjamin Cochrane; the one who was left unnamed and the one who received the most attention and who was returned to help lead an expedition to Timbuktu, Abu Bakr Siddiq," writes Dr. Austin.

Abu Bakr Siddiq's story, originally in Arabic, "is the longest and most touching autobiography in this group. It is very informative on African trade networks and the spread of Islam from Timbuktu to Sierra Leone and the Ivory Coast," Dr. Austin explains.

Another fascinating character fills the pages of yet another chapter. Everywhere Abdul

Rahahman (a Fula who was erroneously called a Moor) went, he wrote what was incorrectly identified as "the Lord's Prayer." In actuality it was the first oft-repeated Surah (chapter) of the Holy Quran, the Al-Fatiha.

He "did what he had to do in very impressive ways as a soldier in Africa, slave manager in Mississippi and promoter of the world and more in the major Northeastern cities of the United States..." wrote Dr. Austin. Abdul Rahahman, when eventually freed, "worked to raise money to ransom his still enslaved children."

Like countless others, who pretended a religious assimilation while holding their own counsel, Abdul Rahahman said "he would promote trade and preach the gospel back in Africa, but when he arrived there he immediately reverted to the religion of his fathers."

OTHERS RECEIVE ATTENTION

"Two teachers in Africa — Lamén Kebe and Omar Said, who left the largest number of documents in Arabic; two who came to the United States in unusual ways; one...slavery in Brazil; the other after being enslaved by Arabs, Turks and Russians. The last two we know less about but one lived in Georgetown, D.C. and the other became a slave in South Carolina. Both continued as practicing Muslims," wrote Dr. Austin.

"Within the 750-page volume, readers will find information on "Africa, Islam, the Middle Passage, African-American and European historiography — especially the neglect of Islam and the Muslim peoples of Africa," wrote Dr. Austin.

"In addition, this study presents a first gathering of the accessible documents on, by and about those of Kunte Kinte's ("Roots" by Alex Haley) fellows who made somebody's papers."

If there is enough of an interest in "African Muslims in Antebellum America: A Sourcebook," the weighty volume will be condensed into a 200-page book for general readers. Presently, the small number of books printed are particularly useful to historians, religious students and scholars. However, anyone who is interested in the subject would benefit from and enjoy the contents of this valuable contribution to American History.



A group of Bilalian Muslims from the United States performing Hajj rites.

Islam negates racism



THE DIVERSE colors of Muslims in this photo show the unimportance to Muslims of race as a badge of superiority or inferiority. True Al-Islam negates racism. In Al-Islam, the one who is most righteous in his or her duty to Allah is considered superior.

ISLAM-RELIGIOUS (NOT RACIAL) APPEAL

This religion was revealed for all people, and that is the spirit we must come into. We should not hesitate to carry the message of Al-Islam to an Englishman, a Hispanic, an American Indian, a Chinese, or to anyone. Whatever his race, don't hesitate to carry it to him because in this spiritual situation that now exists in America—the lost misplaced values and confused concerns—everybody should be given an opportunity to hear and accept this religion. This is what we must believe. If you believe this in your heart, you will grow to be a strong people.

Fear of Intermixture

The African-American has a tendency to fear mixture with other races. Why fear the mixture of others. If God wants you and you qualify to meet the competition, invite

others to come into this religion. Let every man of every race know that this religion is not for any one race. This religion is for all races. Don't fear the competition, because if God has given you something, you will be successful. On the other hand, if He hasn't chosen you to lead, then be ready to step back and let any man lead no matter what color his skin may be. I am ready to do this, and so should anyone who claims to be a believer in this religion.

It is not necessary for me to be in the forefront of a thing as long as it is going forward in the direction it should be moving. When many of our people who are now Muslims were Christians, they used to say, "I don't care if I'm just a doorman there. I'm going to be in the House of the Lord." As Muslims, you should not give up that spirit. That is the right spirit to have. If you've got that kind of spirit, you won't have to be the doorman, you will be the housekeeper. But be prepared to be the doorman rather than the out-of-doors.



Observations

Muslims are people of principle

By Naomi Salaam Sharif

(Special to Muslim Journal)

"We live in a time when the world has arrived at a decisive crossroad. One path leads towards greater corruption, moral decay, unrestrained plunder, exploitation of weak and dependent people. The other path leads toward freedom and brotherhood for all citizens of the world," states Imam W. Deen Muhammad.

People of principle who are recognized or often unrecognized by other people strive harder in the face of oppressors and opposition to improve the physical and spiritual condition of life in their communities and throughout the world. We must be willing to go it alone if we have to!

The religion of Al-Islam is based on five principles. Those of us who have embraced this religion, declared our faith in Allah and in His Messenger, peace and blessings be upon him, are the believers spoken of in the Qur'an who must rise up against all that is wrong, and promote what is right and good.

ALLAH HAS COMPLETED His favor on those who are inclined to love and obey Allah, and His Messenger. To follow Prophet Muhammad is to follow Allah's guidance. Prophet Muhammad lived what is a perfect example of the Qur'an manifested in the flesh.

People of principle are those who carry the religion with a sense of obligation, and a conscious devotion. These are the one's who are promised victory. People of principle desire to be clean and decent in order to receive Allah's blessings; the intentions must be pure and the heart right.

If we're to be trusted in the land as the caretakers, those who set standards and lead, we must be foremost in every aspect of our lives and demonstrate moral decency. Purity comes after Faith. A person's sense and degree of faith is measured by his or her righteousness. His or her life must be unified privately and publicly; it must be a consistent life, lived to please Allah alone.

WHEN A MAN of principle states openly "for about ten years, I feel the judgement of God is on America, and I don't feel it lifting," that should incite in his followers a burning desire "to plan and work together without trying to impose our religious beliefs on each other," to reverse the process of a dying society.

"Whether we recognize it or not, we're all in the same stormy seas. Our enemy is not the Free World or the Communist World, not Christianity, Judaism or any other religion. It's ignorance, racism, oppression, greed and corruption," states Imam W. Deen Muhammad. People of principle must take the message of Al-Islam to the masses whether they accept it or not; we're obligated to deliver the message. We must form a united front against the evils that are being imposed upon the weak and dependent.

Our job is like that of Prophet Muhammad. We must teach the book to the best of our ability and by being a good example. If we have undying Faith in Allah, His messenger, the victory is ours!



CRAID BOSTON 7/82 PH: IDRIS F. BILAL

From the Holy Qur'an

Muslims exhorted to remain united

Sura 3: 101-104

101. O you who believe, keep your duty to Allah, as it ought to be kept, and die not unless you are Muslims.

102. And hold fast by the covenant of Allah all together and be not disunited. And remember Allah's favour to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear to you His messages that you may be guided.

103. And from among you there should be a par-

ty who invite to good and enjoy the right and forbid the wrong. And these are they who are successful.

104. And be not like those who became divided and disagreed after clear arguments had come to them. And for them is a grievous chastisement.

Verses: 109-111

109. You are the best nation raised up for men: you enjoin good and forbid evil and you believe in Allah. And if the People of the Book had believed, it would have been better for them.

Some of them are believers but most of them are transgressors.

110. They will not harm you save a slight hurt. And if they fight you, they will turn (their) backs to you. Then they will not be helped.

111. Abasement will be their lot wherever they are found, except under a covenant with Allah and a covenant with men, and they shall incur the wrath of Allah, and humiliation will be made to cling to them. This is because they disbelieved in the messages of Allah and killed the prophets unjustly. This is because they disobeyed and exceeded the limits.

The Shariah and Muslims in the U.S.



(Editor's note: The writer, Dr. Antar Ibn-Stanford Smith, converted to Al-Islam seventeen years ago in Cleveland, Ohio. He has been a member of the Dar al-Islam Movement formerly headquartered in Brooklyn, New York, of the Islamic Party formerly headquartered in Washington, D.C. and has worked with various Muslim Student Associations and I.S.N.A. chapters. He has a Ph.D. in Near Eastern and Islamic Studies from the University of Michigan.)

Part 1

The scholarly Arabic dictionary, *Al-Mu jam al-Waseet*, defines the *Shariah* as "the beliefs and injunctions Allah established and explained to His servants and worshippers." The *Shariah* is derived from the Qur'an and the *sunnah* (example) of the Prophet Muhammad, Peace be upon him. It establishes how we as servants and worshippers of Allah Ta-a-la submit to His will at all times and in all the circumstances in which we may find ourselves. To properly apply the *shariah* we must have as understanding of *fiqh*, which *Al-Mu jam al-Waseet* defines as "understanding the Science of Religious Theory and skillfulness in using them."

Two of the many topics which the *shariah* concerns are the conduct of Muslims under the authority of a Muslim government (*daar al-Islam*) and their conduct under the authority of a non-Muslim government (*daar al-kufrj*). This presentation attempts to enlighten Muslims in the United States regarding their conduct under the authority of a non-Muslim government. Many Muslims appear to confuse the obligations Allah Ta'ala imposes on them under the authority of a Muslim government with

those He imposes on them under the authority of a non-Muslim government. In fact, many Muslims do not even know that there is a distinction between one's duties under these two different types of governments.

I have been a Muslim for seventeen years and have been actively involved in many indigenous Muslim organizations. During those years Muslims have debated the issue of applying the *shariah* among themselves in the United States. To them the application of the *shariah* in the U.S. meant applying the punishments mentioned in the Qur'an and the *sunnah* (the *huduud*) for various sins.

One side felt that those Muslims who did not support the application of these punishments were not dedicated and committed Muslims. They proposed the organizing of mosques in the same manner an Islamic state would be organized. Their leaders (*a'immah*, plural of *Imam*) wanted to assume the authority of a caliph.

They wanted to appoint judges to determine who would have his hand cut off if he were caught stealing and who would be flogged for fornicating and using alcohol and drugs.

Some even felt that they could—with the support of the *shariah*—declare a clandestine *Jihad* and proceed to rob, cheat, lie to, and defraud non-Muslim individuals and public and private businesses and institutions.

They wanted to justify any action injurious to non-Muslims with the refrain, "Brother we are in a *jihad*." They did not realize that the *shariah* as it applies to the U.S. does not impose or support such penalties and activities. If they had carried out their ideas they would have in fact been in violation of the *shariah*. This debate reoccurs from time to time, therefore I think that more information on this subject would be helpful.

The Prophet, Peace be upon him, spent the first thirteen years of his prophethood in Mecca under the authority of a non-Muslim regime. Those 13 years contain ample information about the requirements imposed by the *shariah* under those circumstances.

The Qur'an and the *sunnah* of the Prophet, peace be upon him, require Muslims in the U.S. to focus on five activities. Muslims must invite Americans to submit to Allah Ta'ala will, must perform the required religious rituals must adhere to moral codes of conduct, must abstain from fighting as a religious body, and must migrate if they are unable to carry out those duties.

While the Prophet, peace be upon him, was in Mecca under a non-Muslim regime Allah Ta'ala often instructed him to invite people to submit to His will and to remember that he had no responsibility or will and to remember that he had no responsibility or authority to force them to accept his invitation. Once they

accepted Al Islam, he had no authority to punish them for their actions. I shall quote from six chapters which many renowned Qur'anic commentators say contain those instructions: (1) Qur'an 74:1-7,

O you wrapped up in your garment! Arise and warn; announce the greatness of your Lord and Master; purify your garment; renounce the worshipping of idols; do not give with the expectation of receiving more in return; and be persevering in (following the commands and prohibitions of) you Lord and Master.
(2) Qur'an 26:214-217,

Warn you nearest relatives and lower your wings to those believers who follow you. Then if they disobey you say (to them): "I am not responsible for what you do." Also, seek to submit to the Mighty One, the Extremely Merciful.
(3) Qur'an 3:20,

The basic principles of Al-Islam

All praises due to Allah, the Guardian-Evolver, the Keeper, The Sustainer of all worlds. We ask for His guidance, we ask for His mercy and for His forgiveness. We ask that He bless us to be a community of Muslims upholding the banner of Al-Islam as it was upheld by the Companions of Prophet Muhammad (May the Peace and Blessings of Allah forever be upon him.)

1. We would like to acquaint those who are not acquainted with the religion with the simple principles of our faith and practices. We believe that there is one Creator for all people who has created every single thing. And, we believe we are joined by Jews and Christians and many others in that belief. They may express it differently, but that is the belief of most people: that there is one creator responsible for all the creation, and He is the Creator for every individual.

2. We believe that that Creator is present everywhere, has power over everything and that He can reach a human being, correct whatever problems that human being has, set that human being on the path of guidance and make that human being the leader of humanity. We believe that Allah (God) has missioned Prophets as His Messengers to the people. We believe that Allah (God) blessed His Prophets or His Messengers with Revelation. And, we believe that that Revelation is better than science: it is eternal truth. It will hold up under all tests. This is what we believe as Muslims.

3. We believe that Allah (God) has revealed Books, among them the Torah or what is now known as the Old Testament. We believe in the original Torah that was revealed to Moses, we believe in the Gospel revealed to Jesus, we believe in all the Books that were given by

Allah (God) to His Holy Servants.

4. We believe that there are certain agents that serve Allah (God) and that those agents are not within the ordinary grasp of the human's imagination. Those agents are called angels. We believe that angels serve Allah (God), and serve Allah (God) also in man's affairs, human affairs.

5. We believe also in the judgment, that there is coming a final judgment, though we are each being judged now and each being rewarded and punished now. We believe that full judgment and full punishment and full blessings won't come until a final time. That final time has been decided by Allah (God) and has been revealed to His Prophets. It is called the Last Day, the day of Deen, The day of Judgment, the Day of Requit. We believe that a final time is coming when all the confusion is going to be cleared up and each individual, as the Quran says, will be rewarded in full for everything he/she has done; though it be only an atom's weight, whether it was good or bad, though it be only an atom's weight, we shall be rewarded in full. We believe that there is coming a time when human being will be free to enjoy the fullness of his aspirations as long as those aspirations are in accord with the Will of Allah (God). We believe that nothing man has imagined of good cannot be accomplished if Allah (God) aides us and blesses us to see the final day.

6. We believe that the Almighty is executing His justice at all times through His law, the law that rewards and punishes us. There is a law operating in creation, throughout creation to reward and punish. It rewards the behavior that is in accord with the Will of Allah (God), and it punishes the behaviour that is not in accord with the Will of Allah (God).

Introduction to Islam

MAN NEEDS an authority superior to him to rule and discipline his life. He will never completely fulfill his human potential until he recognizes The Creator as that authority and finds his true relationship with Him. Only when man has The Creator as his authority in his total life can he reach his highest potential for growth and discipline.

In order for man to satisfy his narrow frame of understanding he is constantly trying to use his tainted, limited logic and knowledge to make science justify his moral weaknesses. That is where too many of us go wrong.

Through the ages, man's misguided appetite directed his logic and led him to put his faith in things other than The Creator. Sometimes man has been led to idolize and worship himself. When we trace the evolution of worship throughout the world, we can clearly see the path that man's struggling intellect has taken in its search for the correct concept of God.

WE HAVE HERE a very touching lesson: man came to know the truth about God only through Divine Revelation, which was brought by human messengers (God's Prophets) who told us the Rules and Laws of God. God created a class of human messengers to be His Intermediaries in carrying His Message to the people. These messengers possessed the best of human characteristics, and they approached perfection as much as is humanly possible.

They submitted themselves entirely to the Will of God. They are, without doubt, models for humanity. We must confess belief in God and His Prophets. We must pray to God and worship Him, The One Who has no partners or associates in His Rule.

God has created man to grow naturally. Those who accept the proper worship of God are united by a bond stronger than any of man's philosophies or institutions. Democracy is a powerful philosophy, but look how it has failed to unite the world.

There are a great many institutions and fraternal orders within the free world which claim to promote humanity, but those which ignore the Creator do not foster unity. Karl Marx's *Manifesto*, the philosophy of the Communist Party (a great and powerful set of ideas), has failed to unite even the Communist people. Unity in the form of worship removes all corruption. Pure unity in worshipping the Creator is the only force effective enough to bring all people together.

THE SINCERITY of our worship determines the form of our thoughts and the nature of our deeds. When your worship is sincere, another sincere person recognizes it. The recognition is sometimes instant. That is why some people can meet with those of different religions and immediately strike up a strong friendship and love.

Their religious labels may be different, but the sincerity of their worship is the same.

No philosophy or force has united human beings in an understanding of their common origins as strongly as conformity in knowledge of the Oneness of God and of His Creation, who has no associate in His worship and His Rule.

UNITY IS important because man wants and needs peace. Peace suggests unity. Man needs the worship of God to discipline his life because everything else is futile in the long run. Nothing in man's history has united him like the worship of God. It is the very nature of man to worship God (Allah). The remembrance of the Oneness of Allah in the form of worship is the most productive idea on earth. It has always been and will never change.

Allah is the Creator of the heavens, the earth and everything above and below. He has power over all things. There is only the Creator and His Creation, and Allah is the Greater. Allah says in the Holy Quran, "Certainly, everyone who is in the heavens and the earth is coming before (Me), The Merciful as a slave."

Everything belongs to Allah. His Throne is not divided with others. The management of creation is His alone. There is no way for any prophet, righteous person, angel, spirit or anything else to come to Allah except as a slave. The angels serve Him, the prophets serve Him and we serve Him. Highly Glorified is He above that which is worshipped by those who attribute divinity to persons and things other than Allah.

ALLAH IS TRULY Marvelous. He gives honor and dignity to His Faithful Servants. He has the power to advance the cause of His Righteous Servants long after they have been overcome. When those who plotted against Abraham, Moses, Jesus and Muhammad see what is coming, they will say, "Good God Almighty, we thought we had defeated them, but here Abraham, Moses, Jesus and Muhammad are pronouncing judgment on us."

Of those who plotted against Allah's Prophets, the Holy Quran says, "And for certain, they had plotted their plot, and their plot is (known) before Allah." The Holy Quran also says, "And indeed for sure, they will bear their burdens together with other burdens along with their own, and indeed for sure they will be questioned on the Day of Resurrection concerning that which they fabricated."

The prophets will come in Allah's Truth, and it is Allah Who advances His Truth through messengers, angels, the elements, the forces of nature, and even through the forces that he has created in us. Allah will do His Will and nothing can frustrate it. Allah says in the Holy Quran, "Say: He is Allah, the One and Only; Allah the Eternal, Absolute; He begets not, nor is He

begotten; and there is none like unto Him." No vision can grasp Him, but His Grasp is over all vision, he is above the limits of our comprehension, and He is acquainted with all things.

THE HOLY QURAN tells us, "There is no god but He, the Creator of all things, therefore worship Him only." He (Allah) will conclude all affairs and settle all differences in the end. Praise be to Allah, Guardian Evolver, Cherisher and Sustainer of all the worlds. If it were not for Him sustaining the worlds, they would not be sustained. Everything depends on Allah for its continued existence.

We ourselves are the creations of Allah, and our well-being depends upon His Grace. He is Allah, The Almighty, The All-Knowing, The Eternal, Whose existence is always the same. He was never born, nor can He die. It is He Who creates all things and nourishes them until completion. He introduces and describes Himself through prophets who deliver His Message for the guidance of Humanity.

THE PROPHETS of Allah are like builders given separate jobs in one building plan. Each builder does his part until the scripture is complete. Each prophet made his contribution and Prophet Muhammad, the Last Prophet, finalized and enhanced what had been established before him. The work that Abraham, Moses, Jesus and others were doing was leading up to a completion.

We see the completion of their works in the message that was given to Prophet Muhammad. Allah gave him the same message He gave to the earlier prophets, as well as additional guidance to make that message complete for all time and for all people. This trend represents the natural progression toward universality. The Holy Quran tells us that the believers do not discriminate against any of Allah's Prophets because all prophets are scriptural brothers under Him.

When we say we bear witness that Prophet Muhammad is the Messenger of Allah and the Seal of the Prophets, we are bearing witness to the legitimacy of all the true prophets, while acknowledging Prophet Muhammad as the one who established their legitimacy with the message that he brought.

In the Holy Quran Prophet Muhammad is told to tell the People of the Book, "Say, We believe in the Revelation which has come down to us and in that which came down to you; our God and your God is One; and it is to Him we bow (in Al-Islam). Allah revealed the Holy Quran to Prophet Muhammad and made it clear that the way we follow is not a new way, but an old way: the way of Allah's Upright Servants, the Prophets.

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Introduction to Islam

Continued from page S6

Holy Quran, "We have, without doubt, sent down the Message, and We will assuredly guard it (from corruption)."

In the Holy Quran Allah tells Prophet Muhammad, "That which We have revealed to you of The Book is the Truth, confirming what is revealed before it." Unlike the Bible and other religious books, the Holy Quran tells us that it claims no innovation. It says that the fundamental principles it calls upon us to observe are those same teachings which Abraham, Moses, Jesus, and every other true Prophet or Messenger of Allah taught. Allah says, "Verily this is no less than a Message to all the worlds; with profit to whoever among you wills to go straight."

The Holy Quran allows me to believe in it and still be devoted to science as a scientist, to philosophy as a philosopher and to the Constitution of the United States of America as a citizen. The Holy Quran does not destroy healthy, sound relationships in society, it does not uproot and throw out of me that which has contributed to my strength, health and development. It has united my essence with its environmental needs, social community life, government, business, industry, the air, earth, wind, fire, water and sunlight. It is from the universe that my nature and matter came.

This Book tells me that Allah has used the wonders of His Creation to speak to my

brain, to bring messages into my nervous system and to give birth to a mind within my body. I have a Book from Allah which reveals how my mind was created, and how it connects me with the rest of His Creation so that I will not be in conflict with the things He has provided to serve my being and development.

THE HOLY QURAN invites me to join with my ancestors and their descendants who are dispersed all over the earth. Since the dawn of creation they have spread into Asia, the Islands of the Pacific, North and South America, Europe, Africa and every other corner of the earth.

The Holy Quran is the first Book that tells me that we are not only the children of one father and one mother, but that we must also accept every human being as our brother or sister, regardless of his or her color or national origin. It tells me that all of us are the children of the same ancestor when it says, "O people! We created you from a single (pair) of a male and a female, and made you into nations and tribes that you may know each other (not that you may despise each other)."

Al-Islam: A clear solution

TODAY, great battles are waged for the minds of men. Which way leads to sound solutions for the problems of poverty, powerlessness, racism, crime, exploitation and immorality? Does any one ideology have the program necessary to alleviate the multifarious woes of contemporary society? Marxism? Capitalism? Nationalism? Revolutionary Suicide? Islam?

ALSO, do you want to remain part of the problem, or do you yearn to be part of the real solution? If you want to be part of the solution, study AL-ISLAM, for yourself and your future.

AL-ISLAM STANDS FOR

- Worship and obedience to the One True God
- Man's trusteeship over the earth's resources
- Pure Thinking and Clean Living
- Seeking Useful Knowledge
- Honest Intentions and Good Works
- Spending and Struggle in the path of Truth and Justice
- Brotherhood (on the basis of faith and righteousness and not on the basis of race, colour, lineage or nationality)
- Strong Family Units
- Sexual relations only within Marriage
- Self Discipline and Collective Effort
- Belief in the Judgement of the Hereafter as the test of man's true worth, success or failure
- Individual responsibility and accountability (to the

Creator of all beings)

AL-ISLAM CONDEMNNS

- False Worship (of idols, other men and women, vain desires, superstitions like horoscopes, etc.)
- Gambling (lottery, raffles, bingo, etc.)
- Fornication and adultery and all that encourages it (scanty dress, lewd songs, etc.)
- Intoxicants
- Unclean foods (the pig, blood)
- Racism
- Idle Talk, Lying, Deceit, Backbiting
- Stinginess or Miserliness
- Usury, Hoarding, Bribery
- Extravagance — in spending on unnecessary things
- Laziness, Idleness
- Asceticism (Life renunciation)
- Monopoly, exploitation and injustice in all forms

Islam demands intelligent behavior

Imam Sidney Rahim Sharif

When one accepts the religion of Al-Islam he or she also accepts accountability for his or her own behavior. This behavior must be intelligent. A Muslim is not silly minded nor should the Muslim engage in silly minded behavior. The Muslim is not given to foolish laughter. Every thing is not funny to the Muslim. In one of the hadiths it is said that Prophet Muhammad, peace and blessings be upon him, enjoyed humor but he never laughed so that you could see into his mouth.

In other words, the Prophet used moderation even in the enjoyment of humor. We are not to laugh at just anything nor are we to lose control over ourselves when we do laugh. Life is serious and we should live our lives in a serious manner.

Intelligent behavior requires sound reasoning on the part of the human being. Prophet Muhammad never engaged in any activity or address a concern without using sound reasoning. Prophet Muhammad's life time was spent in making sound judgments regarding social, moral and political concerns. His behavior was always intelligent and he called upon his companions and all of mankind to follow his example of human excellence.

Muslims cannot respond to problems, regardless of their nature, without first observation, analysis and reflection. Upon reading our Qur'an, (the Holy Book of the Muslims), we see where Allah is constantly reminding mankind that we are to be mindful of His Creation. We are not to ignore His Creation nor are we to take His creation for granted. We must observe creation; study creation; analyze creation; and reflect (think) on Allah's creation.

WHEN THE MUSLIM is faced with a perceived problem he or she must first determine if it is in fact a problem. He or she certainly must define the nature of the problem. This is done by observation. Look at the problem from as many sides as you possibly can. If possible analyze the problem with other Muslims in the light of the Qur'an and the Sunnah of the Prophet. Then you must reflect on the problem. By this time you will have learned how Prophet Muhammad dealt with a similar problem, and Allah will bless you with the solution through His last Messenger. It is un-Islamic for Muslims to respond to a problem, an emergency, crisis etc. in a highly emotional state without giving thought to the need to make sound judgments. After all the ultimate action that one takes in addressing a problem is making a judgment or offering a solution. Your judgment or offered solution will determine the course of action that you will take or the persons to whom you are offering the advice will take.

We must remember that Allah never fails in His promises. Armed with this thought and this belief, we should be comforted when we follow His guidance. When Allah and His Messenger issues an order or a directive, it is not to be questioned nor is it optional. The order is to be obeyed. This is for our protection.

ALLAH IS FOREVER in command of His creation and He is constantly watching over the faithful. Allah guides us in our decisions and He protects our interests when we follow the example of Prophet Muhammad. We must study the life of Prophet Muhammad and force ourselves to make rational decision for God's pleasure.

We live in a world that has conditioned us not to think. When man doesn't think in this world, he is in extreme danger. Satan has made it difficult for the average person in America to accept Al-Islam because of his inability to think.

In conclusion, let us remember that we must go "beyond feelings" in order to face life intelligently.

We cannot worship Allah nor can we follow the example of Prophet Muhammad unless we think and act intelligently. How can one accept a totally new way of living when his or her mind is closed to new ideas and concepts?

Islam is no do-as-you-please religion

Imam Muhammad told his followers to "know our obligation" as Muslims, respecting those established principles in Al-Islam.

"We have five principles," the Imam said. "Allah doesn't share the power of the universe with anybody. Allah Most High says in Quran that every creature comes to Him out of need — He needs nothing. We must pray five times a day; fast in Ramadan; give in charity — also we give Sadaqa — and we give charity upon the impulse to do good; we have to make Hajj if we are able."

"You shouldn't be living religion differently from Muslims all over the Earth; it is very clearly established what Muslim life is. If you're doing something different from Muslims all over the Earth, then you have the wrong religion."

IMAM MUHAMMAD told his listeners that the best preservation of Quran is not on paper, but "in the heart of the sincere believer." He said it is recorded in scripture that Allah would "write the word upon their hearts."

The Imam also spoke of how Allah teaches man humility through affliction. He said the community that Prophet Muhammad (PBUH) came to was a very arrogant community and that God said He causes such people to suffer distress, anguish, until they learn humility. Imam Muhammad said the present society is very much like those who were arrogant in Arabia and that the proud of today will suffer too until they learn humility and respect.

From the Quran: 'And whenever there came our affliction that they should learn humility, however they did not; their hearts

were hardened. The devil made pleasing to them the things they were doing.'

Imam Muhammad said when Allah "kindly whips" some people, they become more rebellious and by their own doing, they are taken into the nets of Satan himself.

The Imam cautioned his audience against being naive as to Satan's whereabouts.

"We have to understand that the world life is no simple matter. Don't think the great schemes of Satan are in another world; they're in this world. Satan dislikes the human being living a good life in a human society. He wants to draw him out of the natural sense of right and wrong."

"Look for Satan in this world," Imam Muhammad warned. "Wherever Allah sent Adam, He sent Satan. We are descendants of Adam; wherever we are, that's where Satan is."

"Allah says the believers fear God only. They don't fear Satan and his hosts. Some Christians are brave like the true Muslims. They say, 'rebuke Satan and he will run from you.'"

IN THE SECOND half of his Jumah lecture, Imam Muhammad underscored the Muslim obligation to be true to the Islamic way of life.

"We seek Allah for mercy, for forgiveness for our faults, for increase in faith and purity of intent and we seek Him for His guidance that He may bless us with clear knowledge and understanding of Quran. We seek Him to bless us to be in the company of God and the Prophets and the righteous among the servants of God," Imam Muhammad said.

Repeating his warning about Satan, the Imam said, "Surely Satan's desire is to divide you against one another, to create hate among you." He said Satan does this through means other than his cunning spirit.

"Intoxicants and gambling are the works of Satan, and he desires that you give yourselves to these things so that you will have friction and hostility between yourselves."

The Imam referred to Quran: *O ye who believe, surely intoxicants and gambling, (dedication of) stones and divination by arrows are an abomination, the works of Satan: So keep away from such if you expect to be successful. (Quran 5:93)*

"Once you become converts to the Islamic way of life, you should take on a new life," the Imam said, adding that if a person was about lying, taking intoxicants, and after converting to Al-Islam continues to do so, that says he or she is not a Muslim. He said the Muslim is not to do what the Bible says, but what the Quran says.

Imam Muhammad said that if a person is living a life other than a Muslim, yet calls himself a Muslim, he is doing more harm than those non-Muslims who speak in disregard for the religion.

"Our life is not the free-for-all or do-as-you-please life. If you do not live a Muslim life, those who are Muslims will know you are lying," Imam Muhammad said.

"Be a good Muslim at home. When you come here, we won't have any problems. We pray Allah that we all have the strength to make the right decision and that we are men and women enough to die for that decision," Imam Muhammad said, urging his followers to "make decisions with your good senses."

To follow the straight way, the way to which Imam W. Deen Muhammad leads his followers is a decision made with "good senses," a decision worth dying for.

Islam is a religion of practice

Imam W. D. Muhammad of Masjid Honorable Elijah Muhammad in Chicago directed Muslims in his January 10, 1986 Jumah lecture to some basic Islamic virtues as taught by Qur'an and Prophet Muhammad (PBUH).

Imam Muhammad said of the Muslim's works in life: "Our deeds must be the deeds of the righteous. Prophet Muhammad obligated us to help one another." The Imam added that in a non-Islamic environment, it is more urgent that Muslims help one another. He said quoting the Prophet, that the Muslim is to help his brother whether he is right or wrong; and he said that the Prophet said that a Muslim helps his brother who is wrong by holding him back from wrong.

The Imam also reminded Muslims that "Allah is always (near) to receive the pleas of those who have done wrong."

In the second half of this Jumah lecture, Imam Muhammad said Muslims are to reflect the way of Allah, in that just as Allah is always active, so must Muslims be always active. He said that in Qur'an Allah says He is active at all times, and that therefore "you should be actively working in your places."

"In this religion, Muslims do not believe that God rests and that man must take God's place," the Imam said. "At no time is He idle... this should inspire us not to love rest."

He said that the western society endorses the belief that man was created to rest. He said that the people of ancient Greece and Pompeii believed the goal of man's life is to

have comfort. On the contrary, he said Muslims believe satisfaction comes "only when we obey God."

Of another virtue, excellence, the Imam said quoting Qur'an and Prophet Muhammad (PBUH), that just as man is created in excellence, so must his work aspire to excellence.

"Prophet Muhammad said that (whatever) you do of work, try to perfect it," he said adding that God says in Qur'an that He has made man's design most excellent; that his faculties of reasoning, his affections make him to be an excellent creature if he gives his will to the will of God. The Imam said that then man will come to the great excellence God intends for him.

"God has prescribed excellence for everything," the Imam said. We pray (our life) can become a model life not only for Muslims but for all the world..."

Thus, Muslims are reminded that theirs is a religion of practice, and that their works must aspire to excellence, in this Jumah lecture by Imam W. Deen Muhammad.

Tolerance

Almighty Allah says in the Holy Qur'an: "O Humanity! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that you may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things) sura 49, ayat 13.

It is sad and painful that some people would go to any lengths to criticise people and impose their own opinions and pass their own judgement on others without first establishing the true facts. Such people are not prepared to tolerate those who do not necessarily share their own opinions, or interpretation of a thing. See sura 5, ayat 108.

IT IS THE DUTY of ever Muslim to tolerate his Muslim brother, whether, he agrees with him or not. Just because some people do not agree with others on some questionable procedures, does not give them the license to take the law into their own hands and reject all other viewpoints and schools of thought and play the role of supreme judge in Islamic affairs. If Al-Islam compels Muslims to tolerate Jews, Christian, idol-worshippers and pagans then surely it becomes a sacred duty to tolerate our own brethren no matter what organization or school of thought they may belong to — Ponder Al-Qur'an sura 109.

It is the duty of ever Muslim male and female to spread as much as possible the beautiful message of hope, peace, happiness and abundant well being — which is Al-Islam, for our beloved Prophet Muhammad (S.A.W.) has clearly instructed us, "Ballighu Annee was Lou Ayathan". "Spread my message to all even if you know only one line".

No Muslim has the right to interfere with the spreading of Al-Islam, no matter how much he may disagree with others, for Almighty Allah clearly warns us in Qur'an: "Those who reject Allah and hinder (men) from the path of Allah for them we will add penalty to penalty for that they used to spread mischief" sura 15, ayat 88.

FOR THOSE WHO ARE BENT on creating mischief and disunity and confusion let them take note and take heed of the following forthright words of almighty Allah; sura 49, ayats 11 "O ye who believe! let not some men among you laugh at others: it may be that the latter are better than the (former) nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other, nor call each other, by (offensive) nicknames: ill seeming is a name connoting wickedness, (to be used of one) after he has believed: and those who do not desist are (indeed doing wrong) ditto ayat 12.

Islam — A Way of Peace and Salvation

The world of today is passing through a state of unrest and uneasiness. It is passing through troubles and tragedies; people are in a state of constant anxiety, and peace seems to have left humanity. Peace of mind, inner peace, peace with their religions, peace with other people seems to be lacking everywhere. Lack of peace has created heavy pressures on the minds, resulting in nervous breakdowns and a general state of disaster. One of the reasons for this, without any doubt, is the great advancement of science and the stagnation of the human mind to keep up with his spiritual need. The social system that we are living in, the family system that we have, and other factors help create such pressures on the human mind.

Let us see how a great and peaceful society may be created according to Islamic Standards. A Great Society cannot and will not be created by enforcing and imposing superficial standards made up simply of technological elements. Technology is not enough to establish peace of heart and mind. A Great Society will not be formed among people of all countries if one believes that his own society and his own culture are *the only ones* that God created and that they are *the best ones* that God has offered to humanity. If one believes this way, then the road to the achievement of The Great Society is a long one, and the goal to be achieved is still out of sight.

As you know, there are many problems all over the world: disasters, wars and tragedies. The tragedy of the people of Palestine is one of human injustice; the tragedy of the people of Kashmir, Cyprus, Ethiopia, Philippines, and many others of the Muslim world are still a living example of human injustice, fanaticism and narrow-mindedness. With this in mind, it appears to me that it is the duty of every concerned person to find the means and methods to solve these problems.

How To Create a Good Society

The following items are to be considered in trying to help solve the problems of humanity and creating peace on earth, in the minds, hearts and spirits of people.

1. Oneness of humankind

One may belong to the East or West, to the white or coloured race, and to this nationality or that. All these are insignificant in the sight of God. Man must be freed from the feeling of either superiority or inferiority, for Islam regards all people as equal in the sight of God except for the degree of their piety and righteousness. The most honoured and the most beloved is the one who serves humanity at large. God says in the Quran:

"O Mankind, We have created you from a single male and female, and distributed you into nations and families that you may get to know one another. Verily, the most honoured among you are those who do righteousness, and God the Almighty is all-knowing, all-wise." (49:13)

In this respect the Prophet Muhammad (Peace be on Him) declares equally and emphatically that "There is no superiority for an Arab over the non-Arab, nor for the red or white over the black, except through piety and good deeds."

He also says: "All people are but one single family of God." The most beloved to God is the one who is of more benefit to the members of the family."

2. Oneness of God

This includes oneness in entity, oneness in Divine Attributes and oneness in works. When we believe in the concept of God as such and that all belong to God, then the concept of a good society might be created if the deeds and actions of the people are worthy.

3. Oneness of Religions

Although there are many man-made religions, there is only one Divine Revealed religion because there is one Source of Revelation to all human beings throughout history, namely God.

The evils of backbiting

By Imam Nuri Muhammad

Backbiting has become such an accepted trend in modern society that it has taken on new names and new meanings like 'getting even,' 'fighting back,' 'eliminating the competition,' etc. In other words people have lost sight of the serious evils associated with this human weakness and see it as just another way of surviving in a highly competitive social environment.

Allah (SWT) condemns this wicked practice as one of the serious deterrents to healthy and productive social relations. Along with mockery, slander, suspicion and spying on each other, backbiting is considered repulsive, and Muslims are warned to keep their social grouping free of it.

Backbiting (gheeba) is prohibited by the following verse from the Qur'an: "And do not ... backbite one another; would any of you like to eat the flesh of his dead brother? You would abhor that." (49:12)

These verses ask the backbiter some very pungent questions; Is your heart, the

Prophet told this brother to go "pick his teeth". The brother said, Why? I haven't eaten anything. The Prophet replied, "You have eaten your brother's flesh."

So we see that by no means is this a recent social phenomenon; in fact this vice is a deeply rooted human weakness that goes way back into the cradle of our human experience, (Qur'an 5: 30-5). Backbiting is commonly practiced by people who are envious or jealous of another or feel threatened in some way by those whom they backbite.

Exception To The Rule

Because there will be circumstances where the need will arise to discuss some very negative aspects of a person in his absence some scholars in the religion, using the Qur'an and Sunnah and the history of the early Islamic Ummah, have tried to list some exceptions to the strict injunction forbidding backbiting. Among these exceptions are the following:

A. Allah (SWT) says in Sura 4 v. 148, that He does not like the announcing of evil in public speech except by one who has been wronged. This infers that one can publicly expose a wrongdoer, if by doing so he can obtain justice, even though what is said may be disliked by that wrongdoer.

seat of love for your brother, so corrupted that you could like doing something so distasteful? Can't you see how destructive backbiting is to the healthy social life of your community? What has happened to your humanity that you are tearing at your brother/sister with the passion of a wild animal? Have you lost all shame?

According to the Prophet (PBUH), backbiting is saying something about somebody that would cause them to be angry or hurt if they were present to hear it, even if it was true. If it was a lie, then the sin is double because not only is it backbiting but also slandering. (Muslim)

The Prophet (peace be on him), sought every opportunity to drive home the evil of this habit to the early Muslims. On one occasion it is related by Ibn Mos'ood, that a group was sitting with the Prophet (PBUH). One brother got up and left and another started running him down (maligining his character). The

B. It is permissible to seek the frank and honest opinion about a person's character whom you are considering doing business with or one who may be seeking marriage with your daughter. This ruling also applies to one you may be considering for employment or some office of responsibility. "Here there is a conflict between two obligations: one, to give good advice to the person who seeks the information, and two, to protect the honor of the person about whom the opinion is sought. But the first obligation takes precedence over the second, as it is more important and more sacred!" (Al-Qaradawi).

C. It is permissible in giving an official report on a person to make the report factual, even though it may not be liked by that individual concerned, if the purpose of giving the report is not to disgrace or embarrass that individual but simply to report the facts of the matter.

D. It is also permissible to speak about a person without his knowledge if a legal opinion or religious ruling is required concerning him or if help is needed to combat some evil he may be causing, or to refer to him by a name, title or characteristic which he dislikes but without which he cannot be identified, (e.g. "the person with one eye")

Kind words and the covering of faults are better than charity

"Kind words

And the covering of faults

Are better than charity

Followed by injury

Allah is Free of all wants,

And Allah is most Forebearing."

(Holy Qur'an, Sura II, Ayat 263
Yusuf Ali Translation)

Aspects of hypocrisy

There are five aspects of hypocrisy in deeds and actions, and proof is from the statement of Allah's Messenger, Muhammad (PBUH).

The signs of Hypocrites are these:

1. Whenever he speaks, he tells a lie.

2. Whenever he promises, he always breaks his promise.

3. Whenever you trust him, he proves to be dishonest (if you keep something as a trust with him, he will not return it).

(4) And in another narration of the Prophet: — Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner.

(5) Whenever he makes a covenant, he proves treacherous.

(From Tafseer Ma'aanee Al-Qur'an ul' Kareem)

CHAPTER. The Sign of the Hypocrite.

32. Narrated Abū Huraira : The Prophet  said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"

Muslim's code of conduct

By Imam Ibrahim Pasha

Part I

Based on the life of Prophet Muhammad (PBUH) and the natural behavioral patterns.

POLITENESS AND KINDNESS

Prophet Muhammad (PBUH) was very polite, good mannered and always treated people with kindness. Politeness and kindness require a person to be **happy** and to keep the face bright and **cheerful**. It's difficult to be kind with an ugly disposition.

Prophet Muhammad (PBUH) never used vulgar language out of **habit**, nor out of repeating what others said or accepted. He said, "One of the worst persons in the eyes of Allah is he whom people stopped meeting on account of bad language." Again he said, "The best among you are those who have the best **character**."

POLITENESS and kindness seem to be light things in terms of value to some, but they are very heavy in **goodness**. Allah (God) rewards these characteristics in the human being by making the human being well loved by others. When we lack these characteristics, people don't like us — they come to dislike or hate us.

Politeness and kindness far outweigh their opposites. Never **intend** in the presence of others to occupy any **distinctive position** above them, as this gives rise to **pride, vanity and arrogance**.

TO BE POLITE and kind is to always **welcome** others (especially those you know) into your presence, and greet them in the best way. If they are Muslim give them the greetings of Al-Islam, "As-Salaam-Alaikum," and return the greetings when greeted, "Wa-Alaikum-As-Salaam." We should always try to greet first whenever we meet someone, greeting man, woman or child.

When you have guests, you should serve them and arrange the **necessary** things for them during their stay with you. When invitations are extended to you, you should accept them whenever possible. Learn to be **tolerant** of the remarks of other people.

WHEN VISITING, be careful not to cause inconvenience and hardship on those

(Editor's note: To our readers and to the teachers of the Sister Clara Muhammad School Systems:

The **A.M. Journal** is pleased to announce the beginning of a series of articles whose focus will be the Muslim Code of Behavior. Insha-Allah (God willing), these articles will render a valuable service to the entire readership.

The publisher encourages the teachers of the Sister Clara Muhammad Schools to incorporate these concepts into the classroom setting as you teach Islamic conduct. At the end of each article you will find some suggested ideas and programs for a weekly focus on the subject matter.

We again encourage the use of the **A.M. Journal** in the classroom: it would be an effective teaching tool that embraces the learning experience of the students. You may wish to require the older students or higher grades to bring their own copies of the **A.M. Journal** to the classroom for review and study, particularly those items in the Journal that give coverage of Imam W. Deen Muhammad, the "Family Life" and now the "Muslim Code of Behavior," as well as those that address social concerns.

We hope that our readers will be pleased with this addition (and upcoming sequences) to the Journal's regular coverage.

"The best among you is the one who is best in character and morals."

—Prophet Muhammad (PBUH)

you visit, staying until all hours of the night.

Some people visited Prophet Muhammad (PBUH) and did this, but the Prophet would not say anything to them out of kindness; so Allah revealed Guidance in the Quran about such behavior:

"O ye who believe! Enter not the Prophet's houses, —

Until leave is given you, — for a meal, (and then)

Not (so early as) to wait for its preparation: but

When ye are invited, enter; and when ye have taken

Your meal, disperse, without seeking familiar talk.

Such (behavior) annoys the Prophet: he is ashamed

To dismiss you, but Allah is not ashamed (to tell

You) the truth.

And when ye ask (his ladies) for anything ye want,

Ask them from before a screen: that makes for greater

Purity for your hearts and for theirs.

Nor is it right for you that ye should annoy Allah's

Apostle, or that ye should marry his widows after him

At any time. Truly such a thing is in Allah's sight

An enormity." (33:53)

IF A PERSON wants to talk to you in **confidence**, or

just to talk, never turn away from them until they indicate the talk is complete. Prophet Muhammad (PBUH) **listened** well and attentively to those who spoke to him. He turned to them with his **whole being** not just his ear. When you shake hands — with another brother if you are a brother, or with a sister, if you are a sister — try not to take your hand away until they take their hand away.

Give others their "**turn**" in everything. It is reported that once Prophet Muhammad (PBUH) entered a town with a companion, Aqbah bin Amir, and they had only one camel; it was Aqbah's

turn to ride the camel (at the insistence of Prophet Muhammad (PBUH)) and the people of the town ran up to the camel thinking it was Prophet Muhammad riding the camel — he was walking because it was Aqbah's turn to ride.

IT IS POLITE and correct to always keep your word, give the trust back to whom it is due. And never do wrong to the person with whom you **owe a debt**, no matter what the debt. Prophet Muhammad has been reported to have said: "My Lord has prevented me from doing wrong to one with whom a covenant has been made between them and me."

Prophet Muhammad (PBUH) treated people with **kindness** and **tenderness**. Even his enemies spoke highly of these excellent virtues in him. He was kind to the young and the old, to the poor, the orphans, the widows. No one ever felt that he was **rude** or that he **ignored** them. He never **offended** or **humiliated** others. He didn't use vulgar **language**. He never turned away from others or **deprived** them of politeness.

Class Projects for the Week

- No fighting.
- No arguments.
- Keep cheerful at all times.
- Do not use vulgar language with each other.
- Be extra polite and kind to parents, elders, neighbors, teachers.
- Practice opening doors for the teachers.
- Help carry the teachers' books.
- Teachers may have a different student welcome the other students to class each day.
- Remember to greet all of those you meet and return the greetings properly when greeted.
- Don't show off possessions.
- Have discussions about how the students treated guests in their homes.
- Practice giving others a turn in play, physical education, etc.
- Define politeness and kindness, their opposites and all bold words to the students (using, of course, language they can understand).
- Give explanations of the role of these characteristics in the social life, in education, job hunting, family, etc.



Imam Ibrahim Pasha stands outside Saudi Pavilion with Saudi host Hamad during visit to World's Fair.

Muslim's code of conduct

Part II

"The best among you is the one who is best in character and morals."

Prophet Muhammad (PBUH)

BEHAVIOR TOWARDS THE POOR

THE HUMAN world is made up of people who are rich, people who are poor and those in between. The great majority are poor people. Prophet Muhammad (PBUH) gave special attention to the poor and the needy.

Among the Muslims in America, very few are rich. There are many who have greater needs than others, and those who do not have as much as the next are not to be looked down upon.

If a person's dress, pants or shoes are not as good as another's, they deserve to be appreciated not for their clothing but for their character. Our hearts should go out to them because they don't have as much as we have. We should never make fun of them, laugh at them or refuse to be their friends.

OUR RELIGION, Al Islam, does not allow what is called class distinctions. We are to be one community of people, never placing more importance on a person just because of their wealth or what they own.

There once was a poor person who happened also to be blind (his name was Abdullah bin Um Maktum, who approached Prophet Muhammad (PBUH) to ask him something about the faith. In the Prophet's enthusiasm to bring the wealthy Meccans to the religion — he had an opportunity to address them and invite them to Al-Islam — he passed by the poor, blind person. Allah speaks of this in Surah Abassa or He Frowned:

(The Prophet frowned and turned away,

Because there came to him the blind man (interrupting).

But what could tell thee but that perchance he might

Grow (in spiritual understanding)? —

Or that he might receive admonition, and the teaching Might profit him?

As to one who regards himself as self-sufficient,

To him dost thou attend;

Though it is no blame to thee if he grow not

(In spiritual understanding).

But as to him who came to thee striving earnestly,

And with fear (in his heart),

Of him wast thou unmindful.

By no means (should it be so)! For it is indeed

A Message of instruction:

Therefore let whoso will, keep it in remembrance.

(Holy Quran 80:1-12)

ALLAH REVEALED to Prophet Muhammad (PBUH) that such behavior is not like by Allah. Prophet Muhammad (PBUH) did this with the expectation of spreading the religion, making it bigger, but many people do this simply out of just ignorant behavior, thinking they are better than the poor person. Allah dislikes this in us.

In our religion, the poor has a right even to a share of the wealth of the rich. The rich are required to give something to the poor. Those who have (too) much should find others who have less and share with the needy of what you have in excess. One of the great Pillars of our religion is Zakat and Sadaqah, charity. Sharing what we have with others.

OFTEN THE RICH fail to understand that often they are very rich or successful with wealth because of the poor people.

For example Mr. Wrigley who produced and sold chewing gum became very rich selling gum to poor people. A person such as that during Prophet Muhammad's (PBUH) life thought he was superior to the poor and Prophet Muhammad (PBUH)

told him, "Your success is because of these poor people."

Allah made the poor to contribute to his success. So whenever Allah blesses us with something beyond our needs we should learn to share it with those who are truly in need.

IN ISLAMIC History, we learn that initially it was the poor and the needy who

upheld the banner of Al-Islam, for Al-Islam upholds the poor and their rights, asserting their dignity while poor. Prophet Muhammad (PBUH) prayed to Allah to be resurrected on the Day of Resurrection in the company of the poor.

Why? — he was asked. Because the poor on the Day of Judgment will be far ahead of the rich. We know

that the provisions and good things denied the faithful poor in this life will be their reward in the after-life.

Then should we try to be poor? We should live within moderation and the more we have the more we should give. The more we give the more we receive and the more we can give again.

Prophet Muhammad (PBUH) felt bad when he saw people in a miserable condition — dressed in rags, half clothed, bare-footed — and he would ask the people to help them. When we see the poor we too should feel for them in our hearts. We are poor and the poor should also feel for the poor, and feel something for themselves. That will move them to improve their own state of conditions.

THE POOR should not be so despondent that they will not do anything for themselves, and become beggars and destitute people who live forever off of welfare. The state of being poor should encourage us naturally to work for self.

Mankind is but one nation

Muslims lead prayer for world peace

- Holy Quran 10:19



A REVIEW of Japanese public opinion on the Islamic world, Hijra 15th Century celebrations in Japan on Dec. 5 culminated in a joint peace prayer for humankind sponsored by Japanese Muslims and joined by representatives of other religions.

The joint prayer, the first of its kind in Japanese religious history, was held at the Yoyogi Masjid in Tokyo with the participation of 200 Muslim leaders in Japan as well as some 30 representatives of various other religions, including Shintoism, Buddhism and Christianity in a show of goodwill and respect for Islam.

ALL THE participants unanimously expressed their sorrow over the fratricide war between the two Muslim states of Iraq and Iran and prayed that the two countries would immediately cease their war in the interests of the Islamic world and humanity at large.

At the gathering, the Japan Religious Committee for the World Federation, a body comprising all religions in Japan, reported that it had adopted a peace appeal to Iraq and Iran on Nov. 8, the eve of the start of the 15th Hijra Century. The appeal was initiated by President Al-Haji Shawqi Futaki of the Japan Islamic Congress, the largest Muslim organization in Japan, in October.

In its Oct. appeal, the Japan Islamic Congress said: "The fratricide war between the two Muslim states will only harm Muslim interests and benefit our enemies, Zionism, in particular and lead to further destruction and division of the Muslim world. We urgently appeal to every conscious Muslim throughout the world to make every effort to restore peace between Iraq and Iran and in the Muslim world for Islamic solidarity and unity."

Muslim World League Conference

Unique Islamic gathering urges: 'Spread message of peace and harmony'

Muslim community in Bermuda sets example in unity

ONENESS OF MANKIND

"O people fulfil your duty to your Lord Who created you from a single being, creating its mate of the same kind, thereby spread from them many men and women." (4:1)

"He it is Who has brought you into being from a single soul." (6:98-100)

"People are naught but a single nation." (10:19)

"O you men! We have created you of a male and a female and made you tribes and families that you may know each other." (40:13)

All Prophets and Divine Reformers are as a Single Community with Their Lord

"This your community is as a one community only and I am your Lord." (21:92-93)

"This community of yours is but as a single community, whereas I am your Lord, therefore have regard for your duty to me." (23:52-54)

Belief in all Previous Messengers and Scriptures

"The Messenger believes in what has been revealed to him from his Lord and so do the believers. They all believe in Allah and His Books as well as His Messengers; making no difference between any of His messengers." (2:285)

"They say: Be Jews or Christians (only then) would you be on the right path - Say: We believe in Allah and in that which has been revealed to us and in that which has been revealed to Abraham, Ishmael, Isaac, Jacob and the Tribes and in that which was given to Moses and Jesus and in that which was given to the prophets from their Lord. We do not make any distinction between any of them and to Him do we submit." (2:136)

**'If Allah helps you,
None can overcome you;
If He forsakes you,
Who is there, after that,
That can help you?
In God, then
Let Believers put their trust.'**

Holy Quran 3:160



the first Mosque in America was built in Cedar Rapids

Islam in Iowa

WRITTEN BY PHILIP HARSHAM PHOTOGRAPHED BY KATRINA THOMAS

Cornfields dominate. Verdant and lush, their precise rows march on and on to the horizon. On the west is the wide Missouri and on the east the great Mississippi, two of North America's most majestic rivers. This is Iowa, early home of the Sioux, the Algonquin and the Iroquois, but whose rolling plains more often are described now as "the heartland of the United States" or "America's breadbasket." Iowa, 33 million acres of farmland. Producer in 1975 of a billion bushels of corn, of almost \$7 billion worth of agricultural products. A landscape dotted with small towns, tree-lined streets and the white spires of churches. Where the American work ethic is alive and well. Where practically everybody, man, woman or child, sports what is known abroad as the "all-American look."

And where, five times a day, a tightly knit group of American Muslims faces Mecca for the prayers of Islam.

Anomalous? Of course. But consider that a few Muslims had found their way into the Cedar Rapids area as early as 1885, a year before the golden-domed Iowa capitol building was completed in Des Moines. Note that the first building on the North American continent to be designed and used exclusively as a mosque was constructed in Cedar Rapids. Note that there is in Cedar Rapids, too, the Muslim National Cemetery, with all graves facing Mecca, believed to be the only burial ground in the United States given over completely to those of the Islamic faith.



As did most immigrant peddlers, Abdul Aossej started with cases of needles, thread, lace and other small notions, walking nine or ten miles a day, spending nights in barns, churches, schools, occasionally being invited to sleep in a farmer's home. He soon graduated from needles and lace to more profitable yard goods, linens and prints. As had the Kaceres, he sent for one of his brothers, Sam. Within three years they'd brought over three more Aossej brothers, Yahya (who became William Yahya Aossej, Sr.), Daoud (David) and Muhammad. And the roots of a Muslim community were embedded.

By the time he reached Cedar Rapids in 1914, says Hassan Igram, now 78 and a retired grocer, there were perhaps 45 Muslims in the area. They were for the most part single men who hoped to earn enough to return to the Middle East to find wives. There were only two families

—those of Sam Allick and James De-Hook. But the pace of emigration from the Middle East—particularly from the militarist Ottoman Empire that Turkey had forged—was picking up. And it was not long before there was a full-fledged Muslim community giving prominence to the family names of Sheronick, Kallel, Habhab, Bedra, Hamed and Omar among others. Most of the newcomers began the same way, as pack peddlers. As they earned, they became more the traveling salesman, adding horses and buggies to their capital holdings and greater variety to their product lines.

By 1914 a few had acquired small trucks; given this greater mobility some began buying from, as well as selling to, Iowa's scattered farmers, and they became important providers of fresh eggs and butter to the city folk. Typically, the peddler evolved eventually into the small

shop owner. By the mid-1920's Arab grocers and shopkeepers could be found in Fort Dodge and Gilbertsville; in Sioux Falls, South Dakota; Michigan City, Fort Wayne and Terre Haute, Indiana; and scattered through Minnesota and Nebraska. Cedar Rapids alone could claim more than 50 shops and grocery stores owned and operated by Arabs. And it was Cedar Rapids that attracted the greatest Muslim contingent.

Few Iowans drew a distinction between the Muslims and the far greater number of Christians, especially in the early days. Non-Arabs tended to lump them together as "the Syrian peddlers," most of them having come from Lebanon before that country was partitioned from Syria.

We had no organized worship then," says H. K. Igram, now 82, who reached Cedar Rapids in 1919 by way of Nebraska. "Even then there were only 10 or 15 actual Muslim families here—most of us were still single men; but we met in homes for Friday prayers."

By 1920 the little band of Muslims had converted a rented hall into a mosque. By 1925 they'd formed the Rose of Fraternity Lodge to promote the social and cultural, as well as religious, aspects of their heritage. An Islamic pride was developing, and in 1929 plans for a true Cedar Rapids mosque were set into motion—just as the United States was entering the Great Depression.

Despite the hardships of the Depression they continued their plans and began to construct their masjid.

The structure built for the worship of Allah in Cedar Rapids, Iowa was completed in 1934.

Al-Islam in Iowa for over 50 years

The Cedar Rapids Masjid has been referred to by some as the "Mother Mosque in North America."

AFTER THE construction of the masjid, the Muslim families established programs such as Arabic classes, prayer, and social affairs.

Two of the first Imams of the community were Kamil Al-Hind from Damascus, Syria and Sheikh Khalil Al-Rawat from the Najd in northern Saudi Arabia.

The early Iowa Muslim community worked to maintain the teachings and traditions of Al-Islam, as the accompanying article printed in *The Cedar Rapids Gazette* on Jan. 12, 1936, indicates.

THE SECOND generation of Iowa Muslims began to establish organized active contact with other Muslim

communities in the U.S. and Canada.

In 1950 they founded the Federation of Islamic Associations of the United States and Canada (FIA). They had the first international Muslim convention for the U.S. and Canada in Cedar Rapids, Iowa, June 27-29, 1952.

Even though during this period many groups of Muslims in the U.S. rented buildings and halls to serve as masajid and Islamic centers, the masjid constructed in Cedar Rapids was the first place of worship specially designed and built as a masjid in North America.

The beginning of an early Muslim publication came about as an organ to disseminate information about and for the Muslim community.

The Cedar Rapids Muslim community has involved itself in the general propagation and explanation of Al-Islam throughout America.

Several outstanding members of the Iowa Muslim community in 1968 founded Unity Publishing Co. Their purpose was to publicize information on Al-Islam in English.

THEIR FIRST publication was a well-known and widely distributed anthology of verses from the Quran entitled "The Noble Readings," translated by Dr. T.B. Irving, which was printed at that time by Igram Press at Cedar Rapids, Iowa. The publication was supported by the Cedar Rapids Islamic Center.



In their Iowa garden, the Charles Ingram family pray toward Mecca.



Cedar Rapids Muslims gather outside the Islamic Center and mosque after Sunday prayers. The new Center, completed in 1972, replaced the original wooden mosque.

Boys Master Reading Of Koran In Arabic Language



Abdallah Igram, 12, (left) and Hussen Sheronick, 7, are shown in the picture holding copies of the Koran from they have learned to read in the Arabic.

Reprinted from

CEDAR RAPIDS GAZETTE,
SUNDAY, JANUARY 12, 1936.

Two Cedar Rapids boys have mastered the reading of the Koran or Moslem bible in the Arabic language and delighted a congregation with their first public readings last Sunday in the local Moslem temple at 1335 Ninth Street NW.

The youths, both American born, are Abdallah Igram, 12, son of Mr. and Mrs. Hassan Igram of 511 M Avenue NW, and Hussen Sheronick, 7, son of Mr. and Mrs. Aleck Sheronick of 1436 L Street SW. Abdallah, born in Cedar Rapids, is a 6-A student at Harrison School and a talented cornetist. Hussen is a pupil at Van Buren School.

The two boys are said to be the first in the United States to achieve a reading knowledge of the Koran in a temple class, practically all study of this type having been heretofore conducted privately. Both Abdullah and Hussen are members of a temple class, instructed by Kamel Al-Hind, who has been a teacher in the United States for fifteen years, and who directs spiritual instruction at the local temple.

The class in the reading of the Koran and instruction in Arabic has enrolled about eighteen young people to date and meets from 6 to 8 each evening except Saturday and on Saturday from 9 a.m. to noon. The local temple is said to be the only one in the country holding such classes. The Koran is held to be a transcript of divine revelations made to the prophet Mohammed, and contains 114 chapters. The two boys began their studies last July. The local temple has a membership of more than 150.

THE FIRST independent-

ly owned and designated Muslim cemetery in North America was established in Cedar Rapids in 1948.

It was established when the late Hajji William Yahya Aosse Sr. set aside 6.5 acres of land for that purpose to be owned by the Muslim community but to be made available to Muslims everywhere.

Muslims from the local community as well as from other parts of the Muslim world have taken their final resting place in the National Muslim Cemetery in Cedar Rapids.

The cemetery is open to the needs of any and all Muslims in North America without restriction and within the laws of Al-Islam. All plots have been surveyed so they face the Qiblah or direction of Mecca.

God loves those who purify themselves

By Samaiyah Yamini Mujahid
(Special to Muslim Journal)

IMAM W. Deen Muhammad taught from the Qur'an in his May 3, 1985 Jumah lecture at Masjid Honorable Elijah Muhammad in Chicago, that Allah says "it is not His desire to burden you, but to purify you."

Imam Muhammad said also that taqwa is a "condition of purity" and that it may be called "spiritual purity," a condition wherein one is constantly aware of the bad consequences of displeasing God; a condition, he said "that prevents one's heart, soul and mind from becoming corrupt."

"Prophet Muhammad (PBUH) said that to purify oneself is half of the faith," Imam Muhammad said adding: "The only discipline in our soul that makes possible the state of purity is the love and fear of God—taqwa. In order for the human being to achieve anything, he must desire purification."

STRESSING PURITY, Imam Muhammad said life itself requires a state of purity in order to properly develop; that it is said infants possess a state of immunity during the first six months of life.

Describing from Qur'an the purity of the mosque built by Prophet Muhammad, the Imam said that Allah says it is a "fitting mosque," built upon the principle of taqwa. (See Qur'an 9:108) He urged Muslims to establish themselves respecting taqwa.

"We first have to establish ourselves. That

mosque is built upon taqwa...the Muslim should constantly be in a state of taqwa. Whatever he does should be respecting that position. Respect God and obey God — a predisposition in the core of the life of the believer that keeps him away from wrongdoing," Imam Muhammad said, adding that this predisposition is "difficult for some" because they haven't the desire for purity.

He said that if a person is "motivated by wrong," the outcome of his efforts will result in wrong; and that if a person is "motivated by right," the outcome of his efforts will most likely result in that which is right. He inspired Muslims to maintain moral consciousness.

"To establish yourself, you have to please God. Allah says He wants that you should be purified. The Muslim should live with a sense of what is proper and what is improper. Don't feel and act without respect for what is proper. We have to have good intentions; we have to be sincere."

FOLLOWING TAQWA or "spiritual purity," the Imam enjoined Muslims to uphold "perceptual purity."

"After one has established himself, hoping to advance in that establishment, he must perceive correctly. This religion requires that we have perceptual purity," he said.

"Perceptual purity is very important. We know that God has said it's not the eyes in your head that are blind, but the visions in your hearts."

Prayer wards off indecency

Prayer wards off indecency and evil. Odious, hateful things are gotten rid of by prayer. See how important it is to be regular in our prayers and to feel it is a great duty and an obligation? If you don't do it, don't dismiss yourself. Don't say, 'well, I didn't do it.' You can't do that in America. Don't have that kind of attitude. Feel bad about it, even if you couldn't pray because of a great necessity. If you do, Allah will make a situation one day that we can do it. He will give us an Islamic economy, so that we won't have to work for people who keep us away from our duty. We can make our five prayers right on our jobs.

DON'T STOP HOPING for these things; never be satisfied with less than what Allah has prescribed for us. Keep that spirit and that hope in you. Aspire for the greatness that Allah has shown to us.

God says, "And remembrance of God is greatest." It's greatest. Akbar!

What does "Akbar" mean? It means just what it says: greater! When Prophet Muhammad, may the peace and blessing of Allah be upon him, went to battle, his battle cry wasn't a bugle or drums, like the Romans, stomping upon the Earth. No. It was ALLAHU-AKBAR! That's what it was.

ALLAHU-AKBAR covers everything. If I'm dealing with a moral problem, and I want moral help, Allahu-Akbar, God is the Greatest for me, if I remember Him, and think on Him, and pray to Him. He's the Greatest help I can get. Everything else comes as a consequence of Him okaying. Nothing good can come to you, without God allowing it. Death and harm can't come to you without God allowing it. Allah tells us in the Qur'an not to fear death. A Muslim does not sit around and fear that someone is going to kill him. No! Allah says, "And no death can come except if Allah allows it." Allah tells us in the Qur'an that He is the only one that can take life.

God says, "And the remembrance of God is the greater." Many Muslims understand this to mean the greatest power on Earth. The greatest power possible for man. If you want a power to aid you, remember God. Once you remember Him, He remembers you. That's what He says in the Book, the Qur'an.

"If you will remember Me, I will remember you." When He says, "I will remember you," he means "I will respond to you." That's what God means. 'If you remember Me, I will come to your needs. I will come to your aid.'

Morality brings God's blessing

Be appreciative of Allah's blessings

Fear Allah and always say a word directed to the right

70. "O ye who believe!

Fear Allah and (always) say
A word directed to the Right:

71. That Allah may make

Your conduct whole and sound

And forgive you your sins

He that obeys Allah

And His Apostle has already

Attained the highest achievement."

Holy Qur'an 33:70-71
Yusuf Ali translation

Troubled in mind? Seek refuge in Allah Most High

With the Name Allah, the Gracious, the Compassionate

2. "Stand by night
But not all night —
3. Half of it —
Or a little less,
4. Or a little more
And recite the Qur'an
In slow, measured, rhythmic tones.
5. Soon shall We send down
To thee a weighty Message
6. Truly rising by night
Is most potent for governing
And most suitable for the Word."

Holy Qur'an LXXIII, 2-6
Yusuf Ali Translation

Some differences of Bible and Qu'ran

DID THE QUR'AN BORROW FROM THE BIBLE?

Adam

The Bible: In Gen. 2:21-22, it is stated that Lord God caused a deep sleep to fall upon Adam, and took out one of his ribs to make a woman and brought her in to the man (Adam).

The Qur'an: In the Qur'an it is stated that God created people "from a single being and created its mate of the same" (4:1), but it means of the same kind or the same essence. It says elsewhere: "And Allah has made for you your wives from yourselves" (16:72) and further elucidates it in 30:21.

The Bible: In the Bible, it is the serpent—"more subtle than any beast of the field"—which comes and speaks to Eve and leads her astray, she in her turn leading man astray.

The Qur'an: In the Qur'an, in order to tempt Adam—"the devil made an evil suggestion to them" (7:20, 20:120).

Noah

The Bible: According to the Bible, the deluge covered the whole earth and its result was destruction of all flesh on the surface of the earth (Gen. 7:21).

The Qur'an: According to the Qur'an the deluge was a punishment only for the particular people (to whom Noah was sent) who persisted in their evil ways and rejected truth and refused to bow before God (26:117-121).

MOSES

The Bible: The Bible mentions the drowning and annihilation of Pharaoh and his hosts when chasing the Israelites led by the Prophet Moses, but it does not mention that the dead body of Pharaoh was cast ashore, and was recovered and preserved.

The Qur'an: The Holy Qur'an in chapter 10, verses 90-92, clearly mentions the recovery of the body of Pharaoh, and Allah's promise that it shall be preserved as a sign and warning to others in the times to come. The mummified body of Rameses II, the Pharaoh of the Exodus, can now be seen in the Cairo Museum (*Encyclopedia Britannica*, article "Mummy").

Solomon

The Bible: The Bible mentions that the wives of Solomon "turned away his heart after other gods" (I Kings 11:4), which is idol-worship. However, the Rev. T. K. Cheyne shows in the *Encyclopaedia Biblica* that the Bible statement is incorrect.

The Qur'an: The Holy Qur'an disposes of this charge in very few words: "And Solomon did not disbelieve, but the devils disbelieved" (2:103).

Abraham

The Bible: The Bible speaks of Isaac as being the son who was ordered to be sacrificed. But the Bible contradicts itself when it says: "Take now thy son, thine only son Isaac" (Gen. 22:2).

He is again called "thine only son" in verses 12 and 16. Now Isaac could not by any stretch of imagination be called "only son" as Ishmael (his step-brother) was much older than Isaac. Abraham was 86 years old when Hagar gave birth to Ishmael (Gen. 16:16), while Abraham was 100 years old when Ishmael was born (Gen. 21:6).

The Qur'an: Abraham's submission to God was so perfect that when he received the order to sacrifice his only son Ishmael he did not hesitate. But just before he was going to sacrifice him, the voice of God told him to desist as he had shown his utter submission and that he could sacrifice a ram instead (37:103-107). After this incident was over, Abraham was given the good news of Isaac's birth.

The Bible: Abraham exiled Hagar and her son Ishmael to Beersheba at the instigation of Sarah his second wife, as the Bible would have it (Gen. 21:10).

The Bible does not speak of Ishmael as a prophet. The Covenant, which the Bible speaks of, was not made with Israel but with Abraham so it included both Ishmael and Isaac (see Gen. 12:23, 17:6).

The Qur'an: According to the Holy Qur'an, Abraham had left Hajar and his son Ishmael in Arabia in accordance with a Divine Commandment (14:47).

Both Abraham and Ishmael helped to build the house of God—Kaaba (in Mecca now) (2:127).

Allah in the Bible

It is written in Al-Qur'an Karriem: "Qul huwallahu Ahad: Allah is One," Sura 112, Ayat 1.

Imam Ahmed Deedat, a world renown Bible scholar, states: "Allah is in every Bible and in every language." This is a very bold allegation to the mind of most Christians and ditto, a good number of Muslims.

Imam Deedat says in his candid manner, "If what I claim is Gospel Truth, then how is it that the whole Christian world of over 1,200,000,000 people have not been aware of it. This is what effective programming or brainwashing can do. They have been trained not to see the obvious. Did not Jesus bewail: 'Seeing that they see not, and hearing they hear not, neither do they understand.' (Matthew 13:13)."

There is no difficulty in agreeing that in the languages of the world, every nation has given a distinctive name to God. Most of these names are attributive names, describing some aspect of God. But the proper name for God Almighty in the Semitic languages, i.e., in the mother-tongues of Moses, Jesus, and Muhammad (Peace be upon them all) is ALLAH!

IMAM AHMED DEEDAT states with clear proof that "The Rev. C.I. Scofield, D.D., with a team of eight consulting editors, all doctors of divinity cited in the Scofield Reference Bible, thought it appropriate to spell the Hebrew word 'Elah' (meaning God) alternatively as 'Alah.' The Christians had thus swallowed the camel — they seemed to have accepted at last that the name of God is Allah — but were still straining at the gnat by spelling Allah with one 'L'! "Believe me, the subsequent 'Scofield Reference Bible' has retained word for word the whole commentary of Genesis 1:1, but has, by a clever slight-of-hand, blotted out the 'Alah' altogether. There is not even a gap where the word 'Alah' once used to be. This is, in the Bible of the orthodox! One is hard pressed to keep up with their jugglery." Ahmad Deedat maintains.

He states, "This name is still extant in the Christian Bible in every language of the world. The Christians are boasting that they have translated their Bible into over fifteen hundred languages, more specially the

translation of the New Testament.

"In every Gospel that I have scrutinized in the various language I find the word 'Allah' preserved — English or Afrikaans, Zulu or Swahili. Why not check up in your own dialect to prove me wrong. I would love to hear from you," continued Imam Ahmed Deedat, of South Africa.



Imam Ahmad Deedat of South Africa

IT IS VERY important for Muslims and Christians to learn more about the present day bible. It is not one hundred percent true to the most ancient manuscripts, but it still contains enough fragments of truth to be put to use in the cause of Allah.

"Matthew, who is also a Levi, and who from a publican came to be an Apostle, first of all the evangelists, composed a Gospel of Christ in Judea in the Hebrew language and characters, for the benefit of those of the circumcision who had believed," states Ahmed Deedat. He continued, "Naturally, Matthew's accent would be more semitic (Hebrew and Arabic) than that of Mark. Matthew records the same scene as Mark 15:34, but not the variation of the dialect: "Jesus cried with a loud voice, Eli, Eli, Lama Sabachithani? that is to say, My God, My God, why hast thou forsaken me? (Matthew 26:46)."

He says: "Memorize the words — 'Eli, Eli, lama Sabachithani.' (Eli, pronounced like L and I in English). Utter the words — Eli, Eli Lama Sabachthani, to your Christian friends, and neighbors, and ask them whether these words — 'Eli, Eli' sounds like 'Jehovah, Jehovah!' to them."

With the same line of

reasoning, Deedat advised, "Ask further, whether 'Eli, Eli,' sounds like 'Abba, Abba!' (meaning father, father! in Hebrew) to them? Again the reply will be 'No!' if they are not deaf. Can't they see that the cry is to Allah? 'Eli, Eli — Elah, Elah, Allah, Allah.' Let them hear these words from your lips and watch their reactions. No honest person can help agreeing with you."

AL-QUR'AN (16:125 & 29:46) directs Muslims to argue with the disbelievers and people of the Book in general in the best manner. Imam Ahmed Deedat adheres to say decree. He stated to the thousands of Muslims who were present at this lecture in Cape Town, South Africa, "...Ask your Christian friend, if he had heard the word 'Alleluya.' No Christian worth the name will fail to recognize it. Whenever the Christian goes into ecstasy, he exclaims — 'Alleluya! Alleluya!', just as we Muslims might exclaim the Takbir — 'Allahu-Akbar! Allahu-Akbar!'

Ask him what is Alleluya? Take him to the Book of Revelation, the last book of the New Testament, Chapter 19; we are informed there that John, the disciple of Jesus, saw a vision in which he heard the angels in heaven singing, Alleluya, Alleluya. Ask him again, what is Alleluya? Is it 'hip, hip, hooray!' When He explodes a super-nova, do the angels say, 'hip, hip, hooray!'? How absurd! What is Alleluya?" he asked.

The last syllable 'YA' is a vocation and an exclamatory particle in both Arabic and Hebrew meaning 'OH!' In other words, YA^{OH}, (the vocative); and YA^(!), a note of exclamation, or an exclamatory particle, or as is more commonly known as an exclamation mark." he explained.

THE SEMITE, both Arab and Jew, begins with the exclamatory particle or exclamation mark. The Westerner, in his language ends with the exclamatory particle, or exclamation mark, e.g., Stop! Go! Fire! Bang!

"When we recite the above Tasbih (words of praise), as an Arab or a Jew: Alle-Lu-Ya will be Ya-Alle-Lu because, as explained above, YA is always at the beginning in both Arabic and Hebrew." Imam Deedat made it clear.

WHO IS ILAH IN AMERICA?

Mahmood Farooqi

The god of a section of the human society is the supreme authority who is recognized, feared and loved by the people to whom they are faithful and submissive. He is the one who is the center of the people's wishes, pivot of their desires and the ultimate object of their life.

Who is the ILAH (Deity) of the natives of America? Is he Jesus Christ?

The one who is utmost helpless and powerless in this country is no other than Christ. Most of the Americans do believe in his divinity. People of this land consider him as not only the son of God but actually the god. But, in practice, he does not wield as much power as a Traffic Constable does. Access of the son of God or god is not only prohibited to constituent assemblies, judicial courts, government offices, administrative departments, political parties, schools and commercial centers, but constitutes a cognizable offence. Jesus Christ is just like a captive confined in the church by the evil force. He cannot step out of the church. He is, of course, recognized to the extent that his statues are installed and pictures displayed at some places, Bible is recited by way of receiving blessing and miniature models of cross are generally hanged round the neck. Besides, people visit church on Sundays to invoke blessings in the name of Christ, if they so desire. The same may be conceived in respect of the gods of the minorities residing in the country.

Who is ILAH if not Jesus Christ?

As a matter of fact, the Americans are addicted to racial pride, afflicted with color prejudice, haunted by sensual desires, obsessed by the dominating power. But these are minor gods. The major Ilah is capital which holds the reins of this country, plans the scheme for

guiding the destinies of its natives. It alone legislates and implements the laws, pronounces and enforces its verdicts and the people are forced to be loyal and obedient to it. Capital is the god of this country imposed by the Evil Force i.e. usurious system which is prevailing here.

Declaration of لا اله الا الله in this country clearly means that we the Muslims do not believe the domination of that pernicious system introduced by the Evil Force. Further, we do not justify the way of life introduced in this country, in as much as it is not the real Ilah but the false god has been installed on throne of divinity by the Devil, who has made Allah's creation the worshipper of this false Ilah trapping the unsophisticated masses through temptation and persuasion, so that human beings may not survive as happy and prosperous citizens of the world. The sun, the moon and the stars and the old wooden and stone idols are not Ilah. Neither Pharaoh & Nimrod are supposed to be Ilah, who could be rejected vis-a-vis Allah's Divinity. Here the capital and wealth are Ilah which eloquently declare there is no Ilah but the money. In such a society all relations and covenants are centered round the wealth. We have to proclaim the divinity of none except Allah standing in revolt against usurious system.

Except this fact what else can be the significance of the Articles of Faith and Shahadah [evidence of Monotheism and Apostleship of Mohammad (pbuh)]? If this is not the case, we should consider seriously whether we repeat the Article of Faith with genuine feeling and consciousness? If the answer is in negative, then we should come forward with a proof that we are rejecting the divinity of false god with our tongue, through Adhan and through our daily prayer and we are positively declaring Allah's Divinity by rejecting the false Ilah.

[Translated by Abdul Rahman Saeed Siddiqui]

"Do your own thing. Sin, corrupt your life. Have fun, and don't care about the consequences". Such is the invitation of Satan."

The Influence of EVIL on America



The devil now controls what happens in the environment of America. And God has put it in the nature of the human being to believe the overwhelming majority rather than believe the unpopular minority, because, under normal conditions, the majority is usually right. But scripture warns us that in the end of the world, Satan creates an unnatural, abnormal situation that makes the majority his subjects, then the environment becomes his instrument.

The good people in America today, our mothers, our fathers, our aunts, uncles, grandmothers and grandfathers tell our young people what is right. However, when they reflect on what the

world is saying and doing, they walk away from the good advice and follow the voice of the world. Why is this? It is because the voice of the world is just too much for them. There are too many people saying the same thing, making it too popular to ignore.

The Devils Plan

This is the situation in which we now live, and God has given us the solution in the Qur'an. As stated in the article, ACCEPTING THE DIFFICULT, "Satan's plan is (but) to excite enmity and hatred between you with intoxicants and gambling.

Why does the devil use such things as intoxicants, liquor, wine, cocaine, heroin, etcetera? Why does he make gambling attractive? God answers it in the above verse. He does this to create hatred and division among the people.

If you lose your sense of moral excellence, or moral direction and moral purpose, and you become one who just gets drunk or gambles, take great risk with your family's precious resources, it causes confusion, division and loss of respect in the family. After all, when a

married man gambles, he gambles with the property of the family.

The devil produces these things in order to create hatred, envy, and division among the people. And this will happen once we trust immoral means for survival and progress, because we then lose the natural human respect for one another. Under normal human conditions or circumstances, we would have moral sensitivities. We would question our attitudes, our feelings and our judgments that we make against each other before carrying them out. But in an environment or situation in which the senses are drunk, where there are no morals except risk taking, there is a slim chance of us thinking of our position or

our attitude toward each other.

This country makes it difficult for people who try to do good, who try to live a good life. But this country opens up for corrupt people opportunities to carry out what they want in establishing their evil way of life.

God Has Not Changed

God says, "Siratul mustaqim," for this Path of ours. He gives the name of the balance in this verse as "bilqistasil mustaqim," which means with a balance that is straight. You may get by doing wrong for a time, but the just law of God will eventually catch up with you.

God wants us to remember him. He says, "Establish prayer for My remembrance." God wants us to be purified, and as previously said, God does not want difficulty (hardship) for us. For many, it is difficult to get up at dawn in the morning and make the dawn (fajr) prayer. But God also tells us in the Qur'an that it is difficult except for those who are strong in their devotion to God. Yet in another verse, God tells us that after every difficulty, there is relief (ease). Thus we see that God wants ease for us, however, we have to accept some difficulty.

God tells us that Satan is our open enemy, that he is the obvious enemy of man. God gives us good advice in the Qur'an wherein He says, "O men! Certainly the promise of God is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about God. Verily Satan is an enemy to you, so treat him as an enemy. He only invites his adherents, that they may become companions of the Blazing Fire. For those who reject God is a terrible penalty, but for those who believe and work righteous deeds, is forgiveness and a magnificent reward

Who was sacrificed: Ismail or Isaac?

By Imam Alauddin Shabazz
(Special to A.M. Journal)

HAJJ AND then Eid-ul-Adha are approaching. Hajj, which is the fifth-pillar of Al-Islam, is a wonderful event in the lives of Muslims. All Muslims should endeavor to make Hajj (pilgrimage to Mecca, the Kaabah) at least once in their lifetime.

The issue concerning who was sacrificed, Ishmael (Ismail) or Isaac (Ishaq) is a very important one. It has a direct connection to the problems we witness in the East between the Israeli and the Palestinians.

The Bible still contains enough authentic data to clear up the problem for all open and right-minded people. The Torah, or Old Testament, claims, in words, that it was Isaac (A.S.) who was sacrificed. Yet, in between the lines one can easily discern positive proofs to the contrary.

AS A MATTER of fact, Isaac was not, nor could he ever be, the sacrificed son. We direct the mind of each reader of this indictment to the following contents of the Bible;

(A) According to ancient religious law, only the first-born could be sacrificed, whether it were an animal or a human being. It was for this reason that Abel had sacrificed only the first-born lambs. While laying down this law for the Levites, God addressed the following words to Moses: "For all the first-born of the children of Israel are mine, both man and beast." (Numbers 8:17)

(B) The preference given to the first-born in no way could be ignored. In the Torah (Old Testament) it is laid down that if one has two wives, one of whom he likes and the other whom he does not like, the first-born child shall have preference, no matter if born of the woman who is in disfavor. The Torah has given the following reason for this: "for he is the first-issued of his strength, the right of the first-born is his." (Deut. 21:15-17)

(C) The offspring who was dedicated to God did not inherit anything from his father. The Torah says that: "At that time the Lord set apart the tribe of Levi to carry the Ark of the covenant of the Lord, to stand before the Lord to Minister to Him and to bless in His name, to this day. Therefore Levi has no portion or inheritance, as the Lord your God promised him." (Deut. 10:8,9)

(D) The person who was dedicated to God would let his hair grow; only when he had reached the holy place of worship could he get himself shaved; just as a Hajji (Pilgrim) does, after he has removed his "Ihram" (the pilgrim robe). In the Torah, we find the following verses: "...For lo! you shall conceive and bear a son. No razor shall come upon his head, for the boy shall be a Nazarite unto God from birth; and he shall begin to deliver Israel from the hands of the Philistines." (Judges 13:5) This statement was cited by an "angel of the Lord" to a woman who was barren and without child (Verses 1-4). Note the parallel between this woman and the mother of Isaac, Sarah (Gen.

16:1, 2, 17: 15-17, 18: 9-14) — extract the principle and think.

(E) For those who were dedicated to the service of God, the words "before the Lord" are used vide Exodus, Numbers (16:16-12) Genesis (17:1) and Deut, (10:8).

(F) Abraham (A.S.) was ordered to sacrifice the son whom he loved most and who was the "only son." (Gen. 22:2). Note the words "only son." The only way Isaac could have been the "only son" was that Ishmael was dead.

IF A MAN has three sons — for example, one son 10 years of age, another son 5 years of age, and another son 2 years of age — the only way the 2-year-old could be the "only son" would be if the other two sons were dead. Said son then would be the "only son" left alive. But on the other hand, for example, the 10-year-old son was once the "only son" by virtue of the fact that he was the "first born."

In Genesis (16:1-11, 15,16) we learn that Ishmael was Abraham's first-born son. Abraham was 86-years-old when Ishmael was born (Gen. 16:16) and 100-years-old when Isaac was born (Gen. 21:5). Add it up. Ishmael was between 13-14 years older than Isaac. The Bible (Gen. 17:25) plainly states that Ishmael was 13-years-old when he was circumcised, and his brother (Isaac) wasn't yet conceived in his mother's womb. Abraham was 99-years-old when he was circumcised and he was circumcised the same day as his son Ishmael (Gen. 17:24,26).

HOW COULD ISAAC be termed the "only son" in light of Bible content, context, etc.? No way.

NOW LET US consider the main issue. We must remember that according to the law of Abraham, the word "sacrifice" was synonymous with the word "dedication." Suppose the word were used for a boy in connection with a place of worship; it would then mean that the boy was to be cut off from the family and reserved for the service of the Temple. But when the same word was used for animals, it meant that those animals were to be slaughtered as an offering to God.

So, God had decreed in the Torah: "For all the first-born among the children of Israel are mine, both man and beast." (Numbers 8:17) In (3:5-12) it is also said that God ordered Moses to take the Levites with him to "present them before" God, so that they might be reserved for God as His own and that these people were to lay their hands upon the head of two bulls that were to be slaughtered as offerings.

The directive to make an offering of a son that was communicated to Abraham (A.S.) in a dream was intended to have the son dedicated to the service of God, but Abraham took it in a literal sense and tried to follow it to the letter. Later on it was made known to him that the dream was not to be literally interpreted. Accordingly, Abraham dedicated the son to the service of the House of God, observing the conditions laid down for sacrifices.

HAVING NOTED the facts mentioned above, we should be able to follow the arguments thus:

(A) Isaac was born after Ishmael, and as such he in no way can be regarded as the first-born. And as only the first-born could be sacrificed, the command for sacrifice could not have been intended for Isaac.

(B) Isaac inherited all the patrimony. Ishmael and his mother, on the other hand, were given a send-off with nothing but a skin of water. This is a clear indication that Isaac was not dedicated to the service of God.

(C) In the family of Ishmael it was a custom for a long time that the people wore their hair uncut; even today the Hajjis observe this tradition of the Ismailites (Arabs) during the days of Hajj, and do not get their hair cut until they take off their "Ihram."

(D) The words that were generally in use for offering of sacrifice in the days of Abraham (A.S.) were used by him for Ishmael and not for Isaac. The Torah mentions that when God informed Abraham of the coming birth of Isaac, Abraham uttered the words: "Oh that Ishmael might live in thy sight." (Genesis 17:18)

(E) The whole of the Torah is a one-sided story of Isaac due to the insidious and nefarious alteration of said scripture by a certain group of Jews who suffered from megalomania. Yet, in its present form it sets out the characteristics of Ishmael and Isaac; and they are — that Isaac was born as a result of the promise made by God; on the other hand, Ishmael was born as a result of the "prayer" of Abraham, or that Abraham was blessed with this son in answer to his wishes and prayers (Genesis 15: 1-17). It was for this reason that the first-born son was named "Ismail" (the correct rendering of Ishmael).

ISMAIL IS a compound of two words, "Sam'a" and "Eil." The word "Sama" in Arabic means "heard" and the word "Eil" means "God"; the whole combination means God-heard; that is to say, God heard the prayer of Abraham. In the Torah it is reported that God informed Abraham: "As for Ishmael, I have heard you." (Gen. 17:20) Furthermore when God promised that a son would be born to Sarah, then too Abraham (A.S.) remembered Ishmael. (Gen. 17:15-18) In short, as Abraham, in his dream, had been ordered to sacrifice his dearest son, so Ishmael and not Isaac was to be the sacrificed son.

(F) The Torah states that when Abraham was about to slaughter his son, an angel called to him to hold his hand and said: "Because you have done this, and have not withheld your son, your only son, I will indeed bless you, and I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore." (Gen. 22:16) As already quoted, at the time of Isaac's birth, God had promised a long life to his progeny.

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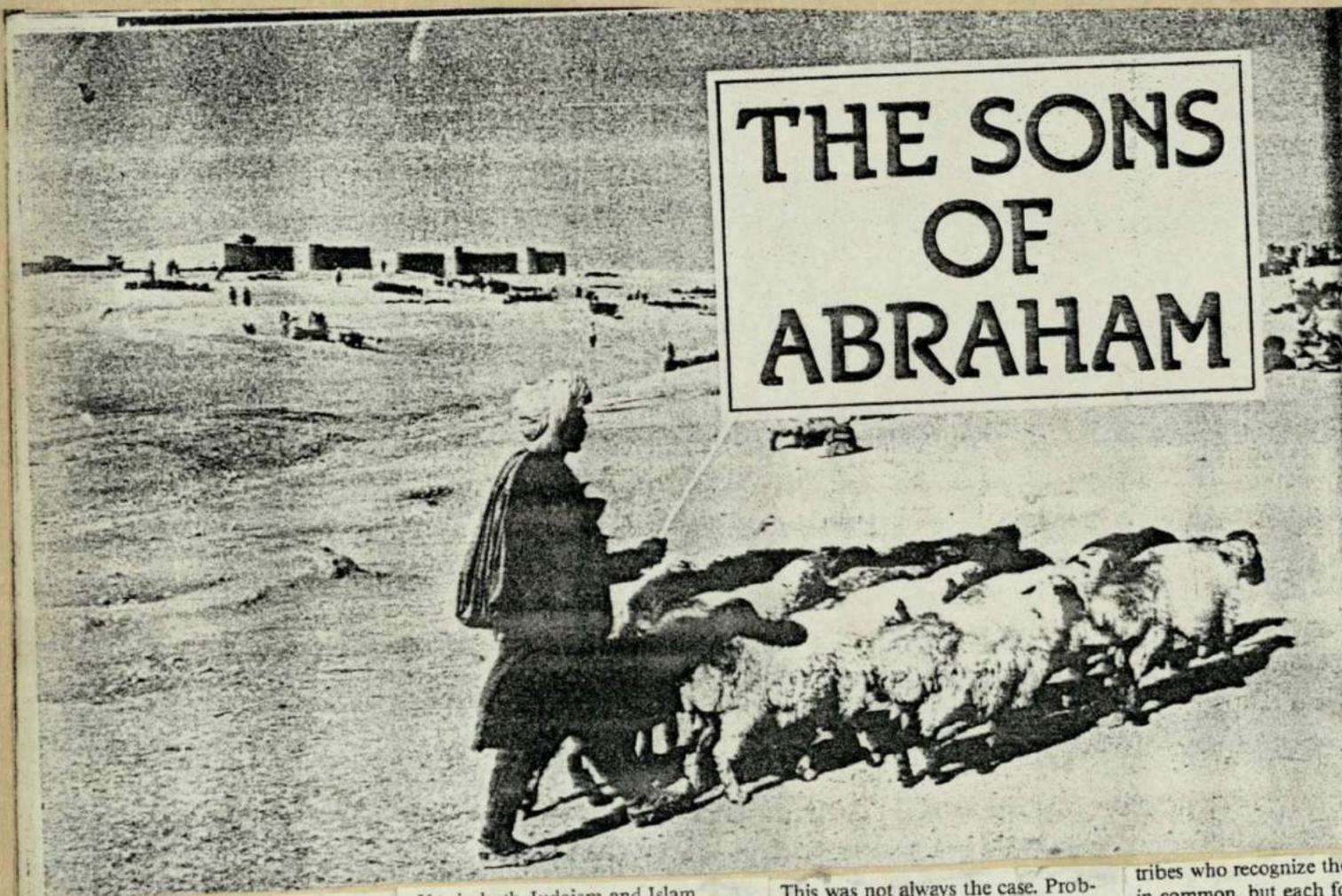
Who was sacrificed: Ismail or Isaac?

Continued from page 13

TO CONCLUDE, the term "only son" — Gen. 22:2, 16) is improperly applied to Isaac in light of the cited elaborated facts. Ishmael was born before Isaac, and both Ishmael and Isaac out-lived their father. (Gen. 25:7-9). At no time, in no way, could Isaac have ever been the "only son" of Abraham.

More food for thought is the fact that since Isaac had no progeny before the death of Abraham (Gen. 25:11), how can it be imagined that God should/could have ordered the murder of Isaac before he had any issue and yet bless his seed? What seed?

The Torah unequivocally declares that the promise made to Abraham to multiply his children was given because he was willing and prepared to sacrifice his only son. Hence the son offered was Ishmael, not Isaac (May Allah's peace be upon both of them).



THE SONS OF ABRAHAM

For Jews and Christians, Israel is "the Holy Land." For Muslims, Jerusalem is simply "al Quds," "the Holy." The Temple Mount is a holy place for Muslims as well as for Jews, because, according to tradition, it is the touchstone from which Muhammad made his heavenly ascent to attain union with God. All this suggests the unity of a Prophetic Tradition which stands behind Judaism, Christianity and Islam. The tragedy is that the symbol of what all three hold in common should be the cause of contention.

In terms of theology, there is no contention between Judaism and Islam. Both have their objections to the Christian doctrine of the Trinity and the worship of Mary or Jesus Christ. Both affirm the Oneness of God and the humanity of the Prophets. In fact, from a theological point of view, Judaism and Islam resemble each other more closely than many Christian sects resemble each other. In their basic beliefs, they are virtually the same religion!

Yet, in both Judaism and Islam, belief itself is only the very beginning of religion. The heart of each faith is a concrete way of life involving a specific way of washing, of daily prayer, of eating and not eating, of giving to those in need and relating to one's community. "The nation" or "the people" — be it "the Umma of Islam" or "Am Yisrael," is more than just the collectivity of believers. The community of believers has the role of making a bridge for the Will of God on earth.

ISLAMIC nationhood, like American nationhood, is a kind of corporate identity that allows people to retain their ethnic backgrounds, as long as they give their highest loyalty to the whole. In its stated affirmation of the Prophets who went before, and its recognition that "among the Jews and Christians are (true) believers," Islam is a more universal religion than Judaism or Christianity. It is a coincidence of current social conditions that we find a liberal attitude more common today among Christians and Jews.

This was not always the case. Probably the highest civilization in the history of the Western world was the "Golden Age" of Muslim Spain in the 11th through 13th centuries, where the spiritual and natural sciences, including astronomy, astrology, medicine, philosophy, and architecture, were integrated in a wholistic understanding of mankind and the cosmos. It should come as no surprise, then, that this was also a civilization that hosted a cross-pollination and flowering of Jewish and Islamic literature and mysticism.

The Jews do not claim the universalism of the Muslims. It is not, "This is God's way for humanity," but, "This is God's way for us, as was indicated by our ancestors." Judaism is not a racist or racially based system; converts from outside the racial line are not generally invited, but have been accepted all the way back to the "mixed multitude" who left Egypt along with the 12 tribes of Jacob — and stood with them to make the Covenant of Israel at Mount Sinai. Judaism is most assuredly a tribal religion — most analogous, perhaps, to the religions of native American

tribes who recognize the Great Spirit in common, but each follow their own particular "way." Actually, the name Judaism goes back to the tribe of Judah, which remained in the promised land and retained its religion after the northern tribes were exiled.

Judaism also differs from Islam in its acute historical sense. "Because of our sins we were exiled from our land," says the Hebrew prayer book. The Rabbis said further, "Israel is Israel, even though she has sinned." The dark memories of the past are retained along with the light. This may be egoism or it may be humility, but it is part of the sense of collective history and identity. It is no wonder that we find so many Jews among the founders of modern psychology, with its emphasis on facing and assimilating one's "dark side!"

This is something difficult for Muslims to accept. They look at the Scriptures of the Jews and find that these people admit to being so sinful! Even the Hebrew prophets and the figures the Muslims themselves admire, from Abraham to Moses to David and Solomon, appear more complex and imperfect in the Hebrew Scriptures. Perhaps it is because Islam stands as an ahistoric or timeless faith that it has this investment in being "right."

Its Book comes out of the vision of the Prophet, rather than the ongoing experience of his people, so that all things not keeping to his standard can simply be rejected. The borders of the Umma (the "body of believers") of Islam, therefore, can extend very broad, or contract very small. One can always free oneself from embarrassing things other Muslims have done by saying, "They're not true Muslims."

Thus, we could say that the point of unity for the Jews is a common sense of pride in "who we are and what we've been through," while for Arabs it is more likely to be a common prophetic outrage, a statement of "what we're against." We're speaking here of attitudes which tend to have a life of their own, independent of whether one practices one's religion.

What the Arabs object to in Israel may actually have less to do with her religion than with the fact that Israel is a full-blown Western culture. Perhaps the most confusing and threatening

element here, for all but the most Westernized of Arabs, is the relationship between the sexes in Israeli society. There is the relative equality of men and women in Israel, the casualness of Israeli women's dress, and the casual attitude concerning sex in some of the society. Of course it is easy to condemn Israelis for not keeping the moral requirements of their religion... but it still remains for Arab societies to work out their own adaptations to the modern world.



16. **Say:** "Who is the Lord and Sustainer¹⁰⁴ Of the heavens and the earth?"
Say: "(It is) God."
Say: "Do ye then take (For worship) protectors other Than Him, such as have No power either for good Or for harm to themselves?"¹⁰⁵
Say: "Are the blind equal With those who see? Or the depths of darkness Equal with Light?"
Or do they assign to God¹⁰⁶ Partners who have created (Anything) as He has created, So that the creation seemed To them similar?
Say: "God is the Creator Of all things: He is The One, the Supreme and Irresistible."

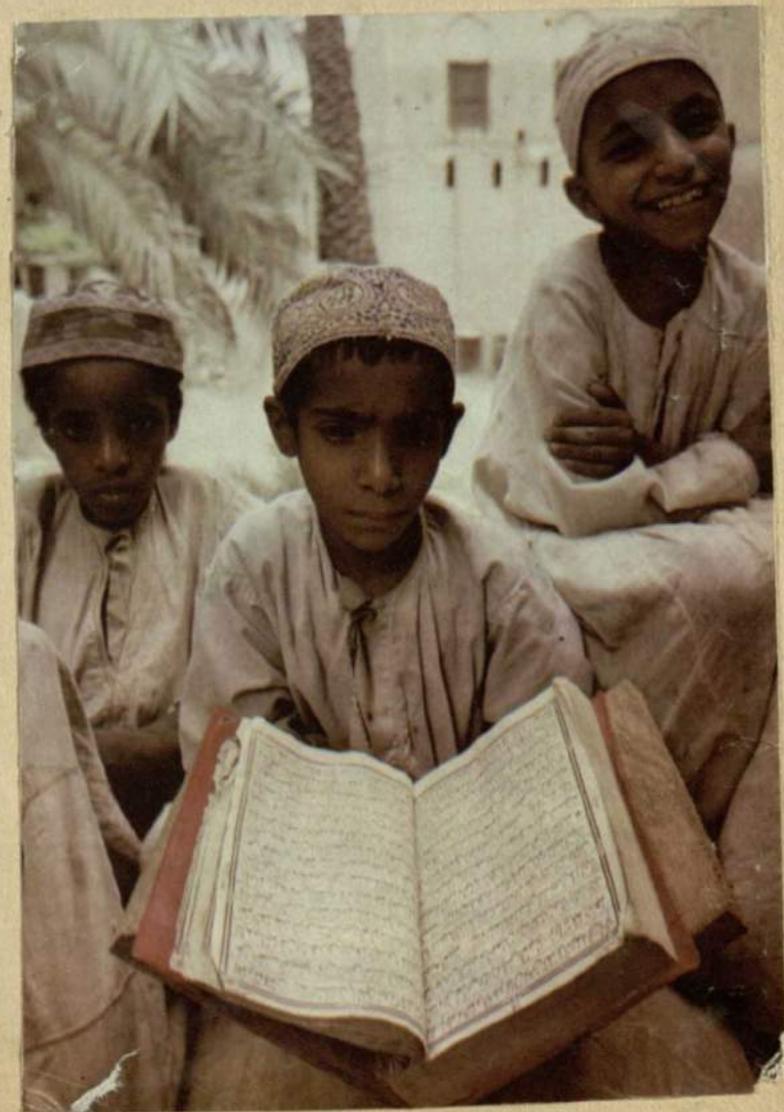
قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ
 قُلِ اللَّهُ
 قُلْ أَفَاتَّخَذُ ثُمَّ مِنْ دُونِهِ أَوْلِيَاءَ
 لَا يَمْلِكُونَ لِإِنْفُسِهِمْ
 نَفْعًا وَلَا ضَرًّا
 قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ
 أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ
 أَمْ جَعَلَ رَبُّهُ شُرَكَاءَ خَلَقُوا
 كَخَلْقِهِ فَتَشَابَهَ الْخَلْقُ عَلَيْهِمْ
 قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ
 وَهُوَ الْوَاحِدُ الْقَهَّارُ

Qur'an sent as guidance to all people

The Holy Qur'an
 With the Name Allah the Merciful, the Compassionate

104. **Say:** "O ye men! If ye are in doubt As to my religion, (behold!) I worship not what ye Worship, other than God! But I worship God— Who will take your souls (At death): I am commanded To be (in the ranks) Of the Believers,

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّعُكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ



Notes on compilation of the Qur'an

By Amatullah Shabbazz

In the time of Prophet Muhammad, peace be on him, the Qur'an was in two ways: the Prophet himself learned it from Gabriel (Jibril) and taught it to the *sahaba*, (his companions) both men and women. One woman who knew the Qur'an from memory, was Umm Waraqa. may Allah be pleased with her, as reported in Abu Dawud's *Sunan*. Along with memorization, the Prophet also had the revelation written down on the rudimentary writing materials available at that time. He had a team of writers whom he asked to write the revelation on a regular basis. As the process of revelation continued, the holy Prophet assigned the placing of verses and suras (chapters). These written materials were kept with a number of *sahaba* (may Allah be pleased with them).

DURING THE CALIPHATE of Abu Bakr a large number of people who knew the Qur'an from memory were killed in battles against the enemies of Al-Islam. This reality spoke to a need for Al-Quran to be not only in the memory of Mu'mins but also written as one collection.

'Umar, then urged Abu Bakr to get all the scattered manuscripts of the Qur'an, which were written during the time of the Prophet, into one collection. Bukhari notes that this task was given to Zaid ibn Thabit, and gradually all the chapters of the Qur'an, available with various *sahaba*, were collected together and given into the custody of Abu Bakr. During this process, the written materials were tested against the memorized Qur'an retained by those *sahabas*, like Zaid ibn Thabit, who knew the

Qur'an by memory. In addition, two witnesses were brought to authenticate each *sahabi's* collection of a chapter or a verse of the Qur'an. (Some had several chapters while others had written only a few verses.)

The Qur'an was first compiled into the written book form we have today during the caliphate of Abu Bakr who was a close friend of Prophet Muhammad prior to the Prophet receiving divine revelation.

When Abu Bakr passed away, the custody of the original Qur'an was given to 'Umar. After he passed away the original manuscript was given for safekeeping to Hafsa, the daughter of 'Umar and a wife of the holy Prophet.

IN THE CALIPHATE OF 'Uthman (may Allah be pleased with him), the Islamic domain continued to expand

rapidly as the enslaved people of Asia and Africa saw Al-Islam as a liberating force and turned against their rulers and joined the advancing Muslim armies.

Bukhari narrates that one of the companions of the Prophet, Hubhaifa ibn al-Yaman, was with the Islamic forces as far away as Azerbaijan and Armenia (now in the USSR). There he noticed that the language of new Muslims was affecting the recitation of the Qur'an. On his return he said to 'Uthman: Take care that the ummah does not become like the Jews and the Christians by differing over the pronunciation of words in its holy book.

The Christians have many versions of the so-called Holy Bible. They differ copiously on the meaning of remarks at-

tributed to Christ Jesus and the erroneous interpretations of the clergy has many worshipping Jesus instead of the God whom Jesus worshiped.

'Uthman wisely decided to get the Qur'an written out in the authoritative original edition and sent it out to various parts of the Muslim world and ordered that all versions other than it be destroyed.

Allah says in the Qur'an that He will protect His Word from being destroyed. Looking at this brief history we can see that Allah's guidance was with the ummah in the early days of Al-Islam and today Muslims can be thankful that the Holy Qur'an in our hands today is the same Qur'an of 1400 years ago and exactly as it was revealed to the Prophet Muhammad.

Qur'an: True from cover to cover

By Alauddin Shabbazz

Evidently there are those who falsely believe that the basic Qur'anic projections are misplaced in the translation by M. Muhammad Ali. This indictment is to set the record straight.

The Holy Qur'an is the last and final revelation to humanity from the Creator of all the worlds. Unlike the present day Bible, the Holy Qur'an is true from cover to cover. Al-humdulillah.

The subject matter herein is what the last revealed scripture has to say about the Jews. The remarks made by Minister Louis Farrakhan Muhammad are based, for the most part, in the Bible and attested to by history.

No Jewish person, scholar, Rabbi, or other, has sought to disprove the statements made by Minister Farrakhan. Can they be negated, or do they stand un-contested and true?

I am not convinced that Minister Louis Farrakhan Muhammad is anti-Jew or anti-semitic. I am convinced that he is anti-Zionist, anti-injustice, anti-inequality and anti-racism.

Why don't the Jewish people who detest Farrakhan prove him to be a liar? He would be destroyed overnight. Charges of anti-semitism do not disprove any of Farrakhan's statements concerning the deportment of certain Jewish people.

For one to tell the truth about a certain segment of society is not necessarily to be anti-that segment. It is, necessarily, to be pro-truth and anti-falsehood.

If Farrakhan has lied on Jews, then all the Jews need to do is refute said lies with truth. Instead of crying "anti-semitism" everytime someone points a finger at a Jew,

Jews should disprove the charges made against them with lucid facts--if such can be done.

The Qur'an does not say that all Jews will be destroyed because they are Jews. All wrongdoers will be destroyed no matter who they are. The Qur'an (2:22) states that those who believe in Allah and work righteousness will have their reward from the Creator.

The Qur'an (2:65) states that those who transgressed in the matter of the sabbath, the Creator says to them "Be ye apes, despised and rejected." In the Qur'an (2:83-85) the Creator states that the progeny of Israel disobeyed the covenant made with them and for such demeanor they are suffering "disgrace" and "on the day of judgement they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do."

The Holy Qur'an (2:86-92) goes on to state "these are the people who buy the life of this world at the price of the here-after: their penalty shall not be lightened, nor shall they be helped." It goes on to speak of how Jewish people rejected Christ Jesus (A.S.) and other prophets sent to them that they desired not. It stated that the Jewish people even called some of the Creator's prophets impostors (i.e. Jesus) and even went farther and murdered some of the prophets. The Qur'an states that they are "puffed-up with pride." History and current events attest to these Qur'anic facts.

The Qur'an says that the curse of the creator is on the Jews for their blasphemy. Jewish claims of being the special people of the Creator is negated by Qur'an (2:94-98 and 62: 6-8). The People of Righteousness are the special people of the Creator--and they are of all races and religions.

The Jews claim that Christians are deluded with nothing to stand on (Qur'an 2:113) and Christians say the same about Jews. They are at odds with each other when it comes to God. Jews and Christians (caucasians) are displeased with Muslims because Muslims accept the final revelation from the Creator (2:120) and reject their religious claims (3:85). The Holy Qur'an does not condemn all Jews (3:75-78, 113-120). It is not a racist book.

Dr. Fazlur Rahmann and M. Cherif Bassiouni should ponder Al-Qur'an (5:54, 60-69) and speak boldly to the public at large from these verses. If they are authentic Muslim/Mu'mins they would stand on what is cited in the Holy Qur'an.

The Qur'an (5:81) states that curses were pronounced on those among the progeny of Israel who rejected faith by the tongue of David and Jesus, the son of Mary, because they disobeyed and persisted in excesses. It goes on (5:82-85) to state that they (Jews) are rebellious wrongdoers and they are the most hateful of people when it comes to believers in the Creator.

The Qur'an (9:30) states that the Creator's curse is on the Jews and they are deluded away from the truth. This is not authored by Minister Louis Farrakhan Muhammad, this is directly from the Lord of all the worlds and no sane Muslim will voice verbal opposition to Al-Qur'an Majeed.

The cited Qur'anic remarks are not from M. Muhammad Ali's translation of the Holy Qur'an. They are all from the A. Yusuf Ali's translation--the one accepted by more than 90 percent of the entire Muslim world!

All Muslims must take a firm Islamic stand on all issues--this includes the Jewish issue. The Holy Qur'an is our "criterion" with "sure guidance."

Muslims who are authentic obey Al-Qur'an.

The Holy Quran and Hadith

(Reprinted by special request)

*With the Name Allah, Most
Gracious,
Most Merciful*
QURAN
(Suratul—Kafirum)

The pagan Arabs did not reject belief in Allah during the era of ignorance as the atheists do nowadays. But their notion about the Creator was wrong and confused. In addition to their wrong thoughts about Allah, they thought that their way of worship was the religion of Abraham and that they were among the followers of Abraham.

Prophet Muhammad (P.B.U.H.) came to declare the principles of the Truth (Al-Islam), to teach the real characteristics of the Creator, to declare that his religion is the religion of Abraham, and to invite people to submit to the Creator only, and not to associate anything with Him such as a son, an idol, a partner, an angel or any other created thing.

The invitation to Al-Islam by Prophet Muhammad (P.B.U.H.) and his companions (may Allah be pleased with them) was very effective because of the great faith which they had.

The pagan Arabs were very worried about the future of their religion and the traditions of their forefathers because of the new revelation (Al-Islam). They made various attempts to stop the propagation of Al-Islam. One of their attempts was a proposal which they submitted to Prophet Muhammad (P.B.U.H.).

The pagan Arabs asked Prophet Muhammad to prostrate or worship their gods (idols) every other day and they would worship the God of Muhammad (Allah) on the remaining days. Prophet Muhammad (P.B.U.H.) didn't give them an answer. Instead, Allah gave the reply to them by revealing this Sura to Prophet Muhammad (P.B.U.H.).

The Sura starts with the command verb, "Say." It is a very forceful device to start the sentence by this

command verb as an order from Allah to address the disbelievers according to their realities: that they are the rejecters of the Truth.

Then to make it very clear that I (meaning Prophet Muhammad, P.B.U.H.) don't worship or submit to what you worship or submit to. In the third and fourth verses, this meaning will be repeated to emphasize this great meaning in Al-Islam.

We don't submit to or worship anything but Allah no matter what the condition. We don't abandon any of our beliefs in order to gain any kind of advantages, whether social, material or even altruistic.

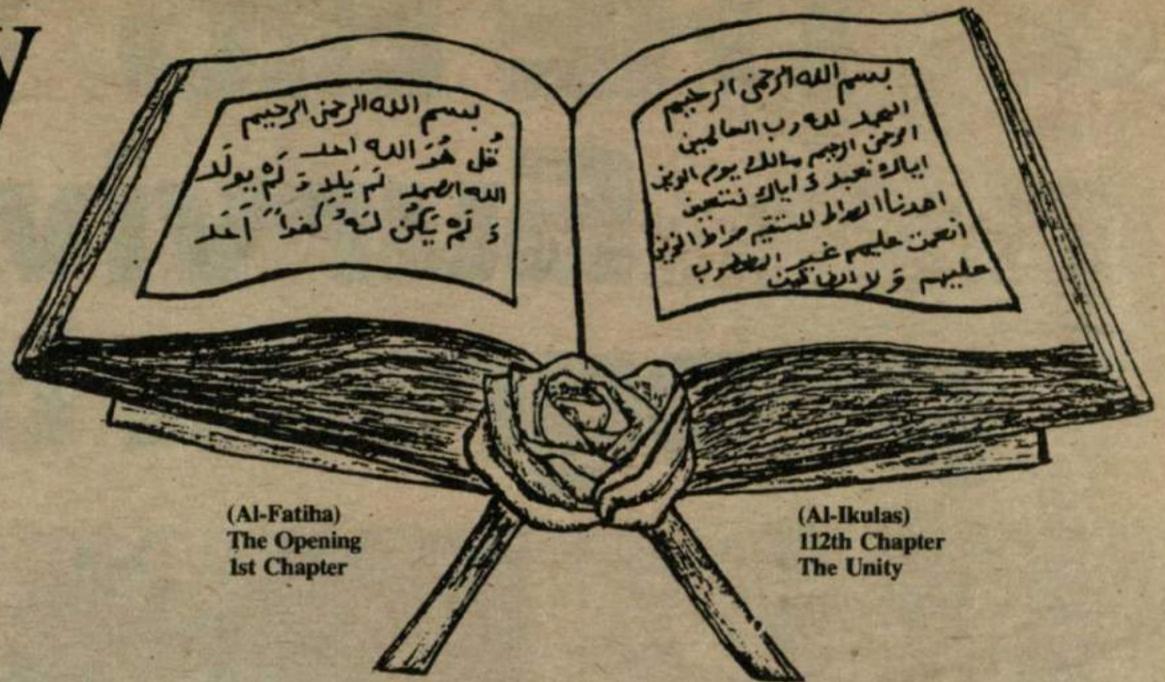
It is one of our principles that we don't try to please anyone at the expense of Allah's anger. But, at the same time we should not be hostile towards anyone, including the disbelievers or the people of the Book, as long as they are not openly opposing Al-Islam. Otherwise our relations should be warm and cordial.

HADITH

In my community there will always be a group of people who will stand by the obedience of the divine laws. No one either defecting from it or hostile to it will be able to harm it, until Allah's judgment arrives and they adhere to the divine law.

Prophet Muhammad (P.B.U.H.) telling us in this Hadith that always Allah will send a group of people who will exemplify his religion. This group of righteous believers would not be influenced by those who denied the Truth, and Allah will protect His slaves from any harm that could be caused by the disbelievers.

It is a fact which no one can deny that since the time of Prophet Muhammad (P.B.U.H.) until now, there has been one or more groups of Muslims who sacrifice themselves to propagate the Truth and realize justice, peace, and love in their lives.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

WITH THE NAME ALLAH, MOST GRACIOUS, MOST MERCIFUL
BISMILLA — HIRRAHMAAN — NIRRAHEEM

قُلْ يَا أَيُّهَا الْكَافِرُونَ ١

1. KUL — YAA — AIYUHAL — KAAFIROON

1. Say: O ye
That reject Faith!⁶²⁶⁹

لَا أَعْبُدُ مَا تَعْبُدُونَ ٢

2. LAA — ABUDU — MAA — TABUDOON

2. I worship not that
Which you worship,

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ٣

3. WALAA — ANTUM — AABIDOONA — MAA — ABUD

3. Nor will ye worship
That which I worship.⁶²⁹⁰

وَلَا أَنَا عَابِدٌ مَّا عَابَدْتُمْ ٤

4. WALAA — ANA — AABIDUM — MAA — ABADTUM

4. And I will not worship
That which ye have been
Wont to worship,

وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ ٥

5. WALAA — ANTUM — AABIDONA — MAA — ABUD

5. Nor will ye worship
That which I worship.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ٦

6. LAKUM — DEENUKUM — WALIYA — DEEN

6. To you be your Way,
And to me mine.⁶²⁹¹

Quran is over Hadith

HADITH is the collection or record of what Prophet Muhammad (S.A.W.) is to have uttered from time to time. The Sunnah is the record of what he is to have done, from time to time. The Hadith of Prophet Muhammad are next in importance to the Holy Quran. Some scholars claim that Hadith are in fact, the authentic commentary of the Holy Quran.

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THE HOLY QURAN con-

esteemed stock or pedigree or aristocracy. An Arab is a **semitic** person; "semi" means "precisely half of."

There are no pure stock Arabs. **Prophet Muhammad (s.a.w.) was the progeny of an ebony-skinned woman (Hagar the mother of Hadrat Isma'il and another dark-skinned woman whom Isma'il married)!**

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THE BIBLE, which is really for the most part, a collection of Hadith regarding Prophet Adam, Noah, Moses, Lot, Jesus, etc., tells us in Genesis (16:1-4, 15-16) that even the father of the Arabs (Isma'il) was at least "half-black," if you will. At least, he was Negroish in physical appearance if we accept the report imparted in Genesis. **Not that color really matters, but we want to set the records straight!**

The mother of the Arabs was at least "half-black," if you will (Gen. 21:9-21). It is due to the fact that Hadith has been applied without discretion or discrimination that the Muslim world is in the dire state that we witness today. Likewise the Jewish and Christian worlds, which in reality are all one.

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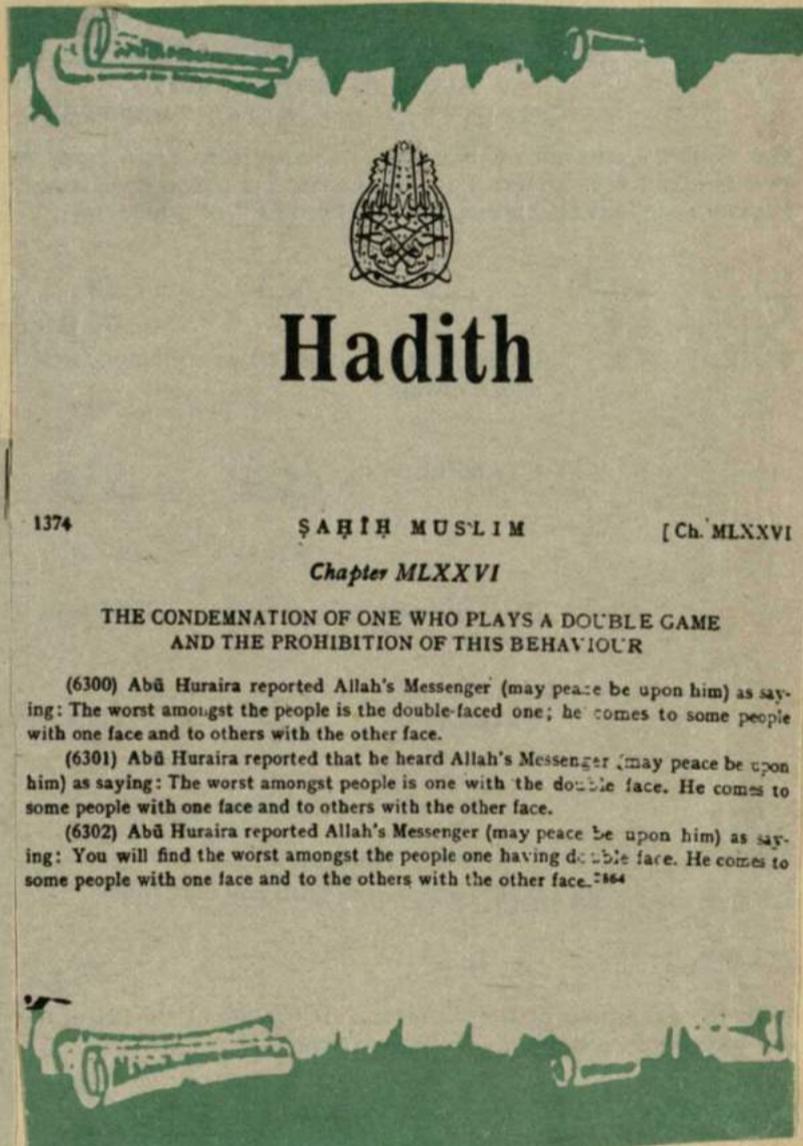
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1374

SAHIH MUSLIM

[Ch. MLXXVI]

Chapter MLXXVI

THE CONDEMNATION OF ONE WHO PLAYS A DOUBLE GAME
AND THE PROHIBITION OF THIS BEHAVIOUR

(6300) Abū Huraira reported Allah's Messenger (may peace be upon him) as saying: The worst amongst the people is the double-faced one; he comes to some people with one face and to others with the other face.

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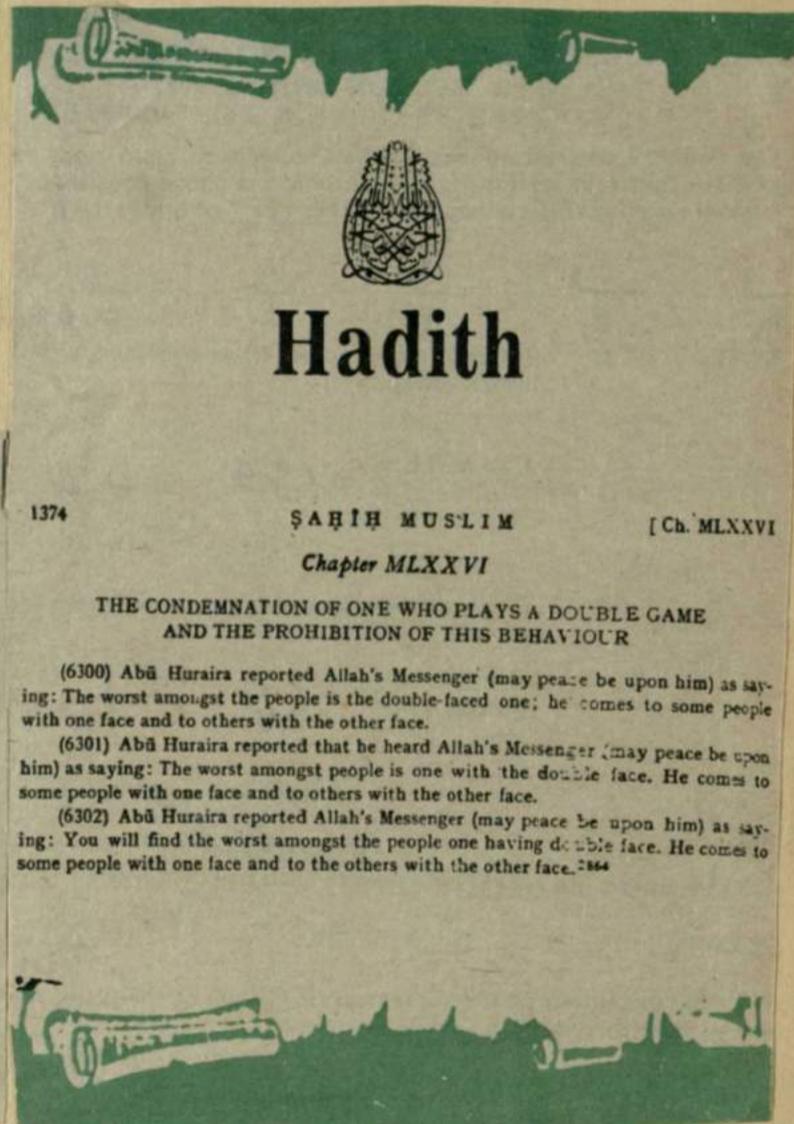
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A collection of Du'a from Qur'an and Sunnah

A Muslim strives to cultivate in his or her character the constant remembrance of Allah (SWT) on all occasion in his life. The Arabic word *thike*, literally means remembrance and *du'a* is a form of remembering Allah, by supplication at various occasions. Though it is called "prayer," by English translators, it is not like the "salat" which requires a formal preparation to be completed (i.e., intention, wudu, etc.).

These are taken from a collection compiled by Dr. Jamal A. Badawi of St. Mary's University in Canada.

I. In Personal Life

When looking in a mirror

(127)

اللَّهُمَّ أَنْتَ حَسَنْتَ خَلْقِي فَخَسِّنْ خُلُقِي
وَحَرِّمِ وَبْهِي عَلَى النَّارِ ،
الْحَمْدُ لِلَّهِ الَّذِي سَوَّى خَلْقِي فَمَدَّلَهُ ، وَكَرَّمَ صُورَةَ
وَجْهِي فَأَحْسَنَهَا وَجَمَلَنِي مِنَ الْمُسْلِمِينَ

Allāhomma-antâ Ḥassāntâ Khâlqī Fâḥassin Khulqī
Wahârrim Wâjhi 'alānnâr. Alḥamdu-lillâhī-
llâthī Sâwwâ Khâlqī fâ'adâlâh Wâkarrâmâ Soorâtâ-
Wâjhi fa'ahsânâhâ. Wâjâ'âlâni Minâl-muslimēen.

O Allāh! You made my physical constitution good so make my disposition good too and keep my face safe from the hellfire. Grace be to Allāh who fashioned and made me proportionate, and honored my face and made me of the Muslims.

In case of insomnia

(128)

اللَّهُمَّ رَبِّ السَّمَوَاتِ السَّبْعِ
وَمَا أَظَلَّتْ وَرَبِّ الْأَرْضِينَ وَمَا أَقَلَّتْ وَرَبِّ الشَّيَاطِينِ
وَمَا أَصَلَّتْ كُنْ لِي جَارًا مِنْ شَرِّ خَلْقِكَ أَجْمَعِينَ أَنْ يَفْرُطَ
عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ أَنْ يَطْنِي ، عَزَّ جَارُكَ ، وَتَبَارَكَ اسْمُكَ

Allāhomâ Râbbâs-Sâmawâtis-Sab'î Wâmâ Azâllât.
Wârâbbâl-Arâḍinâ Wâmâ Aqâllât Wârâbbâsh-ShâyâtInâ
Wâmâ Aqâllât Kun Li Jârân Min Shârri Khâlqikâ
Ajma'een Ay-Yâfroṭâ Allâyyâ Aḥâdom-Minhom. Aâo
Ay-Yâṭghâ. 'Azzâ Jârok. Wâtâbarâkâs-mok

O Allāh! Lord of the Seven Firmaments and whatever they cover, Lord of the seven earths and whatever they contain, Creator of the devils and whoever they mislead, Be my Protector from the evil of all Your Creatures lest some of them may hasten with insolence against me or transgress the bounds. Honored is he who is in Your protection and blessed be is Your Name.

After a pleasant dream

(129)

الْحَمْدُ لِلَّهِ الَّذِي مَتَّعَنِي بِتَمِّ الصَّالِحَاتِ

Alḥamdu-lillâhī-lâthī Bini'mâtihi Tâtimmog-
ṣâliḥât
Grace be to Allāh through Whose blessings good things are accomplished.

After an unpleasant dream

(130)

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ

Alḥamdu-lillâhī-'âlâ Kullî-ḥâl

Grace be to Allāh under all circumstances.

What to say when setting out on a journey

(142)

اللَّهُمَّ بِكَ أَصُولٌ ، وَبِكَ
أَجُولُ ، وَبِكَ أَسِيرُ . اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي سَفَرِي
هَذَا الْبِرَّ وَالتَّقْوَى ، وَمِنَ الْعَمَلِ مَا تَرْضَى اللَّهُمَّ هَوِّنْ
عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ اللَّهُمَّ أَنْتَ الصَّاحِبُ
فِي السَّفَرِ وَالخَالِيفَةُ فِي الْأَهْلِ . اللَّهُمَّ إِنِّي أَعُوذُ بِكَ
مِنْ وَعْثَاءِ السَّفَرِ ، وَكَآبَةِ الْمَنْظَرِ ، وَسَوْءِ الْمُنْقَلَبِ
فِي الْمَالِ وَالْأَهْلِ وَالْوَالِدِ

Allāhoma Bikâ Aṣool. Wâbikâ Ajool. Wâbikâ Aseer.
Allāhomâ Innī As'alokâ Fi Sâfarī-Hâthâl-Birrâ-
Wâtâqwâ. Wâminâl 'amâlī Mâ Tarḍâ. Allāhomma-
lâwwin 'âlâynâ Sâfârânâ-Hâthâ Wâṭwî-'annâ Bo'câh.
lāhomma-Antâṣ-ṣâhibû-Fis-sâfar. Wâlkhâleefâtû,
l-Ahl. Allāhomma-Inni A'oothô Bikâ Min
'a'ṭhâ'is-sâfar, Wâkâ'âbatil-mânzar Wâsoo'il-
Monqâlâbī Fil-Ahlī Wâlmâlī-Wâlwâlâd

O Allah! It is with Your help that I struggle, move and walk. O Allah! I beg of You in this journey, virtue, piety, and deeds which are acceptable to You. O Allah! Make our journey easy for us and shorten for us its distance. O Allah! You are the Companion in the Journey and the Guardian-Protector of the household. O Allah! I seek refuge in You from the difficulties of this journey, and from disagreeable sights and from unpleasant return to (my) wealth, household and children.

Upon return from a journey

Repeat the previous duca' and add to it

(143)

آيُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

Āyiboon, Tā'eboon, 'ābidoon, lîrâbbinâ Ḥāmidoon

We are returners, repentants, worshippers and thankful to our Lord.

IV. In Distress

When faced by a hardship

(144)

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا ، وَأَنْتَ تَجْعَلُ الْحَزْنَ
إِذَا شِئْتَ سَهْلًا

Allāhommalâ-Sâhlâ Illâ-mâ-Jâ'âltâhō Sâhlâ
Wâ'antâ Tâj'âlôl-hâznâ Ithâ Shi'tâ Sâhlâ

O Allah! There is nothing easy except what You make easy, and You make the difficult easy if it be Your will.

When one's desire or hope could not be fulfilled

(145)

وَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ

Qâddârâl-lâhō Wâmâ Shâ'a-fâ'âl

Allah had decided, and whatever He willed, He did.

128. "Our Lord! make of us Muslims, bowing to Thy (Will), And of our progeny a people Muslim, bowing to Thy (Will); And show us our places for The celebration of (due) rites; And turn unto us (in Mercy); For Thou art the Oft-Returning, Most Merciful.

(2:128)

Rābbānā-Wāj^calnā-Muslimīnī-Lākā-Wāmin-Thurriyātīnā Ommātām-Muslimātāl-Lākā-W'arīnā-Mānāsīkānā-Wātub^cAlāynā-Innākā-Antāt-tāwābur-rāheem

(82)

40. "O my Lord! make me One who establishes regular Prayer, And also (raise such) Among my offspring O our Lord! And accept Thou my Prayer.

41. "O our Lord! cover (us) With Thy Forgiveness—me, My parents, and (all) Believers, On the Day that the Reckoning Will be established!

(14:40-41)

Rābbij^cālī-Muqemās-ṣālātī-wāmin-thurriyyātī. Rābbānā-wātāqābbāl-Du'ā'. Rābbānā-gh-firli Wāliwālidāyyā-Wāliilmu'mineenā-Yāwma-Yāqoom-ol-hisāb

"O my Lord! Grant me that I may be Grateful for Thy favour Which Thou hast bestowed Upon me, and upon both My parents, and that I May work righteousness Such as Thou mayest approve; And be gracious to me In my issue. Truly Have I turned to Thee And truly do I bow (To Thee) in Islam."

(46:15)

Rābbī'awzī^cnī-Ān-Ashkōrā-Nī^cmātākāl-lātī-An^camtā-Alāyyā-Wā^cālā Wālidāyyā-Wā'ān^cAlā^cmālā-Ṣālihān-Tārdāho-Wā'aṣliḥ-li-Fī-Thurriyyātī. Innī Tubtū-Ilāykā-Wā'innī Mināl-muslimēen

(84)

"My Lord! bestow on them Thy Mercy even as they Cherished me in childhood."

(17:24)

Rābbīr-hāmhomā-Kāmā-Rābbāyāni-Ṣāgheerā

(85)

28. "O my Lord! Forgive me, My parents, all who Enter my house in Faith, And (all) believing men And believing women: And to the wrong-doers Grant Thou no increase But in Perdition!"

(71:28)

Rābbigh-fir-li-Wāliwālidāyyā-Wālimān-Dākhālā-Bāyṭiyā Mu'mināw-wāliilmu'mineenā-Wāli-mu'minātī-Wāli-tāzīdiz-zālimeenā-illā-Tābarā

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا
أُمَّةٌ مُسْلِمَةٌ لَكَ وَإِرْبَانَنَا يُكْفَرُونَ بِعَيْنِنَا
إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

رَبِّ اجْعَلْنِي مُسِيَّبًا
ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِي

رَبَّنَا اغْفِرْ لِي
وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ
الْحِسَابُ

رَبِّ أَوْزِعْنِي
أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي دِينِي لِئَلَّا
يَكُنَ لِلْإِسْلَامِ وَرَثَةً مِنَ الْمُسْلِمِينَ

"Our Lord! Give us Good in this world And good in the Hereafter, And defend us From the torment Of the Fire!"

(2:201)

Rābbānā-Ātinā-Fid-donyā-Hāsāntāw-wāfil-Ākhirātī-Hāsānātāw-wāqīnā^cAthābān-nār.

156. "And ordain for us That which is good, In this life And in the Hereafter: For we have turned unto Thee."

(7:156)

Wāktob-Lānā-Fi-hāthihīd-donyā-Hāsānātāw-wāfil-Ākhirātī-Innā-Hodnā-Ilāyk.

39. "We should indeed invent A lie against God, If we returned to your ways After God hath rescued Us therefrom; nor could we By any manner of means Return thereto unless it be As in the will and plan of God, Our Lord. Our Lord Can reach out to the utmost Recesses of things by His knowledge.

In God is our trust. Our Lord! Decide thou Between us and our people In truth, for thou Art the best to decide."

(7:89)

Qādif-tārāynā^cĀlāl-Lāhī-Kāthibān-In^cOdnā Fi-Millātikum-Bā^cdā-Ith-Nājjānāl-Lāhō-Minhā. Wāmā-Yākoonō-Lānā-Ān-Nā^cōdā-Fīhā-Ilā-Ay-Yāshā'a-Rābbonā. Wāsi^cā-Rābbonā-Kullā-Shāy'in Ālilmā. Ālāl-lāhī-tāwākkalnā. Rābbānāf-tah-Bāynānā-Wābāynā-qāwminā-Bilḥaqī-Wā'antā-Khāyru-Fātiheen.

A collection of Du'a from Qur'an and Sunnah

"Our Lord! Condemn us not If we forget or fall Into error; our Lord! Lay not on us a burden Like that which Thou Didst lay on those before us;

Our Lord! lay not on us A burden greater than we Have strength to bear. Blot out our sins, And grant us forgiveness. Have mercy on us. Thou art our Protector; Help us against those Who stand against Faith "

(2:286)

Rābbānā-Lā-Tu'ākhithnā-In-NasInā^cAw Akhtā'nā Rābbānā-Wālā-Tāhmil^cAlāynā-Iṣrān-Kāma-Hāmāltāhō-Ālāl-lāthīnā-Min-qāblīnā-Rābbānā-Wālā-Toḥammilnā Malā-Tāqātā-Lānā Bēh-Wa^cfō-Annā^cWāghfir-Lānā-Wārhāmānā Antā māolāna fānsornā ālāl qāwml-kāfireen

"Our Lord! Forgive us, and our brethren Who came before us Into the Faith, And leave not, In our hearts, Rancour (or sense of injury) Against those who have believed. Our Lord! Thou art Indeed Full of Kindness, Most Merciful."

(59:10)

Rābbānā-gh-fir-Lānā Wāli^cikhwānīnāl-lātheenā Sābāqoonā Bil'īmān-Wāla-Tāj^cāl-Fi-Quloobīnā-Chillāl-lillātheenā-Āmānoo-Rābbānā-Innākā Rā'oofōr-Rāheem

رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ

وَاجْعَلْ لَنَا فِي الْمَدِينَةِ حَسَنَةً
وَفِي الْآخِرَةِ لَنَا حَسَنَةً

قَدْ أَفْرَأْنَا عَلَى اللَّهِ كَذِبًا
إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَخَّسْنَا
اللَّهُ مِنْهَا وَمَا يَكُونُ لَنَا
أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ
اللَّهُ رَبُّنَا وَسِعَ رَبُّنَا
كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ
تَوَكَّلْنَا رَبَّنَا أَفْرِغْ
بَيْنَنَا وَبَيْنَ قَوْمِنَا
بِالْحَقِّ وَأَنْتَ خَيْرُ الْقَاضِيِينَ

رَبَّنَا لَا تَوَلِّنا إِنْ
نَسِينَا أَوْ نَسَاْنَا رَبَّنَا
وَلَا تَحْمِلْ عَلَيْنَا
إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
مِنْ قَبْلِنَا

رَبَّنَا وَلَا تَحْمِلْنَا
مَآلِمًا قَدْرًا نَآئِبَةً
وَأَعْفُ عَنَّا وَأَعْفُ
عَنَّا وَأَعْفُ عَنَّا وَأَعْفُ
عَنَّا وَأَعْفُ عَنَّا
عَلَى الْقَوْمِ الْكَافِرِينَ

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا
الَّذِينَ سَبَقُونَا بِالْإِيمَانِ
وَلَا تَجْعَلْ فِي قُلُوبِنَا
غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا
إِنَّكَ رَوْفٌ رَحِيمٌ

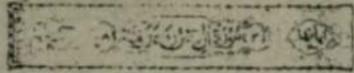
but also generations of pious and in Ibn Sama'ar reported that he heard the Holy Prophet say:

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Lesson
No. 9

Sura III.

Al-i-Imran, or The Family of Imran.
In the name of Allah, Most Gracious,
Most Merciful.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. **A. L. M.**
2. **Al-Hah!** There is no Allah but He, —the Living, The Self-Subsisting, Eternal.
3. It is He Who sent down To thee (step by step), In truth, the Book, Confirming what went before it: And He sent down Law (Of Moses) and the Gospel (Of Jesus) before this, As a guide to mankind, And He sent down the Criterion (Of judgment between right and wrong).

١- الْقُرْآنُ
٢- اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
٣- نَزَّلْنَا الذِّكْرَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلْنَا التَّوْرَةَ وَالْإِنْجِيلَ مِنْ قَبْلُ هَذَا لِقَائِ مَنْ أُنزِلَ إِلَيْهِ مِنَ الرُّسُلِ

Note: Correction from lesson No. 8 Root is singular

Two (F) **نَا**
First Person Plural Masc. Fem. (Long Vowel)
See Correction Below

Should have been Two (F) written (Short Vowel)
نَ
Third Person Plural Feminine

صَدَقَ اللَّهُ الْعَظِيمُ
(Allah Spoke The Truth)

The Definite Article Continued NOUNS with (AL) ATTACHED

MASCULINE AND FEMININE

To change a past tense verb to feminine you add the open (T) at the end.
To change a noun to feminine you add the closed (T) at the end.

EXAMPLE:	MASCULINE (Male) VERB (Action)	جَلَسَ
		HE SAT
EXAMPLE:	FEMININE (Female) VERB (Action)	جَلَسَتْ
		SHE SAT
EXAMPLE:	NOUN (Male)	صَادِقٌ
		A TRUTHFUL MAN
EXAMPLE:	NOUN (Female)	صَادِقَةٌ
		A TRUTHFUL WOMAN
EXAMPLE:	OPEN (T)	ت
EXAMPLE:	CLOSED (T)	ة

Note the (AL) attached to each word. Words referring to the Quran

How it is pronounced SEPERATE	WORD	How it is pronounced SEPERATE	WORD
أَلْصِدْقُ	13	أَلْقُرْآنُ	1
THE TRUTH		THE QURAN	
أَلنُّورُ	14	أَلْكِتَابُ	2
THE LIGHT		THE BOOK	
أَلرِّسَالَةُ	15	أَلْفُرْقَانُ	3
THE MESSAGE		THE CRITERION	
كَلَامُ اللَّهِ	16	أَلذِّكْرُ	4
THE WORD OF ALLAH		THE REMINDER	
أَلرُّوحُ	17	أَلتَّنْزِيلُ	5
THE SPIRIT		THE REVELATION	
أَلْبَيَانُ	18	أَلشِّفَاءُ	6
THE DECLARATION		THE HEALING	
أَلْمَرْجِيُّ	19	أَلهُدَى	7
THE GLORIOUS		THE GUIDANCE	
أَلْبَشِيرُ	20	أَلرَّحْمَةُ	8
THE GOOD NEWS		THE MERCY	
أَلذِّكْرِيُّ	21	أَلْبُرْهَانُ	9
THE NOBLE		THE PROOF	
أَلْحُكْمُ	22	أَلْحَقُّ	10
THE JUDGEMENT OF AUTHORITY		THE TRUTH	
أَلْحَكِيمُ	23	أَلْمُصْحَفُ	11
THE WISE		THE BOUND SHEETS	
أَلذَّنْزِيرُ	24	أَلْعِلْمُ	12
THE WARNER		THE KNOWLEDGE	

Change These NOUNS & VERBS to Feminine

(NOUNS) MEANING	WORD	(VERBS) MEANING	WORD
A NAME	نَاصِرٌ	SAT	جَلَسَ
A MAN OF KNOWLEDGE	عَالِمٌ	SLAVED WORSHIPPED	عَبَدَ
A WISE MAN	عَاقِلٌ	WROTE	كَتَبَ
A NAME PRAISED PERSON	مُحْمَدٌ	OPENED	فَتَحَ
A USEFUL PERSON	نَافِعٌ	HELPED	نَصَرَ
A MUSLIM	مُسْلِمٌ	PROSTRATED	سَجَدَ
MOST USEFUL	مُفِيدٌ	PREPARED BEAT	ضَرَبَ
A KNOWLEDGEABLE TEACHER	مُعَلِّمٌ	WENT OUT	خَرَجَ
A WRITER	كَاتِبٌ	GATHERED	جَمَعَ
A WISE MAN	حَكِيمٌ	WENT	ذَهَبَ
A BELIEVER	مُؤْمِنٌ	REACHED	بَلَغَ
A STUDENT (SEEKER)	طَالِبٌ	ENTERED	دَخَلَ
A NAME	سَعِيدٌ	CAME DOWN	نَزَلَ

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Lesson No. 5

Sura XCVI.

Iqraa, or Read I or Proclaim I
 Or 'Alaq, or The Clot of Congealed Blood.
 In the name of God, Most Gracious, Most Merciful.

1. Proclaim! (or Read!)
 In the name
 Of thy Lord and Cherisher,
 Who created—
2. Created man, out of
 A (mere) clot
 Of congealed blood:—
3. Proclaim! And thy Lord
 Is Most Bountiful,—
4. He Who taught
 (The use of) the Pen,—
5. Taught man that
 Which he knew not.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ١- اقْرَأْ بِاسْمِ رَبِّكَ
 الَّذِي خَلَقَ
 ٢- خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
 ٣- اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
 ٤- الَّذِي عَلَّمَ بِالْقَلَمِ
 ٥- عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

in the Islamic lands. Literature, philosophy, mathematics, chemistry, physics, and optics were developed and advanced by the Muslims. Works of Greek and Roman scholars were studied and translated into Arabic, and thus preserved for future generations.

The Arabs invented algebra, the very name of which is derived from an Arabic word. They greatly advanced the knowledge of astronomy and medicine, and established places of learning which attracted many Christian scholars from the West. The knowledge that they gained was possible because Al-Islam promoted learning and scientific study. The historical data was recorded in Arabic.

Many Muslims worship alone or in groups, but it's preferred that people pray together. This idea of community is central to Al-Islam and the ummah or international community of Muslims is of special importance. This ummah shares the same beliefs, the same language for prayer in (Arabic), the same one leader, Prophet Muhammad (PBUH), the same responsibilities for behavior, and the same way of life that

Allah has established. All Muslims believe in the One, Allah, and Muhammad, to whom the Qur'an was revealed, as His Last Messenger and Prophet.

No matter where Muslims live in the world, Muslims pray in Arabic. Muslims around the world pray five times a day, at the same time. Muslims have basic rules, basic guidelines to live by, which is called the Five Basic Principles of Al-Islam which

are: the Shaha-datan (declaration-that there is one creator Allah and Muhammad (PBUH) is the Messenger of Allah,) prayer, charity, fasting in the month of Ramadan, and the Hajj, the pilgrimage to Mecca. These beliefs, language and responsibilities give the ummah a sense of security and certainty. There are not different rules for different people. All are the same before Allah and all must observe the guidance of the Holy Qur'an.

The Arabic Language contribution to Muslim culture

By Imam Darnell Karim

Since its growth on the peninsula of Arabia, in the 7th Century, Al-Islam had been a source of great stability for its followers, the Muslims. Today, it continues to provide enormous spiritual security in a world that is rapidly changing. Saudi Arabia is not the only Muslim country, even though it is the place where Prophet Muhammad (PBUH) was born, lived, and received his revelation of the Holy Qur'an.

There are one billion Muslims in the world, all of different nationalities, and colors, believing in the one Creator, Allah, including millions in the United States.

There are seven continents and there are millions of Muslims on each.

Many countries on these continents are governed and ruled by Muslims.

The history of Al-Islam is part of the heritage of Saudi Arabia and the people of that country are very proud of their history as the place where Allah (God) revealed the Holy Qur'an to Prophet Muhammad (PBUH).

In 613 A.D. in Makkah, the Prophet, Muhammad (PBUH), began to recite the revelations that had been given him by Allah. Mecca then was a major trading center in Arabia. Prophet Muhammad (PBUH) attracted many followers to Al-Islam

after his emigration to Medina in 622 A.D., the first year of the Islamic lunar calendar. He returned to Makkah in 630 and from there the world of Al-Islam went out in all directions, including Spain. During that era, learning flourished

وَاد	زَارَ	زور	زَارَ	زِرْ	زُرْ
وُد	داوود	دار	دور	دوري	داري
اَد	زاري	زَر	دُر	دِر	دَر
دُو	دِي	دِي	مداد	زاو	وَدَدَ
رَدَدَ	زَارَ	دَارَ	ذَارَ	داوان	دَوْن
دَوْن	داو	ندان	نان	واو	اَب
اَن	اَد	اَذ	اَت	اَت	اَر
بَب	با	تات	تات	نا	

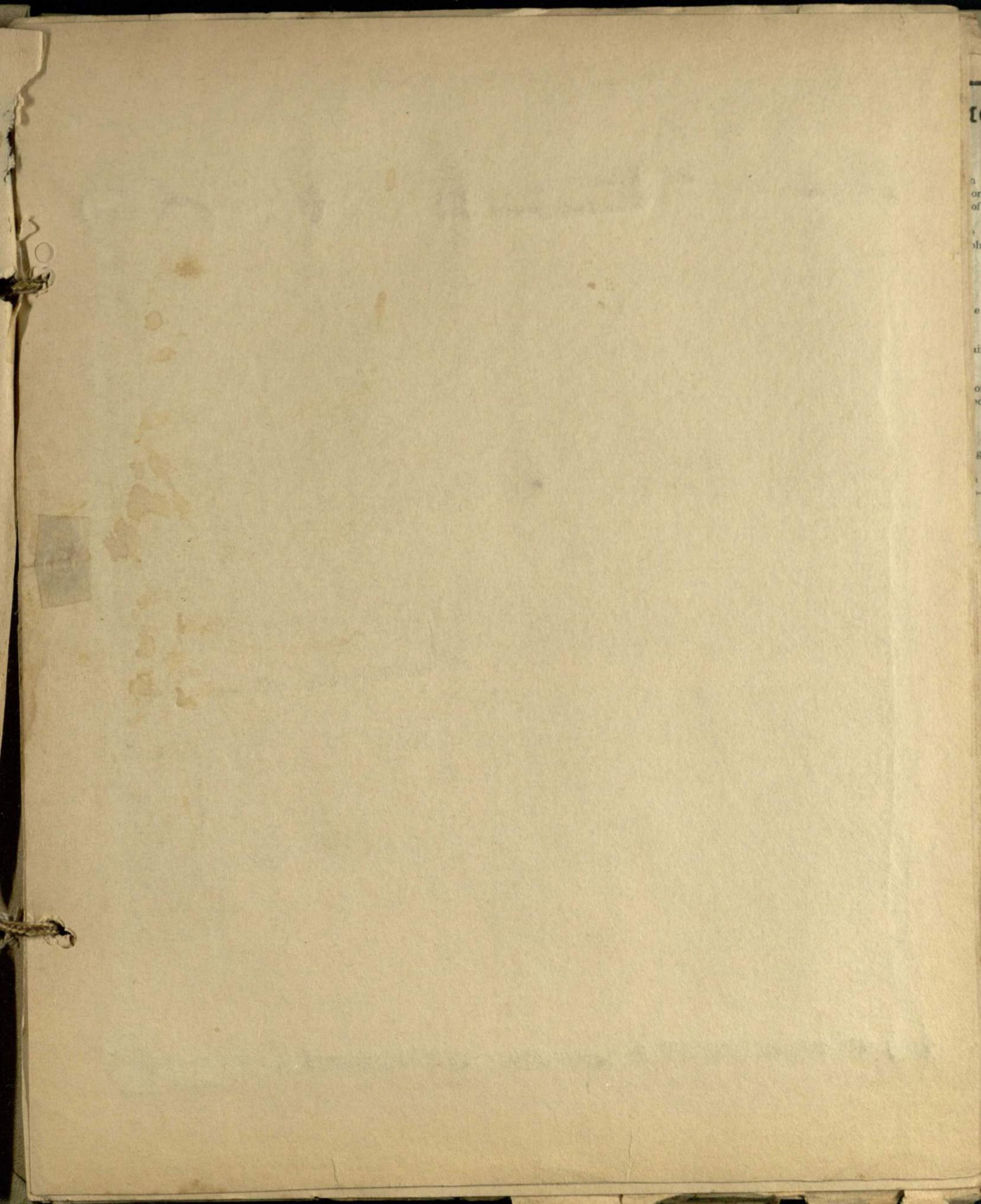
VOCABULARY (Learn and practice writing each word)

SEPARATE	TOGETHER	SEPARATE	TOGETHER	SEPARATE	TOGETHER	SEPARATE	TOGETHER
وَادٌ	وَادٍ (Valley)	تَابَ تَابٌ	تَابَ (Repented)	وِدَادٍ	وِدَادٍ (Widow, a Name)	كَارٌ	كَارٌ (House)
دَاوُودُ	دَاوُودٍ (David)	بَابٌ بَابٌ	بَابٌ (Door)	دَادٌ	دَادٌ (Protect; Defend)	دَوْرٌ	دَوْرٌ (Houses)
دَارِي دَارِي	دَارِي (My house)	أَبٌ أَبٌ	أَبٌ (Father)	ذُو ذُو	ذُو (Possessor; Owner of)	بَابٌ	بَابٌ (Door)
دَوْرِي دَوْرِي	دَوْرِي (My houses)	أُمُّ أُمُّ	أُمُّ (Mother)	ذَاتَ ذَاتَ	ذَاتَ (Same)	ذَابٌ	ذَابٌ (Dissolved; Defend)
دَرَسَ دَرَسَ	دَرَسَ (Studied)	أَخٌ أَخٌ	أَخٌ (Brother)	ذِي ذِي	ذِي (Possessor of)	زَارَ	زَارَ (Visited)
دُرُوسٌ دُرُوسٌ	دُرُوسٌ (Lessons)	أُخْتٌ أُخْتٌ	أُخْتٌ (Sister)	رَادَ رَادَ	رَادَ (To explore)	رَبُّ رَبُّ	رَبُّ (Cherisher)
سُورٌ سُورٌ	سُورٌ (Wall)	بَرَّرَ بَرَّرَ	بَرَّرَ (Sowed)	أَرَادَ أَرَادَ	أَرَادَ (Wish)	أَبٌ	أَبٌ (Father)
سُدُوسٌ سُدُوسٌ	سُدُوسٌ (Blocks)	بَرَدَ بَرَدَ	بَرَدَ (Became Cold)	رَاثَ رَاثَ	رَاثَ (Took his time)	زَادَ	زَادَ (Provisions)

The six letters not connected to the left.

ا د ر ز و
 A D R Z U

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Jihad and the Holy Quran

By Resident Imam Fareed Munir
of Camden, N.J.

Imam Munir is an advisor to the Council of Imams.

TO BEGIN such a subject as Jihad entails all aspects of the Muslim life. We must first point out some misnomers and misconceptions which prevail on the subject.

According to the Western mind, "Jihad" is synonymous with "war." So widespread is the misunderstanding of the concept of Jihad that O.B. MacDonald, writer of the article in the "Encyclopedia of Islam," writes that "Jihad is the spread of Islam by armies and it is a religious duty upon Muslims."

Also, there is another great scholar, Bernard Lewis, who has written many books on Islam. In "The legacy of Islam," which was edited by another scholar, the late Joseph Schacht, Mr. Lewis writes: "...Jihad was a holy war for Islam, a religious duty prescribed by the faith. It is a collective duty of the community as a whole, but becomes an individual duty of every Muslim in border areas, in battle areas or wherever the sovereign decides that the time has come to make it so. It is also a perpetual duty, which will lapse only when all the world is won for Islam."

IT IS REALLY a shame that so-called great scholars of the western world have not taken to just simply picking up an Arabic dictionary or quoting correctly what the Muslims Holy Book says about this concept of Jihad.

The word "Jihad" is derived from "Jahd" or "Juhd," meaning ability, exertion or power; and "jihad" and "mujahid" mean the exerting of one's power in repelling the harmful influences. Authorities of Al-Islam go on to say, "Jihad is of three types; the carrying on of a struggle against a visible enemy, against the devil (invisible influences) and against self(nafs)."

To make it even more simple and clear, our leader, Imam W. Deen Muhammad, teaches us that "Historically and in present day terms, Jihad has meant struggle to maintain the life that Allah (subhaana wa ta ala) has

prescribed for Muslims. That struggle goes for following the simplest principle of Al-Islam, the simplest principle of kindness, the simplest principle of devotion, etc., to actually defending our way of life with our life."

This really is no different than what Christians themselves believe, if they truly understand what the Bible is saying, for it says: "If you fear to lose your life, you will lose it." This suggests that people have to be ready to lose their life in defense of their way of life.

Wa-jahidu Fil-lahi haqqa jihadihi: And strive for Allah with the endeavor which is His right H.Q. Which simply says, as our leader Imam W. Deen Muhammad is teaching us, that war is not synonymous with Jihad, but it is synonymous with faith in every aspect of Al-Islam, and this is the way it is applied in the Holy Quran, which in most cases is not understood by western scholars.

It is a fact that permission to fight was given to the Muslims when they had moved to Medinah, but the concept of Jihad was not new to the Muslims even in Mecca, because there was no battle on the battlefield.

The Quran says (29:69): **Wal-ladhina jahidu fina: And those who strive in our cause** (meaning in every aspect of life).

Fina la-nahdiyannahum subalana: We will certainly guide them to our paths.

THIS IS AN early sura that was revealed to Prophet Muhammad, and the concept of Jihad is being applied to the battle of self (nafs) without implying any war on the battlefield, for the true believer needs guidance and understanding, which is attained by Jihad. And in many places in the Meccan suras, or earlier suras of the Quran, the concept of Jihad is used in this fashion.

Some scholars know this fact but choose to belittle our religion, so they go straight to the Medinan suras (latter suras) and they use the verse: **O Prophet, Strive hard against the rejectors and the hypocrites, and be firm against them, and their abode is hell and evil is their destination (H.Q. 9:73).**

IN USING this verse, they run for a touchdown without the ball, because when

the Prophet had reached Medinah, forces had grown beyond self, and it is only natural that men defend themselves against all forces. So the Prophet was given clear instructions to carry on a higher kind of Jihad to protect self.

If you notice, the Quran designates against whom this Jihad is to take place. It is to take place against rejectors and hypocrites. We should understand that hypocrites (**munafiqun**) were Muslims who outwardly, anyway, did everything that the true believer did; in some cases they even went to physical battle with the true Muslims.

This should tell us again that the Quran is not talking about physical war, but an attitude that has in it the need to go to war, if need be, because of someone or some force is holding back the true believer from fulfilling his obligation to Allah. This clearly lets us know that Jihad is a movement that takes place mentally, spiritually, internally, as well as externally — in other words, in every aspect of the believer's (**muminum**) life.

PROPHET MUHAMMAD has even stated that, the Hajj is the most excellent of all Jihads (Bu 25:4). This ending of this Hadith is very crucial to what our leader Imam W. Deen Muhammad teaches us.

"All Jihads" implies that there are many types, many forms, many kinds of struggles that the true believer has to go through, and if true Christians, Jews, and true scholars would put down the ugly misconceptions that have been handed down by the crusades, and taken to be factual information, and pick up the mind of people who want the truth, they will come to know very quickly that Jihad has been stretched out of proportion by the crusades and the burden of time.

Our religion teaches us that our job as Muslims is to propagate the Din (Religion), and the propagation is based after the example of Prophet Muhammad (SAWS) and that is to make the message clear, for the Holy Quran says: **La-Ikraha Fid-din (2:256): There is no compulsion in the Religion;**

Qud tabayyinar - Rushdu minal - Ghay: Truth stands out clear from error.

Prophet Muhammad

the most excellent example

By Imam Qasim Ahmed
Member Council of Imams
American Muslim Mission

"Ye have indeed in the Apostle of God a beautiful pattern (of conduct) for anyone whose hope is in God and the Final Day, and who engages much in the praise of God."

— Holy Quran, 33:21
A. Yusuf Ali

Aisha the wife of the Prophet was asked: "What was the character of the Prophet? She replied, "His character was that of the Quran."

In this light the Quran also says: Thou art not, by the grace (of the) Lord, mad or possessed.

Nay, verily for thee is a reward unailing; and thou (standest) on an exalted standard of character.

The dawning of the Prophet was the greatest event in the history of the Muslim world, and one of the most outstanding landmarks in the history of mankind as a whole.

Prophet Muhammad came forth with a new, a refreshing enthusiasm for Truth and the love of Allah.

This reviving life was called Al-Islam. With the religion of Al-Islam he was able to consolidate the ranks of the pagan Arabs who were divided into many tribes and families. He unified them into a single nation, and led them onto the stage of history to make their own distinguished contribution, and to add to human civilization, illustrious chapters.

This again was done with the light of the Holy Quran, which has shaped many nations and countries since the time of Prophet Muhammad.

What is it about this man's life that has awed so many people to such an extent that even Western writers rate him as the most important leader in the history of mankind on this Earth?

Prophet Muhammad was the greatest benefactor of humanity who ever lived on the Earth. He revolutionized the ideas of the world for humanitarian treatment towards the weak and the oppressed with a moral code which brought the emancipation of slaves, women, and the minds and souls of men.

With the message of the Quran, Prophet Muhammad brought dignity to the common man, from a degraded position to the position of honor and respect, enjoying full civic rights; and a change for the downtrodden people whose lives were worse than those of animals, to be treated with equality with other persons.

For this, the world should always remain under obligation to the example he left.

ADVICE AND EXAMPLES SET BY PROPHET MUHAMMAD, A PARTIAL LIST OF ACCOMPLISHMENTS:

1. Prophet Muhammad taught the unity of God and His powers, in a beautiful and convincing manner as had never been done before. The purity of worship of Allah as the One God for all creation had never been explained to appeal to the common sense of man. By drawing man's attention and appealing to his common sense, Prophet Muhammad was able to show the different phenomena of the nature in proof of unity of Allah. His all-presence, His knowledge, His all-power, all-love are so beautiful that they surpass every competition.

2. He was the first to teach and bring about equality of men in his community because of that teaching. It is not the birth in a good family but your actions alone which distinguish you from others is his teaching. An African and a Bedouin were placed on the same level as the most aristocratic Quraish.

"Surely the most honorable of you with Allah is the one among you who is most careful of his duty." (HQ 49:13)

3. He was the first to make it obligatory on the rich to subscribe to the support of the poor and needy according to the laws laid down for contribution.

4. He was the first to lay down an ethical rule to abolish slavery by freeing all who came as his slaves and by purchasing with his own money the freedom of those who were slaves of others. He taught that God loves nobody more than those who give freedom to their slaves. He made it a penalty for some sons to be paid in the shape of obtaining emancipation — a certain number of slaves for each offense. Thus by appeal and example, he was the first to abolish slavery.

5. He taught mankind to be kind to orphans, widows, the blind, the poor, the needy, the weak, and old persons.

6. He taught us to show hospitality to travelers, strangers and guests.

7. He taught all to be kind and loving to your children, your relations and your neighbors, and obedient to your parents.

8. He taught to forgive those who may commit offense against you, as by doing so you show the best of humanity.

9. He enjoins on you not to lose your temper in anger.

10. He teaches the Muslims to help feed the poor even if they are not Muslims, as the provider of food is God, who is the Creator of non-Muslims.

11. He teaches not to covet other people's wealth.

12. He enjoins on you not to allow greed, envy, hatred, malice, and enmity to influence your dealings with others.

13. He teaches you to be straightforward and not to speak anything but truth.

14. He asks you not to lower your head before anybody, and to have full reliance in Allah, the Almighty.

15. He asks you not to encroach upon other people's rights and to defend the rights of those who cannot defend themselves.

16. He condemns usury and asks you to help your neighbors in their needs without charging any interest.

17. He asks you to be just when you are asked to do justice or when you are placed in a position which demands justice from you.

18. You are asked to be merciful to those who repent and kind to those who may be placed under your authority.

19. He asks you not to let a harsh word pass your lips which may injure anyone's feelings.

20. He teaches you to be kind to animals, birds and insects and not to kill or injure them unnecessarily.

21. He asks you not to overload the animals used for the purpose of dragging or carrying loads, and asks you to feed them properly and give them water when thirsty.

22. He was the first to abolish prostitution and to lay down strict rules against sexual relations except between husband and wife and thus stop licentiousness and debauchery, the great evils now prevailing in civilized countries. This not only safeguarded the rights of women but gave them prestige and status instead of a degraded position.

23. He was the first to abolish drinking of alcohol and to lay down rules of prohibition for his followers.

24. He has taught the Muslims not to go to war except in self-defense, and when actually engaged in warfare neither to kill nor injure old persons, women, children and those who do not want to take part in actual fighting, and not to destroy religious places of any creed where God is worshipped, or residential places of people.

25. When he entered Mecca, he forgave all who had persecuted him and his followers. This generous treatment towards the vanquished not only restored peace in that country but turned his avowed enemies into his staunch supporters.

Prophet Muhammad best example for all people and times



*If today we rely on our faith
in earlier prophets and their
miracles, it is because we rely
on the reports of the Qur'an.*



View from within the Prophet's Mosque of Medina, Saudi Arabia.

The Last Speech of Prophet Muhammad (PBUH)

Part II

The child belongs to the marriage-bed and the violator of wedlock shall be punished. And Reckoning of their (deeds) rests with Allah. He who attributes his ancestry to other than his father or claims his clientship to other than his master, the curse of Allah is upon him. All debts must be repaid, all borrowed property must be returned, gifts should be reciprocated and a surety must make good the loss to the assured.

BEWARE, no one committing a crime is responsible for it but himself. Neither the child is responsible for the crime of his father, nor the father is responsible for the crime of his child. Nothing of his brother is lawful for a Muslim except what he himself gives willingly. So do not wrong yourselves.

O people, every Muslim is the brother of other Muslims, and all the Muslims form one brotherhood. And your slaves! see that you feed them with such food as you eat yourselves, and clothe with the clothes you yourselves wear.

Take heed not to go astray after me, and strike one another's necks. He who (amongst you) has any trust with him, he must return it to its owner.

O people, Listen and obey, though a mangled Abyssinian slave is appointed your Amir, provided he executes (the Ordinance of) the Book of Allah among you.

O people, No prophet would be raised after me and no new um'mah (would be formed after) you.

Verily I have left amongst you that which will never lead you astray, the Book of Allah, and the Sunnah of His Messenger which if you hold fast you shall never go astray. And beware of transgression of (the proper bounds of) religion, that brought destruction to (many people) before you.

Verily, satan is disappointed at ever being worshipped in this land of yours, but if obedience in anything (short of worship is expected that is): he will be pleased in matters you may be disposed to think insignificant, so beware of him in your matters of religion.

Behold, Worship your Lord; offer prayers five times a day; observe fast in the month of Ramadan; pay readily the Zakat (poor-due) on your property; and perform pilgrimage to the House of God and obey your rulers and you will be admitted to the Paradise of your Lord.

Let him that is present, convey it unto him who is absent. For many people to whom the message is conveyed may be more mindful of it than the audience. And if you were asked about me, what would you say? They answered: We bear witness that you have conveyed the trust (of religion) and discharged your ministry of apostlehood and looked to our welfare.

Thereupon Allah's Messenger (may peace be upon him) lifted his forefinger towards the sky and then pointing towards the people said: "O Lord: Bear Thou witness unto it. O Lord: Bear Thou witness unto it."

Muhammad: Blessing for Mankind

By Afzalur Rahman
Part I

The last prophet, Muhammad (peace be upon him), was born in Arabia at a time when the message of the previous Messengers of God was completely lost and mankind was groping its way through the darkness of ignorance. The Arabs had forgotten the religion of their forefathers, Abraham and Ishmael (peace be upon them), and had started worshipping idols and stones in the House of God, the Ka'ba. Arabia was flanked by the dying Empires of Rome in the north-west and Persia in the north-east. The teachings of Moses and Jesus (peace be upon them), were practically lost by their followers. They had changed and corrupted the teachings of God's Messengers and mixed other ideas with them. The doctrine of monotheism had lost its practical significance and implications both for the Jews and the Christians, while the Arabs were completely engulfed in the worship of idols and polytheism. The Last Messenger of God was born when the whole world had forgotten the message of the Creator and was lost in the wilderness of polytheism.

Birth

Muhammad (peace be upon him) was born in Makkah, Arabia (now called Saudi Arabia) on Monday 12th Rabi al Awwal (2 August 570 A.D.) in the noble family of the Quraish of the famous tribe of Bani Hasham.

Childhood

Muhammad (peace be upon him) was born an orphan. His father had died before his birth. According to the tradition of noble families of Makkah, he was taken by a foster mother, Halimah, to her village, where he lived for a few years in the care of his foster parents. He might have been brought a number of times during this period to visit his mother in Makkah. The boy was returned to his mother when he was about four or five years old. She died on her return journey to Makkah and Muhammad was brought back to Medinah by a slave girl named Umm-i-Aiyman.

After the death of his mother, his grandfather Abdul Muttalib, took custody of the child. It was not long before his grandfather died too. Muhammad (peace be upon him) was then eight years old. Now his uncle, Abu Talib, took care of him and became his guardian. At the age of ten or twelve he used to look after the sheep around Makkah.

According to Abu Hurairah, the Holy Messenger (peace be upon him) said, "Allah did not raise any prophet but as a shepherd." His companions asked him, "Did you do the same?" "Yes, I used to shepherd the sheep of the people of Makkah for some qirats."

It was a common profession for boys of that age in Arabia in those times to tend the sheep and goats. The Holy Prophet was no exception. Before Muhammad, Moses, Jesus and David used to do the same.

Even as a boy, Muhammad was not naughty and playful, like other boys, but quiet, serene and scrupulous. He never wasted his time in wild games or played naked with other children. He always helped other people, especially the poor, widows and orphans.

Abu Talib, his uncle, was very kind to him and brought him up as his own son. Muhammad was also greatly attached to his uncle and lived quite happily with him. When he was twelve, he accompanied his uncle on a trading trip to Syria. It was during this journey that a Christian monk known as Bahira told his uncle that the boy would be a Prophet of God and advised him to return to his country and take care of his nephew.

Youth

Muhammad was a very hard working young man, who was prepared to do any honest work to earn his living. He learned trading from his uncle and became a trader. First he went with his uncle to commercial trips to the Middle East countries but then he began to trade on his own. He was extremely honest and fair in his dealings with all people. He lived a very quiet and peaceful life and was

The Life of Prophet Muhammad, Peace be upon him

Manhood

As he grew older, his qualities of goodness and righteousness became well-known to his friends and fellow citizens in the city of Makkah and its suburbs. His reputation as an honest and virtuous man was well established in the community by the time he attained maturity. The people of Makkah respected him and called him Al-Amin (the trustworthy) and Al-Sadiq (the truthful) and people deposited their valuables with him.

His reputation grew but he felt sick of the corrupt society around him and often went to a mountain called Hira, commonly known as the Jabal-i-Nur about three miles from Makkah. He meditated there and often pondered on the way out of the prevailing darkness of ignorance, evil and polytheism.

Marriage

He was 25 years old and well known in Makkah as an honest, pious and virtuous trader. He helped the poor and the widows and loved the orphans and the weak. A wealthy and respectable widow, Khadijah bint Khuwailid, was very much impressed by the honesty and goodness of Muhammad (peace be upon him). She was forty years old and twice widowed. She had two sons and a daughter and quite a fortune from her two husbands. She offered herself in marriage and Muhammad (peace be upon him) accepted her. They were married and enjoyed a happy, successful and peaceful married life for years and had two sons, both of whom died in childhood, and four daughters. Khadijah was the Prophet's only wife as long as she lived. She died when he was about 51 years old.

He married seven times after the death of Khadijah, and all his wives, excepting A'ishah, were either widows or divorced. Some of the marriages were arranged in order to give help to the widows of his companions, some were for the purpose of winning over the support of hostile tribes or to honour the head of the tribe. He treated all his wives with love, kindness and fairness.

Search for Truth

All these years, Muhammad (peace be upon him) tried hard to search for the Truth. He was very much disturbed by the appalling misery and evil of his time. His wife always gave him great support in his efforts to find the way out of the prevailing darkness of evil and idolatry. He often took food with him to the mountain of Hira and stayed there for days. His wife sent more food to him there.

He could never believe the polytheistic ideas of the pagans of Makkah and often wondered and thought of the God of his forefathers, Ibrahim and Ishmael. His search for truth in the wilderness of idolatry is described in the Qur'an in these words: "And He found you wandering, and gave you guidance." (93:7).

Muhammad was born in the midst of idolatry and polytheism and his family was the custodian of the Ka'ba which was then full of idols. He wandered around in search of the monotheism of his ancestors and found the guidance of Allah on the mountain of Hira.

Prophethood

As usual, one day he was at the mountain of Hira, when the angel Gabriel came to him and asked him to read. It was very sudden and unexpected and he was startled by the voice in that calm and quiet atmosphere, but, finally, he answered, "I cannot read." The angel repeated his request and he gave the same answer. The third time the angel said, "Read! in the name of your Lord and

Since prophethood is the only direct mediation between creation and the Creator, its witness for the oneness of God, the Creator, and its link with the One and true God may be considered as sufficient basis for the proof of Divine Unity (tawhid).

Book Review

Muhammad (SAW), his life based on the earliest sources

By Imam F. Bilal Rasheed

LAWTON, Okla. - This book caught my attention right away when I saw it on the shelves at the Morris Swett Technical Library at Fort Sill, Oklahoma. Its beautiful blue jacket with white writing (with MUHAMMAD spelled like we spell it), gold calligraphy, and the traditional invocation of blessings on the Prophet (Sallallahu alayhi wa-sallam) in flowing Arabic script heightened my curiosity. I wondered about the contents of the book, its author, Martin Lings and just what earliest sources were being referred to.

Further examination revealed more about the book and helped me to decide to borrow it from the library and read it. The book was published in the United Kingdom by George Allen and Unwin, Ltd., copyrighted in 1983 by Martin Lings and printed in the USA by Inner Traditions International, Ltd., 377 Park Avenue South, New York, NY 10016.

The inside flap of the book jacket reads, "Martin Lings took an English degree at Oxford and later lectured at Cairo University, mainly on Shakespeare, for twelve years. In 1952 he returned to England and took a degree in Arabic at London University. From 1970-73 he was keeper of Oriental Manuscripts at the British Museum, where since 1955 he had been in special charge of the Arabic manuscripts. From 1974-76 he acted as consultant of the World of Islam Festival Trust and was also a member of the Arts Council Committee for their exhibition, 'The Arts of Islam'. In 1977 he went to Mecca at the invitation of King Abd al-Aziz University to participate in the Conference on Islamic Education."

The book is prepared in a scholarly manner and has a generous supply of footnoted quotes throughout. Its key references include:

1. THE KORAN (Qur'an) - Quotes are referenced by Surah and Ayat, no translator is named.

2. BIOGRAPHICAL AND HISTORICAL WORKS - The book is mainly based on the writings of three authors of the eighth and ninth centuries.

a. Wustenfeld's edition of "Sirat Rasul

Allah," a life of the Prophet by Muhammad ibn Ishaq in the annotated recension of 'Abd al-Malik ibn Hisham.

b. The Leyden edition of "Kitab at-Tabaqat al-Kabir" by Muhammad ibn Sa'd.

c. Marsden Jones' edition of "Kitab as-Maghazi", a chronicle of the Prophet's campaigns by Muhammad ibn 'Umal al-Waqidi.

Besides these three, there are occasional references to:

a. Wustenfeld's edition of "Akhbar Makkah", a history of Mecca, by Muhammad ibn 'Abd Allah al-Azraqi.

b. The Leyden edition of "Ta'rikh ar-Rusul wa'l-Muluk, the History of the Messengers and the Kings", by Muhammad ibn Jarir at-Tabari who Koranic (Qur'anic) commentary (Tafsir) is also quoted.

c. The Cairo edition of "Ar-Rawd al-Unuf", a commentary on Ibn Ishaq by 'Abd ar-Rahman ibn 'Abd Allah as-Suhayli.

3. COLLECTIONS OF THE SAYINGS OF THE PROPHET - The following eight traditionist of the ninth century AD are made according to the system used by Wensinck in his "Handbook of Early Muhammadan (Islamic) Traditions":

Muhammad ibn Isma'il al-Bukhari, Muslim ibn al-Hajjaj al-Qushayri, Muhammad ibn 'Isa at-Tirmidhi, Ahmad ibn Muhammad ibn Hanbal, Ahmad ibn Shu'ayb an-Nasa'i, Abu Da'ud as-Sijistani, 'Abd Allah ibn 'Abd ar-Rahman as-Darimi, and Muhammad ibn Majah.

The book throughout is written in a style that is very easy to read and very interesting. Martin Lings is to be commended for such a readable, simplistic, easy to comprehend and well organized manuscript. However, certain problems exist in the descriptive narrative that I believe place racial, ethnic and other prejudiced judgements from the author and or his reference materials into contexts where they don't belong and could feed UN-ISLAMIC IDEAS in the minds of the potential readers of the book. To cite a few: On page 34, the Prophet is described physically and even said to have white skin tanned by the sun. On page 79, Abu Bakr is depicted as trading a slave in exchange for Bilal.

Prophet Muhammad and oral hygiene

The Prophet Muhammad, peace and blessings of Allah upon him, introduced basic oral hygiene into the Arab world by incorporating it into the religion. Al-Islam teaches the importance of cleanliness of the body as well as of the mind. Among other duties required by the Qur'an is ablution, which must be done five times a day before prayer. It is compulsory. Part of the ablution procedure requires that we rinse our mouths three times with each ablution or fifteen times a day. That can certainly help improve our oral hygiene.

The Prophet also recommended cleansing the teeth with a siwak (or misswak), a twig of the salvadora persica tree, whose wood contains sodium bicarbonate and tannic acid as well as other astringents that have a beneficial effect upon the gums.

A siwak twig about half an inch in diameter is soaked in plain water for twenty-four hours until the fibers have separated. Then a small portion of the bark is peeled off, exposing the fibers, which are dense and moderately stiff. When these fibers of "nature's toothbrush" wear down, a new section can be prepared by cutting off the worn portion.

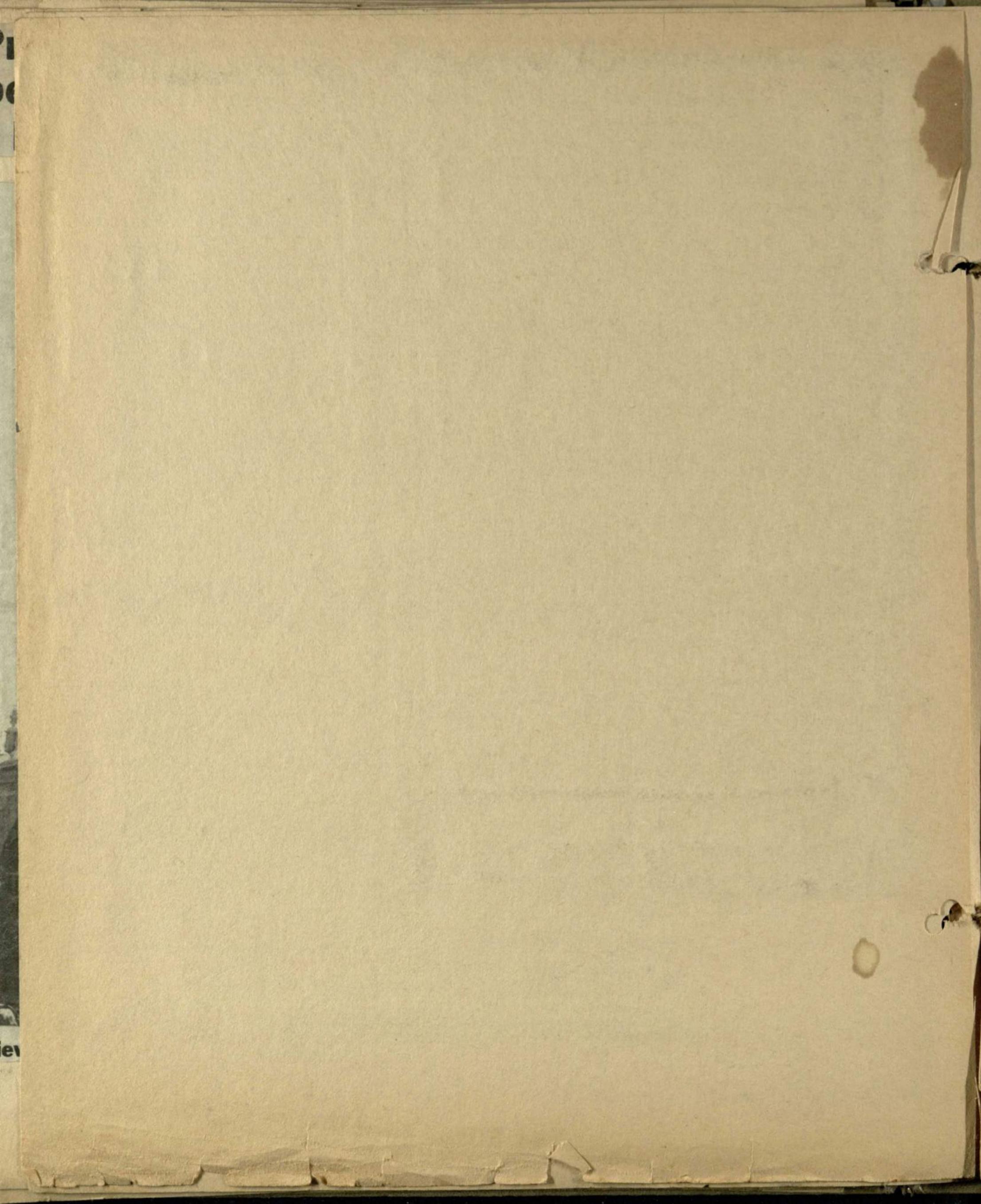
There are many traditions of oral hygiene attributed to the Prophet, including the use of a toothpick to remove food debris from the interproximal spaces between the teeth and massaging the gums with a finger. To this day, those properly schooled in the preparation of bodies for burial, wrap a clear piece of rough cloth around a forefinger and carefully clean the teeth of a corpse before interment.

Hudhaifah said, when the Prophet, got up during the night (for tahajjud), he used to clean his mouth with the toothbrush. (Bukari 4:73)

Shuraih Ibn Hani said, I asked Aishah, what was the first thing the Messenger of Allah did when he entered his house? She said, Toothbrushing. (Muslim-Mishkat 3:3)

Abu Hurairah said on authority of the Prophet: "Were it not that I would place too heavy a burden on my community, I would have commanded them to use the toothbrush at every ablution." (Bukhari 30:27).

Prophet Muhammad is the example for establishing Islamic life



WHAT EVERY MUSLIM SHOULD KNOW

By W.D. Muhammad
(Imam of World Community
of Islam in the West)

The Universal Messenger-Prophet

We have sunk down as far as human survival will allow. To survive, we must go back to the beginning and grasp the fundamentals and declare in the words of scripture. "Let there be light" in human behavior. Bible readers are warned that if the branch abide not in the vine the fruit will be strange.

Religion was never meant to become all heart and no brains. Love has to be administered as medicine or given as sweets. Care is the saving factor in natural and certainly in Divine love. The risk in blindly stressing excessive love is the danger of being turned into a helpless diabetic.

Our religion is not all a Mt. Carmel. Our human composition is more than mere sentiments. Scripture says everything is of measurement and balance. Lopsided spiritual interpretations have tilted one part of America to a crippling, cold malice and another part to a socially diseased sentimentalism which is wrecking the national life.

Human life is identified in conscious living. Prophets were raised to warn the people against letting go their conscious grip on life. At times, religious societies became too dogmatic and excessively regimented and had to be restored to a reasonable balanced life. History shows Biblical society on a see - saw going down into one extreme and then up into another. Also, scripture tells us this failure to keep a healthy and safe balance occurred when ever there was a loss of interest in the light that is in the understanding of God's guidance.

Bible and Quran teach us that knowledge is the solid base upon which human society is constructed. Faith in God is the driving force and our salvation but human life, moreso than other forms of life, must be structured. Over the last decade or so, the societal life has horribly been neglected and has suffered rapid dissolution or dissipation.

Happy home life is hard to find. Parents and children torment each other. Marriage is fastly becoming the unwanted relationship. At alarming rates, Americans are deserting the forces of life for the forces of death. The scripture holds the way for our return to life.

No other knowledge ensures human survival or preserves and directs conscious living as does the natural human development pattern revealed by God in scripture.

The scripture gave society the knowledge of inherent human behavior. We have come to regard the gift of such knowledge as the

gift of psychology. Scripture says we are formed out of the earth and fed from earth and sky. In addition to this, scripture says babies are born with an agreeable and obedient nature. Like every other revelation in true religion, this is a message for the survival of human life and progress.

The universal facts of human

HISTORICAL FACTS...

For years, Prophet Muhammad was the innocent victim of cruel, savage attacks upon his person and upon the persons of those who embraced his kind, loving and civilizing teachings.

He suffered these cruelties at the hands of his own people, the Meccans. Allah gave Prophet Muhammad an invitation through the people of Medinah. Prophet

(Continued on page 23)

ARABIC LESSONS FOR READING THE QURAN

Short vowels are indicated with the following signs or markings:

آ = A	أ = a (apple)	ل = L
أ = hu	إ = i (Islam)	ل = lla
ب = ba	أ = u or o (Omar)	ب = bb
ر = r		ب = bbu

ك	الله	ك	أ
ك	الله	ب	ب
	الله	ب	ب
		ب	ب

The Quran Speaks

Our first job is helping to develop the good in us we inherited naturally. Our first job is to care for and to grow that good in us that we learned from those who cared for us.

Our second job is helping the right in our homes. We must always remember that two wrongs don't make a right. We must be careful not to break the rules of respect for others and their rights.

We must always take care to keep a healthy amount of charity for others in our lives. As Muslims we must encourage the doing of good to others. We must practice kindness toward each other. Children and adults, as Muslims, must revere our parents. For the love of Allah is not for anything more.

Never forget to appreciate all goodness whether in you or in others. This is the teachings of the Quran. This is what was reflected in the life of the Universal

Prophet.

Jealousy is as an invisible rope. The stronger we feel it the more it chokes. To get more breath of health and beauty and progress into our lives we must throw away from our lives the choking rope of jealousy. There is no clumsiness worse than the clumsiness of jealousy. When at war for us, jealousy is blind. Like our feelings it never can get far enough from us to miss us with its hurtful blows. When defending us we get hurt more than the object of its rage. Allah increases human potential, and understanding, by opening the doors of gain to some more than to others. No one is fated to misery without a way out. Allah's mercy awaits sincere repentance. And Allah's justice is perfect. Lift up your heads to goodness. Lift up your heads to rewards that are not short - lived. The above mirrors some of the precious teachings of the Quran and the Universal Prophet, Muhammad.

creation and human development should be taught to all members in the society as the ABCs and basic arithmetic of life. From Genesis to Revelation we are called to take up our clay into our own hands. The Quran leaves no doubt that to succeed we must keep a spiritually rational focus on human life and on its developmental nature. The reassuring and the trumpeting truth is that God has not put us off to a bad start. Next issue join us as we review our God given assets and liabilities from the cradle to the streets.



PRIMER

Dear children:

You are our hope for life in the coming years. The young will be left with our world. Allah gives us terms to show our desire for good and for progress. One adult world works and leaves a record of their mind and their works as an adult home for the next adult generation to take over and improve upon.

Our present is all the time becoming our past. Life today is what we made yesterday. To shape our minds and our behavior in the best possible way is what we want very bad but for good.

Allah gave help to us from truthful people who loved righteousness and who obeyed. Allah cares for all good doings. Many great leaders and great scientists have left notes to history saying Allah helped at most needed times. Allah gives added encouragement to human beings. Allah created the world and human intelligence. Allah created the want for love, for food, and for knowledge. Allah created the want to be loved, and to feed, and to teach, and the first things we need to get life and work started was created for us by Allah. Also, Allah creates bravery and creates caution in our lives. And at special times Allah helps directly and this special, special help makes stronger our faith and makes stronger our belief that The Creator of first things is always present and keeping check on us.

Allah's special, special help makes us stronger in our determination to not help the wrong and to always help the right.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Seek ye knowledge from the cradle to the grave. Excessive knowledge is better than excessive praying. It is better to teach knowledge one hour in the night than to pray the whole night.

To give them Truth...

is to give them life.



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Ahmad Jamal

'Acquire education'

By Wali Akbar Muhammad

CHICAGO — Ahmad Jamal, long recognized jazz pianist, who made jazz palatable to the public-at-large, will soon be sharing the joyful bouyant climate of music with Chicago audiences at Drury Lane's Playhouse Theatre.

This God-fearing, multi-

talented, independent thinking and highly opiniated artist took time out to share some very personal thoughts with World Muslim News.

Long looked upon as a pioneer, not only for his delicate and dynamic approach to the piano keyboard but also for his acceptance and practice of the Islamic faith, he attributes his longevity in the music field to "the Creator and the prayers of my mother and the prayers of my aunt.

"The only way you can acquire options is through education. So my advice to young peop is get all the education that you possibly can."



Muslim teachers receive national recognition

(Special to A.M. Journal)

HUMAN excellence and dignity is needed to uplift, inspire and provide a guiding example for society into the direction that Allah intends for all humanity.

The outstanding Young Women of America awards program recently announced that Laila M. Abdullah and Judy Nazirah Rashid have received the prestigious award and will be included in the 1983 edition of "Outstanding Young Women of America." Both are on the staffs of the Sister Clara Muhammad School — Laila Abdullah in Chicago, Ill. and Judy Rashid in Winston-Salem, N.C. Allah has blessed our community (AMM) with outstanding Muslims to establish the Islamic way of life in this country and the world.

The Outstanding Young Women of America Award recognizes the modern active, innovative women of today. It honors those who have realized achievements and made significant contributions to their homes, communities, respective professions and the world. Their accomplishments are the results of dedication, service and leadership — qualities which deserve to be recognized and remembered.

LIALA ABDULLAH of Chicago, a former student of the SCMS in Chicago, returned in 1983, an honor graduate, to teach in her alma mater.

Mrs. Abdullah has been a Muslim all of her life; she is the daughter of Imam W. Deen Muhammad, leader of the American Muslim Mission, and Shirley Muhammad. She and her husband, Dorian, have three children: Tahir and Tahirah, 6-year-old twins; and 4-year-old Dorian II. Mr. Abdullah and her parents have been her continuous source of help and support.

"My father has and does give me moral support and is a real friend," she said.

From Olive Harvey Community College of Illinois, Mrs. Abdullah acquired an AAS in child development in 1981-83. Congruently, she earned a B.A. in behavioral science at National College of Education in 1982-83. She was a member of the Phi-Theta-Kappa National Honor Society.

AN ACTIVELY involved young person in the American Muslim Mission,



Judy Nizirah Rashid

She is a member of the Clara Muhammad Memorial Educational Foundation. Through the Foundation's involvement in a city program to aid teen-age employment, she worked as a City of Chicago supervisor in the CMMEF Day Camp. Mrs. Abdullah also was the co-chairperson of the Muslim Political Awareness Committee and is an AMM fundraiser.

Other honors include the SCMS Math Achievement Award and the Science Achievement Award. She has been requested to be honorary chairperson of the Professional Women's Auxiliary of the Provident Medical Center, the oldest African-American hospital in Chicago.

Laila Abdullah is an exemplary young person striving for excellence, and achieving in spite of all difficulties, a major challenge for her in being the mother of three small children with a husband to care for. As Muslims, we have the obligation to balance our service to family and community.

JUDY MIZIRAH RASHID of Winston-Salem, N.C. is the principal of the Sister Clara Muhammad School in that city. She began her career with the SCMS in 1974. It is through this and other positions that she has given continuous service to the AMM since 1973.

Mrs. Rashid and her husband Abdul Wali Rashid have two sons: Na'im 7, and Oa'id 3 and one-half. Her mother, Cora Davison of Wilson, N.C., is very proud of her daughter with whom she shares a close relationship.

THE HIGHEST merit of degrees was awarded her in 1974. Mrs. Rashid graduated Summa Cum Laude with a B.S. in psychology from A



MUSLIM SCHOOL children peer into microscope in a Muslim directed school which stresses early introduction of children to the sciences (Photo: Samuel Ayyub Bilal)



PRE-SCHOOL STUDENTS attentively look on as Laila Abdullah, Chicago Sister Clara Muhammad School teacher, explains subject. She recently was honored by Outstanding Young Women of America.

and T State University. Presently, she is pursuing a masters degree in intermediate education at the same university. Other educational achievements include a certificate of participation in the university of South Carolina's pre-professional institute of psychology.

While serving as principal of the SCMS, she was the language arts instructor at the American Muslim Teacher College at Sedalia, N.C. Her service to the AMM includes: member and president of the Public Information Committee; chairman of the Financial Team; member of the Cultural Protection Committee; member

of the Business Committee for the Educational Banquet; editor of the SCMS Yearbook; and secretary-treasurer of the Muslim Parent-Teacher Association, 1976-77.

Mrs. Rashid's service reaches into the broader community and includes: Wesley Chapel church reading tutor volunteer in 1979, the By-laws Committee for Community Coalition in Winston-Salem, recording secretary 1977-78; and fulfilling speaking engagements at high schools, colleges and civic affair functions throughout Winston-Salem to give Islamic lectures, 1975-79.

She received a special

award in education at the Atlanta Masjid's Award Banquet in 1979. Other honors and distinguished memberships include: member of the Alpha Kappa Honor Society, 72; Alpha Chi Honor Society member, 72; Who's Who in American Colleges, 74; Student Advisory Board, psychology department A and T State University, 72-73; Women's Council A and T, 70-73; Pre-Graduate School Club secretary, 78-79.

"These awards are not what's important to me; I feel it is a blessing from Allah to help. I pray Allah will guide me in the future to remain a good helper," Judy Rashid said.

A brighter future with Muslim world studies

(Special to A.M. Journal)

IN LIGHT OF the distressing economic situation throughout the whole United States, the unique academic program of Muslim World Studies (MWS) at Wayne County Community College (WC3) offers a timely answer for those with vision and inner determination to have a better life and a more successful future for themselves and for their families.

Specifically, "Countless employment opportunities and many rewarding careers" for trained men and women in the fields of industry, business, education and diplomatic service await those who do qualify for such careers. Muslim World Studies at Wayne County Community College have been designed to prepare serious minded students for such rewarding careers by helping them take the first step in the right direction.

THE OIL-RICH countries of the Muslim world, particularly of the Arab Middle East, where more than 75 per cent of world oil reserves exist, are in dire need of a seemingly endless number of qualified and trained personnel in practically all fields of industry, technology, administration and management, as well as in the scientific and medical fields.

The ongoing salaries and fringe benefits in these affluent countries are much higher than those paid for similar jobs in the United States.

Wayne County Community College offers a "large variety of technological programs" ranging from computer and data processing to medical laboratory technology and aviation mechanics. In particular, Muslim World Studies make an essential link with these technological fields. It provides a much needed understanding of the norms,

the beliefs, the values and the traditions, as well as the sociocultural and human aspects of the Muslim World. This, in essence, is a prerequisite for any successful interaction with the institutions and the people of that area.

To become adequately equipped to serve abroad, students therefore could combine a core of Muslim World Studies and Arabic language with their technical field of concentration. Indeed, with a fair knowledge of Arabic and Islamic culture, a person qualified for a technical job in the U.S. could have a better and a more secure position in the Arab Middle East.

THE PROGRAM of Muslim World Studies is the only one of its kind which confers an accredited college degree in that discipline at the undergraduate level, namely: an associate of arts degree. No other college or

university in the whole U.S., or even Canada, has a similar academic program.

These studies give the student an adequate knowledge of the Muslim world, stretching in from Morocco to Indonesia with a population of more than 750 million Muslims, or more than one-sixth of the human race.

The religious, social, cultural, philosophic and ideological aspects of the Muslim world are carefully studied and examined in the classroom lectures, as well as through the student's individual research. Arabic language is offered as an integral part of Muslim World Studies.

THE STUDENT is expected to achieve an adequate degree of proficiency in reading, writing and conversing, as well as in understanding the grammatical structure of Arabic, the language of the Holy Quran.

Muslim World Studies at WC3 originally were established in 1966 Ricker College, an accredited four-year college in Houlton, Maine, offering a BA degree in that field. There, the program earned a singular international recognition for 12 years, i.e., until 1978, when it moved to Wayne County Community College.

On the occasion of the U.S. Bicentennial Celebrations in 1976, Muslim World Studies at Ricker College earned another distinct honor of being chosen for its uniqueness and as the best academic program aiming at building bridges of understanding between the U.S. and the Muslim world. A documentary film about these studies was then made by the U.S. Government and distributed throughout the world.

IMAM W. DEEN Muhammad has long been an ardent supporter of Muslim World Studies. Friday, Sept. 26, 1980, was dedicated as: "Imam Warith-Deen Muhammad's Day at Wayne County Community College." The whole college administration, including its Board of Trustees, honored Imam Muhammad in the name of Muslim World Studies to which he reaffirmed his full and unfledging support.

In this historic testimonial, he again, as he did on other occasions, urged all those who can to enroll in this unique academic program and take full advantage of all its courses. To be sure,

some young Muslims heeded the Imam's call and came with their families, even from very distant places in the U.S., to take the full program.

Muslim World Studies is designed not only to meet the needs of students who choose to combine a core of that program with their specialized technical fields, but also to satisfy the basic requirements for those who major in the program.

After obtaining their associate degree in Muslim World Studies, students can pursue their academic work in other colleges and universities to earn a B.A., M.A. or even a Ph.D. in any field related to the Muslim world in general, or the Arab Middle East in particular.

Specifically, the aim of Muslim World Studies at WC3 is to give the student a sound education which leads to a rewarding career in any of the following three areas:

(a) In the teaching and educational field which is badly in need of academically qualified Muslim scholars to teach and guide their own people. Meanwhile, an increasing number of colleges and universities throughout the United States are introducing Arabic language and various subjects dealing with the Muslim world into their curricula. Consequently, there is a steadily rising demand for qualified teachers in that area.

(b) In the private business and non-governmental conglomerates which are continuously expanding their services throughout the affluent countries of the Muslim world where financial rewards are immensely bountiful.

The need of these countries for Western professionals is perceptibly growing day by day. They seek competent personnel with an appropriate technical background to help build and maintain various infrastructures including hospitals, schools, hotels, factories, airports, agricultural projects, etc.

At the same time, the private enterprises are clamoring for consultants and liaison personnel who are familiar with the language and the culture of the people they are serving in the Muslim world.

(c) In the diplomatic service

Muslim named to college post



Qadir Abdus-Sabur

CHESTER, Va — Qadir Abdus-Sabur has joined the John Tyler Community College faculty as an instructor in data processing.

Mr. Abdus-Sabur comes to John Tyler from the SEC Computer Company in Richmond where he has been a senior telecommunications analyst since March of 1981. From 1978-81 he was a senior systems programming analyst for the Reliance Insurance Company in Philadelphia.

Mr. Abdus-Sabur earned an associate in science degree in electrical electronics engineering technology at Spring Garden Institute in Philadelphia, graduating Magna Cum

Laude. He has a B.S. degree in mathematics education from Temple University where he graduated Cum Laude and also has done masters work in mathematics and computer science at Temple University and at Virginia Commonwealth University.

Mr. Abdus-Sabur has completed numerous computer related courses with Electronic Corporations during the past four years.

He taught junior and high school mathematics and physics and data processing as an adjunct faculty member at Virginia Union University.

Mr. Abdus-Sabur is active in the Richmond Masjid of the American Muslim Mission as chairman of the Education Committee and is Troop Committee chairman for Troop 470, Boy Scouts of America.

A veteran of the U.S. Marine Corp, Mr. Abdus-Sabur, his wife and five children live at Green Bay, Va.

East-West Univ. in Chicago focuses on Islam

By E.M. Sharaff
(Special to A.M. Journal)

CHICAGO — On the banks of Lake Michigan, along the skyscraper strewn waterfront, two distinguished educational institutions stand amidst their majestic neighbors. It is here that the East meets the West.

At 1400 North in the Windy City, a huge Catholic high school, Immaculata, became the first Islamic College of America in September 1983, while at 800 South on the Lake, yet surrounded by the Chicago skyline, East-West University came into existence in 1980. Both of these institutes aim at focusing Islamic ideology on the problems facing the chaotic world of materialism.

THE IDEA OF East-West University was conceived at a meeting of seven persons — four academicians, a businessman, a physician and a lawyer — in November 1978. The university opened its doors as a non-denominational institute two years later.

Prince Saud al-Faisal inaugurated the university in November 1980. The classes began in the fall for associate and degree programs in liberal arts, engineering technology, and business administration.

The university's programs are combined with Arabic and Islamic Studies. Its



E. M. Sharaff

future plans project the establishment of an Institute of Islamic Studies with major divisions of Origin and Sources of Islamic Thought, and Islamic History and Civilization. The study of Arabic and other related languages also form part of the Islamic program.

WHEN THE FIRST convocation of the East-West was held in June 1984, Dr. Abdullah Naseef, general secretary of the Muslim World League, conferred degrees to those who had completed their four-year program. He commended the achievements of the university in imparting higher education with a focus on Al-Islam. Dr. Naseef expressed hope that institutions such as this will help to bring about a better understanding between the peoples of the West and those of the East.

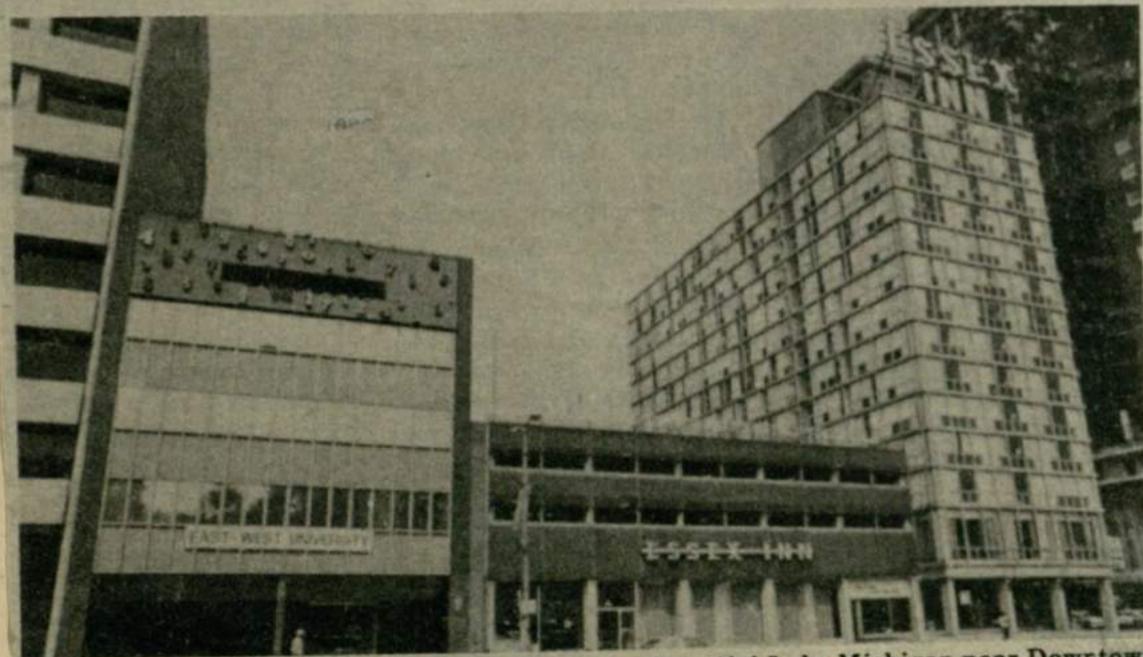
East-West University will be a forum in which to focus the ideology of Al-Islam although it has not been named as an Islamic institution, says Dr. Mohammed Wasiullah Khan, chancellor of the university. In this context, he says that there is no difference between East-West University and Islamic College. Dr. Khan is optimistic that both institutions could work together for the cause of Islam and humanity.

However, the flags of Muslim nations, inscriptions in Arabic, dresswear of women, the way of greetings, mosques/masajid and prayer halls, college catalogs and their calligraphy do make for differences between East-West and Islamic College.

The Statement of Faith of AIC affirms the oneness of God (Allah), the oneness of His Prophets and their revelations, the oneness of life and the hereafter, the oneness of mankind, the oneness of the monotheistic faiths, and the oneness of truth and knowledge. It seems that it was the Statement of Faith which had convinced the Christian nuns to sell the school to Muslims.

Although American Islamic College is a new entity, the idea to establish an Islamic oriented institution was in the minds of a group

Continued on page 17



EAST-WEST UNIVERSITY in Chicago face the beautiful Lake Michigan near Downtown Chicago.

Muslim students receive top honors

(Special to Muslim Journal)

PLEASANTVILLE, N.J. — Ayana Aliya Amina Iddinn, 8, a student at the South Main Street Elementary School in Pleasantville, New Jersey, has been promoted from the second to the third grade with honors.

Ayana received a medal of Academic Honor, a ribbon for excellence and a certificate award for being on the merit roll during the entire school year.

She also received a first place ribbon and the Good Work award for being named Spelling Scholar for second graders. She also received the merit award for Citizen of the Month.

Ayana's average for the year is (8) A's, (2) B+'s, (1) B. She works above grade level.

On the comprehensive tests of Basic Skills given in May of 1985 while still a first grader, Ayana compared nationally among first graders as such; in total reading she achieved better than 76 per cent of the nation's first graders, in total mathematics she achieved better than 88 per cent of the nation's first graders. This re-



Ayana

port was published by CTB/McGraw-Hill.

Ayana has participated in the Gifted and Talented Program as a first grader.

As a second grader, she participated in a special program, spending a half day in second grade and a half day in third grade.

Upon entering the third grade, Ayana will be reading on a fifth grade level.

Muhammad Ramadan Mubarak Iddinn, a five-year-old kindergarten student at the South Main Street Elementary School and brother of Ayana, has been promoted to the first grade and will be placed in the adv-



Muhammad

anced reading class.

Muhammad received the highest grades attainable during his first year in school. He received a certificate from the Career Awareness Program at the Atlantic County Vocational School for his participation and a Sensational Job award for reading.

Ayana and Muhammad also participate in Islamic and African-American studies at home. They are taught three evenings per week in these subjects by their mother and father, Rayna and T. Iddinn.

Muslim youth wins honor

Muslim youth writes for Philadelphia's largest paper

PHILADELPHIA — "Hi, my name is Atif Saleem and I have the television wrap-up for this fall," begins the *Philadelphia Daily News* column written by Atif Saleem.

"I have a list of new shows that have entered the networks," he continues. "Starting with NBC, the network in opinion that came out on top last year, has three shows." Then, the writer assesses the three shows, "227", "The Misfits of Science" and "The Golden Girls."

"Along with NBC, CBS has some tricks up their sleeves," he begins, drawing the reader's attention to CBS shows. And then he refers to ABC's shows.

The column concludes with the young reviewer listing what he believes is "the best show from each network." They are NBC's "The Cosby Show", ABC's "Benson" and CBS's "Cagney and Lacey."

"The Cosby Show", the all-around best show last year, is resuming its crazy antics and Bill Cosby's unique way of making America laugh. This show will remain on top for a long time," Saleem writes.



Atif Saleem

Saleem is the son of Saeed Saleem, Sr. and step-son of Khalilah Saleem, a secretary at Sister Clara Muhammad School. He looks forward to more writing assignments from the *Philadelphia Daily News*, which assigns writing tasks to the youth reporters and selects from among the articles assigned. Saleem plans to have much of his writing, aviation and architectural work in the future selected as among the best. He is inspired by his religion to aspire to the best and strive hard for what he seeks to achieve in life.

Saleem is the son of Saeed Saleem, Sr. and step-son of Khalilah Saleem, a secretary at Sister Clara Muhammad School.

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LATIFAH SABREE, a senior at Hyde Park Career Academy in Chicago, was recently honored along with 12 other Hyde Park students, as a National Merit Commended Scholar.

This honor is achieved by those high school students who distinguish themselves in national scholarship competition.

Ms. Sabree is graduating fourth in a class of 457 students. She has been nominated for "Who's Who Among American High School Students" 1979-80 edition in recognition of her scholastic achievements. She is a member of the National Honor Society, having been on the honor roll all four of her high school years, and has been recognized as an Illinois State Scholar.

THE FIRST NINE years of Ms. Sabree's formal education were completed at Sister Clara Muhammad School in Chicago. She was valedictorian of her 8th grade graduating class in June, 1976. She transferred to Hyde Park Career Academy when SCMS closed at the end of the 1976-77 school year (the school has since reopened).

Ms. Sabree plans to major in biology or another science related field with the intention of becoming a pediatrician. She attributes her academic success to the discipline she has learned from growing up as a Muslim.

Mr. Quadir Sabree and Mrs. Iris L. Sabree are the proud parents of this fine student. They thank Allah for their daughter's success.

Muslim students striving for educational excellence



NGINA MUHAMMAD, valedictorian and outstanding Sister Clara Muhammad School graduate, winner of the Illinois Association of Teachers Science Award.



HAZIM ALI II, salutatorian and Sister Clara Muhammad School honor graduate, winner of the Illinois Association of Teachers Science Award.



SHAD'E RASHEED, National Award winner, United States Achievement Academy.

USA's brightest kids



By Dale Wittner

POET: Diane Jewia University of Washington student, will have book published this fall.



By Doug Martin

COMPANY V.P.: Saleem Muhammad of Dayton, Ohio, is officer in family firm.

Islam education addresses character and intellect

DAYTON, Ohio — Like his bright young colleagues, 13-year-old Saleem Muhammad is an anomaly today: A boy thinking grown-up thoughts, his world defined by dirt bikes and international economics.

The chubby kid in scruffy sneakers is a \$10-a-week vice president and bookkeeper for his family's clothing business here, and a computer whiz. He also makes economic speeches across the USA for his church, the American Muslim Mission.

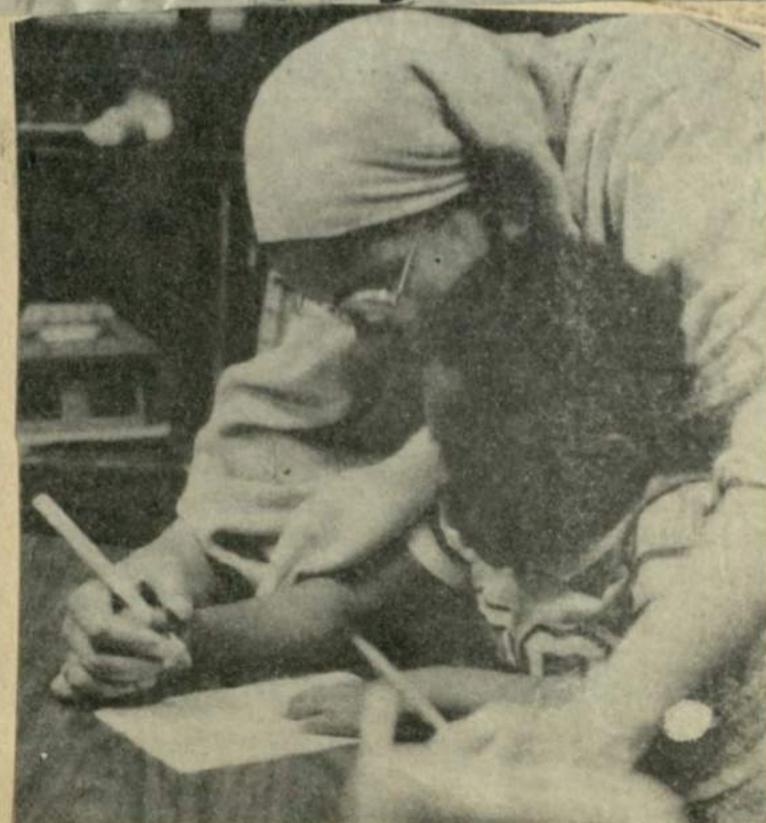
And although he lives in a decaying industrial city, his mind embraces the world: "I'd like to know more about anthropology, biology, astronomy . . . a lot more about telecommunication, about social communication, how people reason with one another."

Saleem is part of 1 percent of the USA's population that is "highly gifted." Experts don't call them geniuses: "Giftedness is just a promise" when young . . . and you're never going to know who truly gave the most until 60 or 70 years later," says Marvin Gold, publisher of a gifted newsletter. About 400,000 gifted people are ages 5 to 17 — usually possessing Intelligence Quotients above 160 (average is 100), refined vocabularies, better insights than many adults, and insatiable cravings for learning.

COVER STORY

'Highly gifted' are shaping our future

Future bright for Muslim youth



MUSLIM SCHOOL CHILDREN like those in the above photo get introduced to close individual instruction in their early training. (PHOTO: Samuel Ayyub Bilal)

Muslim Youth Listed As American Genius Among Top 1% —



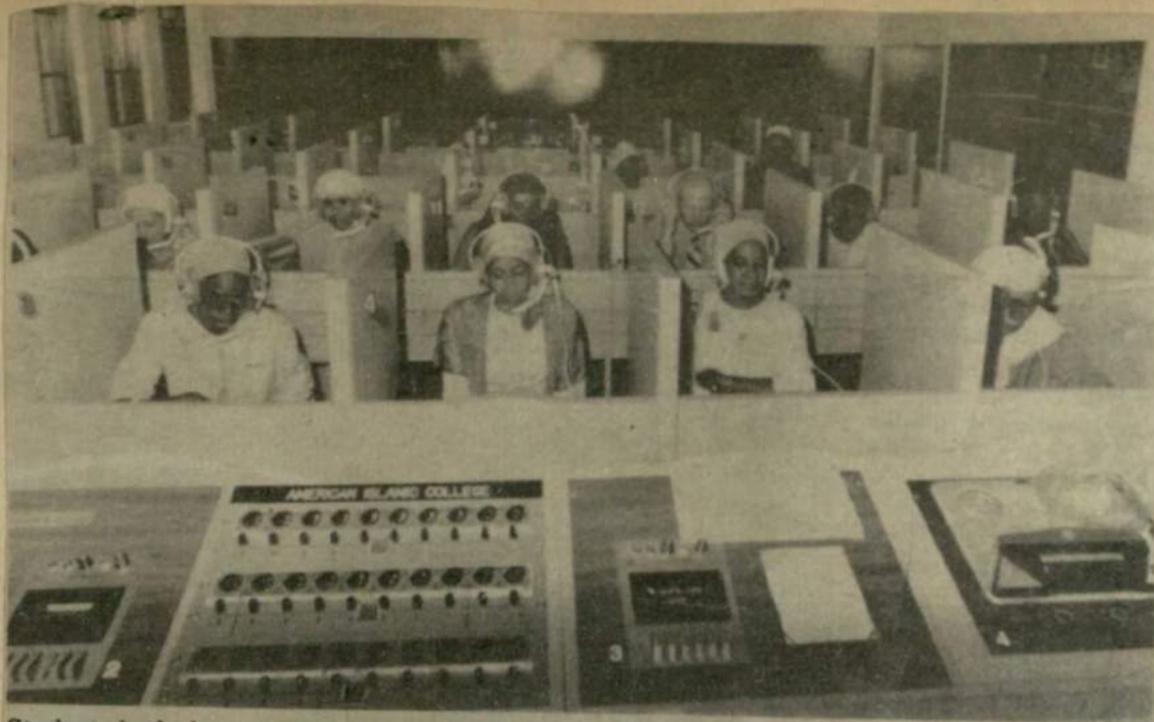
Saleem Muhammad

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DEDICATED TEACHERS such as Shareefah Wajihah Karim, since 1967, have produced thousands of students dedicated to what Allah wants preserved. who has been at Sister Clara Muhammad School in Chicago



Students in the language lab at American Islamic College.

(Photo by Yugel Donmez)

American Islamic College offers intensive Arabic program

Meet N'Zinga H. Al-Shams

WASHINGTON, D.C. — N'Zinga H. Al-Shams graduated from the University of Denver College of Law on August 15th. She is a former resident of Baltimore, Maryland and was active in the Baltimore Masjid from 1975 until 1981 when she left in order to attend law school in Colorado.

She also taught basic educational courses at the Brockbridge Correctional Facility in Jessup, Maryland from 1975 through 1980, and at the Fremont Correctional Facility in



Canon City, Colorado.

N'Zinga said she thanks Allah for helping her to get

through the most traumatic and racist experience she has ever had to withstand. She said if her faith in Al-Islam was strong when she went into law school, it is even stronger now and if Allah has destined for something good to happen to a person, no one can put a stop to it, no matter how hard they try.

"All I want now is to become an excellent and competent attorney and assist people with their legal problems, regardless of their race, color or creed," she said.

Sadrud-Din Muhammad Named Academic All-American

The National Secondary Education Council has announced that Sadrud-Din Muhammad has been named an Academic All-American.

The NSEC has established the Academic All-American Scholar Award Program in order to offer deserved recognition to superior students who excel in the Academic disciplines. The Academic All-American Scholars must earn a 3.3 or better grade point average. Only Scholars selected by a secondary school instructor, counselor, or other qualified sponsor are accepted. These

scholars are also eligible for other awards given by the NSEC. These are awards few students can ever hope to attain.

Sadrud-Din Muhammad who attends Academy of St. James, was nominated for this National Award by Mr. Smith, counselor. Sadrud-Din will appear in the Academic All-American Scholar Directory, which is published nationally.

"Recognizing and supporting our youth is more important than ever before in American history. Certainly, winners of the Academic All-

American Awards should be congratulated and appreciated for their dedication to excellence and achievement," said Dr. George Stevens, Executive Director of the national Secondary Education Council.

The Council selects Academic All-American Scholars upon the exclusive recommendations of teachers, coaches, counselors, and other qualified sponsors. Once awarded, the students may be recognized by the NSEC for other honors.

Sadrud-Din is the son of Imam Warith Deen Muhammad and his wife Shirley.



Karim Abdel-Shakur



Djameela Falaq Siddeeq



Muallam Al-Muslim

Fifteen U.S. Muslims granted scholarships to study in Arabia

CHICAGO — The culmination of a plan introduced more than a year ago has resulted in the selection of 15 students who are being granted scholarships to pursue their Arabic and Islamic studies at the University of Imam Muhammad Bin Saud in Riyadh, Saudi Arabia.

The plan started with Imam Warith Deen Muhammad of Masjid Hon. Elijah Muhammad in Chicago, Dr. Ahmad Sakr of American Islamic College in Chicago, and Dr. Mohammad Morsy, the representative from the University of Imam Muhammad Bin Saud, in Riyadh, Saudi Arabia.

Upon receipt of the news that 15 students had been granted scholarships to study at the University of Imam Muhammad bin Saud in Saudi Arabia, Imam Warith Deen Muhammad of Masjid Honorable Elijah Muhammad in Chicago said, "This is very good news." He extended his gratitude to those responsible at the University in Riyadh as well as the efforts made by the American Islamic College in Chicago.

Summer program

The summer program of 1985 was successfully held at the College. One hundred twenty (120) students gathered here from across the United States to participate. The young and the not-so-young lived, studied and worked together on campus for one to two months in an Islamic atmosphere. The majority of them studied hard and diligently. They studied Arabic language, Qur'an, Tartil-Tajwid and Islamic culture-civilization and Islamic studies.

Following is a list of those selected for the scholarships:

1. Karim Abdel Shakur, Massachusetts
2. Nashid Abdul-Khaaliq, Massachusetts
3. Khalif Abdur-Raheem, New York
4. Shafeeq Abdus-Salaam, Illinois
5. Muallam Waiz Al-Muslim, South Carolina
6. Hamza Abdel Aziz, New Jersey
7. Ali Bilal, Illinois
8. Salahuddin Fard Bilal, New Jersey
9. Anthony Levi Harris, New

York

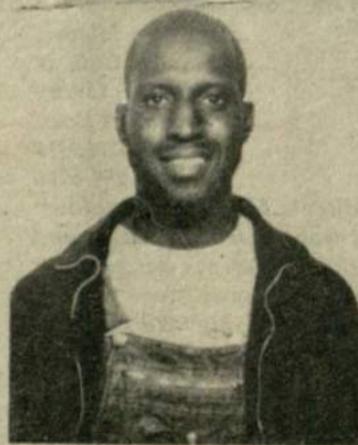
10. Solomon Dawud Muhammad, Illinois
11. Yasmin Ali Nurid-Din, Pennsylvania
12. Djameela Falaq Sabree, Indiana
13. Haazim Shakir Sabree, Indiana

Two additional names will be announced as soon as they are received.

"We praise Almighty Allah for helping all of us achieve these happy results," said officials at American Islamic College. "We thank all the official people here and in Saudi Arabia for their efforts and commitment to make this program a success. We thank those who helped financially to make the program fruitful. We thank the director, all the teachers, administrators and staff in working hard together with the students. We especially thank all the students who participated and helped to make it the success it was. We look forward to more programs of this type to help promote unity of Muslims around the world."



Nashid Abdul-Khaaliq



Shafeeq Abdus-Salaam



Khalif Abdur-Raheem

Muslim Student Chosen As Page For Senate



A Miami high school student Tangela X Stewart gets a first hand look at government this year in the Florida Senate.

Tangela, an eleventh grade student, was selected from among other applicants to act as page Senator Roberta Fox, Democrat, District 40. Her duty was to act as messenger to the Senator for one week.

The Senate was made up of 40 Senators, 31 men and 9 women met in the state capital, Tallahassee, Florida on April 1-5.



Aaliyah El-Amin, 12, won first place for an essay entitled 'Teenage Dropouts.'

Muslim student wins essay contest

My name is Aaliyah El-Amin. I attend Warrensville Junior High School in Warrensville, Ohio. I am in the 7th Grade. I have maintained a 3.8 grade point average for the last three marking periods.

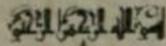
On March 1, 1986, I was honored by the Royal Ridge Pierce Foundation, at Stouffers Inn on the Square. I won first place for an essay entitled "Teenage Dropouts". I received a \$100.00 saving bond, a certificate of honor, and a poster of Dr. Martin Luther King Jr.

I was also honored by the United States Achievement Academy for outstanding work in History and Government and Art from my school.

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Some benefits of Salaat

Continued from page 6

ly problems. If in illness or in need of sustenance, Allah enjoins "And seek (Allah's) help with patient perseverance and prayer." (Qur'an 2:45).

Social: The societal benefits of the salaat would be the fostering of equality and brotherhood and unity, features which no other religion can equal. The equality of humanity is nurtured in Salaat. Especially during Jum'ah.

THE PHYSICAL benefits of salaat were observed by Imam Zahabi, author of a book on Prophetic Medicine (Tibb un-Nabawi) almost a thousand years ago. There are many, many benefits. The book "Prayer and Al-Islam," by Imam Warithuddin Muhammad, is highly recommended to those who desire to enhance their knowledge and understanding of the pillar termed Salaat. Without the

strict observance of Salaat the Muslim/Mu'Min is highly susceptible and vulnerable to satanic influences. The Holy Qur'an (29:45) is clear.

THE TAKBIR: This exercises the arm and shoulder muscles, Etc.

THE QIYAM: Or standing resulted in better tone of the spinal muscles, as well as those of the legs and abdomen.

THE RUKU: or inclination (or bending) stretches the thigh muscles and the spinal muscles, whilst contracting the abdominal muscles. The ruku was recommended by Imam Zahabi for those with large stomachs, and he stated that the ruku toned the abdominal muscles. This is, in a way, aerobics divinely designed.

THE PROSTRATION: (Sajda) also further compresses the contents of the abdominal cavity, which bene... the

digestive processes. It also increases the blood supply to the brain and head (face, ears etc) and "clears the head". Prostration, stated Imam Zahabi, also 'opens up the nostrils' and is a cure for headaches. This is an allusion to postural drainage for

sinusitis still advocated today.

THE TASLIM: (salaams) 'aid hearing and cure dizziness,' which are borne out by modern findings balance, deafness and even mental confusion. It also helps the neck muscles, etc.

Salaat also has a number of psychological benefits. Imam Zahabi states that a good doctor will utilize the three

aspects of therapy to effect a cure:

- 1.) **Drugs:** to actually combat the illness or relieve pain.
- 2.) **Food:** to strengthen the defences of the body and
- 3.) **Fear:** hope, joy or grief are emotions which the doctor should evoke by counseling the patient to conquer his illness.

HOWEVER, OF THESE, THE BEST IS PRAYER.



Du'a



Taslim



Jalsah

Reprint: Bilatian New



No one can bear burden of another



DURING THE NEW World Patriotism Day celebrations in Chicago, Muslims did not forget to pray, in obedience to Allah. The prayer was held in Grant Park.

Photo by Amin El-Amin

The prayers of Muslims

MORNING PRAYER

(*Salatu-Fajr/Subh*)

The first obligatory prayer of the day is the Morning (Fajr) prayer. It is offered after dawn, and before sunrise.¹³⁰ The Morning obligatory prayer consists of two rak'ahs, and it is recited in an audible voice. With each rak'ah we recite The Opening Chapter of the Holy Qur'an, along with another chapter, or a number of consecutive verses. It was the practice (sunnah) of Prophet Muhammad to silently offer a non-obligatory prayer of two rak'ahs before he said the Morning obligatory prayer. Therefore we do the same. (Whenever we pray silently we should form the words of the prayer with our tongues.) It is forbidden to offer any sunnah (non-obligatory) prayer during the first thirty minutes after sunrise and before sunset.

NOON PRAYER

(*Salatuz-Zuhr*)

The second obligatory prayer of the day is the Noon (Zuhr) prayer. It is said immediately after the sun has passed its zenith and has begun to decline, or when the shadow changes from the west to the east. It is forbidden to offer the Noon prayer when the sun is at its zenith. The Noon prayer consists of four rak'ahs which are recited silently. In the first two we recite The Opening Chapter of the Holy Qur'an, along with another chapter or a number of consecutive verses. In the third and fourth rak'ahs The Opening Chapter is offered without any additional recitations. It was the practice of Prophet Muhammad to silently offer a prayer of two or four rak'ahs before he said the Noon obligatory prayer, and a silent prayer of two rak'ahs after.

Offering a prayer of four rak'ahs shows the necessity for universal awareness. When we understand the need to discipline our bodies and our attitudes we can begin to make progress. Once we discipline ourselves physically and spiritually, the next thing we have to do is achieve harmony with the Will of Allah in the universal order.

Allah has established a universal order

which calls for us to live in peace with each other all over the earth, and to recognize, respect and follow truth wherever we find it.

AFTERNOON PRAYER

(*Salatul-'Asr*)

The third obligatory prayer of the day is the Afternoon ('Asr) prayer. It is offered when the sun is midway through its course of setting, and its time extends until just before the sun sets. The Afternoon prayer, which consists of four rak'ahs, is offered silently. In the first two rak'ahs the prayer is offered by reciting The Opening Chapter of the Holy Qur'an, along with another chapter or a number of consecutive verses. In the third and fourth rak'ahs The Opening Chapter is offered without any additional recitations. It was the practice of Prophet Muhammad to offer a prayer of two or four rak'ahs before offering the 'Asr prayer.¹³¹

SUNSET PRAYER

(*Salatul-Maghrib*)

The fourth obligatory prayer of the day is the Sunset (Maghrib) prayer.¹³² It must be offered after the sun sets, and before the twilight, or ruddy glow upon the horizon disappears. The Maghrib prayer consists of three rak'ahs. In the first two rak'ahs the prayer is offered by audibly reciting The Opening Chapter of the Holy Qur'an, along with another chapter or a number of consecutive verses. In the third rak'ah The Opening Chapter is offered silently, and without any additional recitations. After we have completed the Maghrib prayer it is advisable that we perform a silent prayer of two additional rak'ahs, as was the practice of Prophet Muhammad.

Offering the Maghrib prayer after sunset shows the way we have to start over again if the light of understanding declines in our society. In order to be re-enlightened we must undergo a three stage development. That is the only thing that will save us. If there ever comes a time when the light of the Muslim society goes out, we pray that Allah will re-enlighten us mentally, morally and spiritually.

NIGHT PRAYER

(*Salatul-Isha*)

The fifth, and last obligatory prayer is the Night (Isha) prayer. Its time begins with the disappearance of the twilight. Preferably, it should be offered before midnight. The Night prayer consists of four rak'ahs. In the first two rak'ahs we audibly recite The Opening Chapter of the Holy Qur'an, along with another chapter or a number of consecutive verses. In the third and fourth rak'ahs The Opening Chapter is offered silently, without any additional recitations. It was the practice of Prophet Muhammad to offer a prayer of two or four rak'ahs before offering the Night prayer, and an additional prayer consisting of two rak'ahs afterwards. He would then offer two rak'ahs (Shaf'), and he would close with the Witr prayer.

The night is symbolic of darkness and the need for rest and rejuvenation. Darkness makes us come together. As long as we have some light we may remain selfishly independent. We might try to use our little light to gain an advantage over others. But if the light goes out and total darkness prevails, people start to fear being alone, and they begin to sense the need for trust among themselves.

Imagine you and your enemy sleeping in the same room, with no light. In a situation such as that you would wish that your enemy were a friend. If the world's light has gone out we all have to ask Allah for another day. We will need not only the three stage development (mental, moral and spiritual), but we will also need renewed vision in the right direction and the return of our institutional and academic processes.

In the hour of total darkness, social (family) consciencē is intensified to be given natural priority over the private interest. Hence, Allah is The Absolute Ruler over both the spiritual and social phenomena. We should always be aware that Allah is The Ultimate Ruler, and that He is in constant charge in secular and private matters, just as He is in the matter of creating and maintaining the universe.

Some benefits of Salaat

By Imam Alauddin Shabazz
Islamic Content Editor

Prophet Muhammad Ibn Abdullah, may the peace and blessings of Allah be upon him, said that Salaat is the Meraj of the Mu'Min. This statement alone should bring home the centripetal importance of the pillar in Al-Islam termed Salaat (Qur'an: 24:41-42.)

The purpose of Creation is solely for the worship of Allah WA TAALA. Salaat is most essential in Din Al-Islam. Allah Taala says in Qur'an (51:56). "...I have only created Jinns and Men, that they may serve me". One of the meanings given to Salaat is worship. Worship is service to Allah in creation.

There are three clear elements to Salaat in Din Al-Islam. Namely: The Adhaan, Wudu, and Qibla (or mental or orientation). Each of these elements coalesce and overlap and no exact demarcation is possible, as the Adhaan proclaims: "Come to cultivation," while the purification symbolized by Wudu, and the Salaat itself is described as "Those who purify their souls will make progress" (Ponder Al-Qur'an 91:7-10.)

THE CALL IS UNIQUE amongst all religions, in that it does not consist of tolling bells or the sound of the shofar or trumpet. The Adhaan proclaims in a language which everyone can comprehend, the cardinal principles of Ad-Islam, i.e. the witnessing of One Allah, and the Apostle of Muhammad (S.A.W.). This beautiful call echoing in the early dawn (which requires repetition after the Muezzin according to the Sunnah) evokes far greater reaction than the musical tones of the bell or trumpet. The pealing of mournful bells or the fear instilling blast of the trumpet represents a wrathful divinity compared to the Beneficent and Merciful God of Al-Islam, calling people to prosperity both in this world and the next.

The early morning call signifies the awakening of the inner soul of all creation, as is proved by the wakening of all nature, the lifting of darkness, the chirping of the birds and the emergence of the radiating fingers of sunshine. The act of Wudu, with the splashing of water on the most sensitive aspect of the human being, his face, further awakens and refreshes the intellectual

response to worship as distinct from a ritualistic one.

THE QUR'ANIC INJUNCTION, "O, you who believe, approach not prayers with a mind befogged, until you can understand, all that you say" (Qur'an 4:43) further proves that salaah in Al-Islam has to be associated with, a clear mind and active participation of the entire body, flesh and spirit. (Al-Qur'an 2:238.)

It is a common misconception that the removal of shoes is for purity. It is based on the episode of Hazrat Musa Alaisalaam who whilst journeying through the desert had his first encounter with Divine presence in the form of a burning bush and was commanded to remove his shoes as he was standing on Holy Ground (Qur'an 20:12).

Some scholars in Al-Islam state that the removal of shoes denotes the putting off of the Dunya (or the forsaking of the Dunya to enter the Akhira) to enter into the presence of a higher walk of life, where the soul (sole) is down to earth (reality).

THE WUDU IS an act of external purification "And thy garments keep free from stains" states the Qur'an (74:4.) But Wudu aims also at the inner purifications of the mind and intentions.

Truly he succeeds who purifies it (the soul) Qur'an (91:9). The terms Zakah and Salaat are often conjoined in the Qur'an, the former signifying growth of purification whilst Salaah has various meanings ranging from prayer to burning away (of sins).

FOR AN INTELLECTUAL RESPONSE to Salaat, an appreciation of its immense symbolism is essential. For example, straightening the staff not only means to discipline oneself in a straight line, but also that one should straighten out all differences between Believers standing united for a common purpose, the Salaat.

Prayer has a legalistic basis, Shariah - which determines the rules and regulations. It has a physical basis in that various postures are prescribed and it has a spiritual reaction.

Prayer also has personal and societal values, all combined in elevating man from animal status to an angelic one, that is, nearer to Divinity. On the otherhand, the Creator, Allah Subhanahu wa Ta'ala, is in constant contact with His creation, which is

mediated through the Supraconscious layer of the mind. Al-Qur'an states that Salaat is a must (4:103).

Prophet Muhammad, may the peace and blessing of Allah be upon him, is reported to have stated in Hadith that man has to create time for the following:

- 1 - Communion: i.e. Meeting his Creator,
- 2 - Assessment of his hourly performance,
- 3 - Reflection on the world and events around him,
- 4 - Earnings: Meeting the needs of his family and himself.
- 5 - Service to humanity: Meeting the needs of his fellowmen.

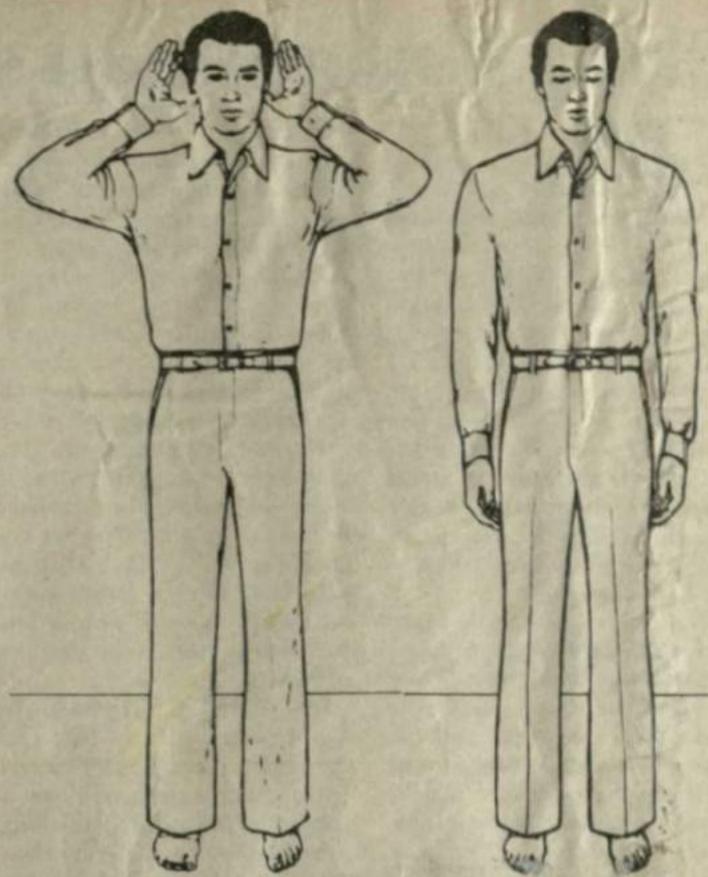
COMMUNION: It is stated in Hadith that the salaah is the me'raj of the Believers, implying that it is possible indeed for the ordinary mortal, in emulation of the Prophet Muhammad, to ascend spiritually to the highest stage, and once there enjoy communion with his Creator. The path opened also leads to the reception of xhy or ideas and instructions or guidance in all matters.

Assessment: One of the reasons for constant repetition of Salaat is for the purpose of constant reiteration of one's objectives and purpose in life. This assists in the development of positivistic attitudes, which is the source of success, as demonstrated in the works of Norman Vincent Peal and Dale Carnegie. Religiously, it also assists in the prevention of evil and sin.

The Qur'an states, "And if sin and evil is committed between the Salaats to seek forgiveness and show repentance." (Qur'an 39:45).

Reflection: It is stated that whoever worships God without reflection, worships Him without Reward. The Qur'an enjoins that one should not approach prayer with a mind befogged, and although this verse specifically refers to the numbing of the senses by alcohol or intoxicating drink, numerous mufasireen have interpreted this verse to mean befogged with worldly thoughts, or oblivious of the true meaning of prayer. I agree with this 100 percent.

Personal: this covers the personal needs and aspirations of the individual, his seeking of assistance in moments of despair and travail, his seeking of guidance and solutions to dai-

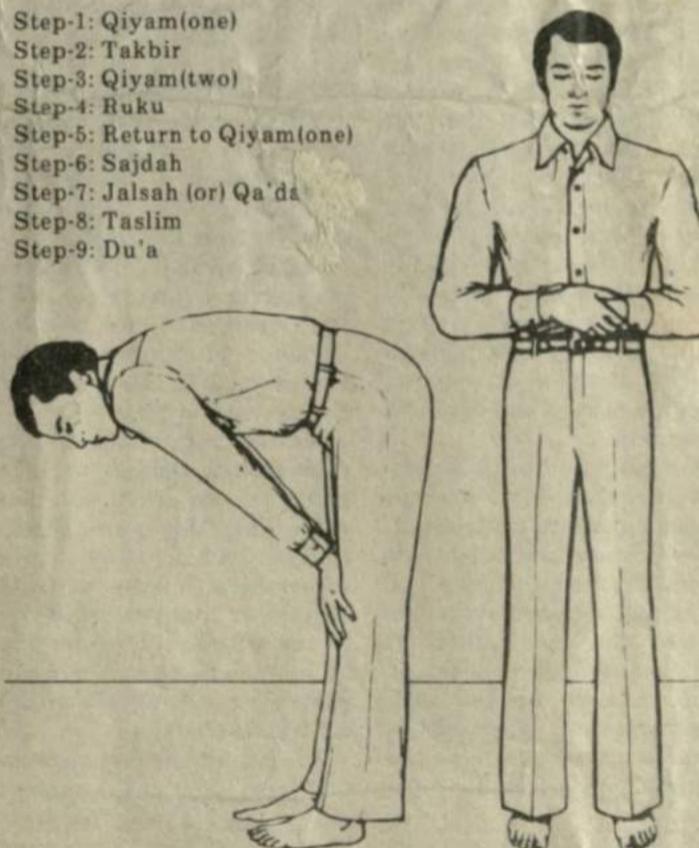


Takbir

Qiyam (one)

Names of Islamic prayer positions from right to left

- Step-1: Qiyam(one)
- Step-2: Takbir
- Step-3: Qiyam(two)
- Step-4: Ruku
- Step-5: Return to Qiyam(one)
- Step-6: Sajdah
- Step-7: Jalsah (or) Qa'da
- Step-8: Taslim
- Step-9: Du'a



Ruku

Qiyam (two)

Return to Qiyam (one)



Sajdah

Continued on page 7

Art taken from the book "Prayer and Al-Islam"

"When the call is sounded for prayer on Friday, hasten to it with remembrance of God . . . but when the prayer is ended, return to your work abroad in the land and seek of God's grace and favor that you may be successful."—(QURAN 62:9-10).

Muslims renew faith during Ramadan

By Larry Copeland
Staff Writer

Siddiq Amrullah could only sit and stare as about 50 people around her dug into heaping plates of barbecued spareribs, baked beans and potato salad during a recent picnic at Piedmont Park.

"Ooh," she sighed wistfully as a person sitting on her blanket munched on a chicken leg. "That looks so good."

It wasn't that Ms. Amrullah, 21, was subjecting herself to the rigors of a strict diet to lose weight. Indeed, had it been several hours later, she would have dined as heartily as her fellow students.

But because this was an afternoon picnic, she had to rely on her faith to sustain her in the face of temptation. Ms. Amrullah, a junior at Georgia State University, is one of an estimated 1 billion Muslims worldwide and 15,000 in the metro area celebrating the month of fasting known as Ramadan.

During Ramadan, which is celebrated in the ninth lunar month and started on May 20 this year, Muslims are not allowed food or drink between dawn and dusk. Nor can they smoke or engage in sexual relations during the hours.

Muslims who observe Ramadan, which was ordered by Allah in the Muslim holy book, the Holy Koran, also strive not to commit "falsehood, back-biting, slanders, perjury and a lustful look."

Khalid Siddiq, amir or executive director of the Atlanta Mosque on 14th Street, said the strength of Muslims' faith determines whether they actually follow the tenets of Ramadan.

"It's like any other religion," he said. "There are people who are strong followers, and there are people who are weak followers. But it is a religious obligation for every Muslim."

Muslims who participate in Ramadan believe they will be rewarded 70 times more for good deeds during the month than at other times of the year.

Siddiq and Plemon El-Amin, imam of the Atlanta Masjid on Fayetteville Road in southeast Atlanta, said that Allah ordered the



RICH ADDICKS/Staff

Muslims bow for prayer at the Atlanta Mosque on 14th Street during Ramadan, the month of fasting and prayer. In the final 10 days of the observance, Muslims engage in continuous prayer on odd-numbered nights.

fasting through Muhammad so that Muslims could increase their awareness of their god and learn self-restraint.

"It's not a month of torture or anything like that because you're not dieting, and you are required to eat and drink after dusk and before dawn," El-Amin said. "If you didn't eat anything, the fast wouldn't be acceptable."

Muslims eat a light meal — *Sehr* — before dawn and a fuller meal in the evening called *Iftar*.

Siddiq, a native of Pakistan, said that all restaurants and even some offices are closed during the day during Ramadan in Muslim countries. The times to stop and start eating are announced by loud sirens.

Muslims offer additional prayers, called *Taraweeh*, with their nightly prayers during Ramadan. During the prayers, the imam recites portions of the Koran from memory, completing the entire Koran by the end the month.

Because the Koran is believed to have been revealed to prophet Muhammad on the 27th night of Ramadan more than 1400 years ago on *Lailatul-Qadr* (the Night of Power), Muslims engage in contin-

uous prayer during odd-numbered nights of the final 10 days of Ramadan. Those who succeed in praying all night on *Lailatul-Qadr* are promised a reward equal to that they would receive after 1,000 months of continuous worship.

At the end of Ramadan, Muslims begin a three-day celebration, *Eid*, which begins with a day of celebration known as *I'dul-Fitr*. On that day or at some other point during the month of Ramadan, the head of each Muslim household donates \$3 to charity.

"This celebration is similar to Christmas in the Christian world," explained El-Amin. "We give gifts to children and invite non-Muslims and their families to celebrate with us."

About two-thirds of the Muslims in the metro area are native Americans, some 90 percent of them black, El-Amin said. Most of the other third are students studying here or immigrants from Muslim countries.

They attend either the Atlanta Masjid, the Atlanta Mosque (mosque is the French translation of the Arabic *masjid*), the Community Mosque, Masjid Al-Muminun or one of several smaller masjids.



RICH ADDICKS/Staff

Although Muslims fast between dawn and dusk during Ramadan, they eat a light meal before daybreak, and a fuller meal in the evening.

Fasting is for Allah

Siyam (fasting) literally means "to refrain". As an Islamic terminology, it means refraining from sex and food (all kinds of solids and liquids) from sunrise until sunset during the month of Ramadan, which began May 9.

Siyam or fasting during the month of Ramadan is one of the obligatory practices for every believing Muslim. Allah says in the Qur'an: "O you who believe, *Siyam* is

prescribed upon you as it was prescribed to those before you so that you may become self-restrained." al Baqarah (2) 183.

Significance of Ramadan

The importance of *siyam* in Ramadan is clearly expressed in several *ahadith* (sayings) of the Prophet (peace and blessings be upon him). It is reported by Abu Harairah, a companion of the Prophet, that the Prophet said: "He

who fasts during Ramadan with faith and seeks his reward from Allah will have his past sins forgiven; he who prays during the night in Ramadan with faith and seeks his reward from Allah will have his past sins forgiven; and he who passes *Lailat al-qadr* in prayer with faith and seeks his reward from Allah will have his past sins forgiven; (Bukhari and Muslim).

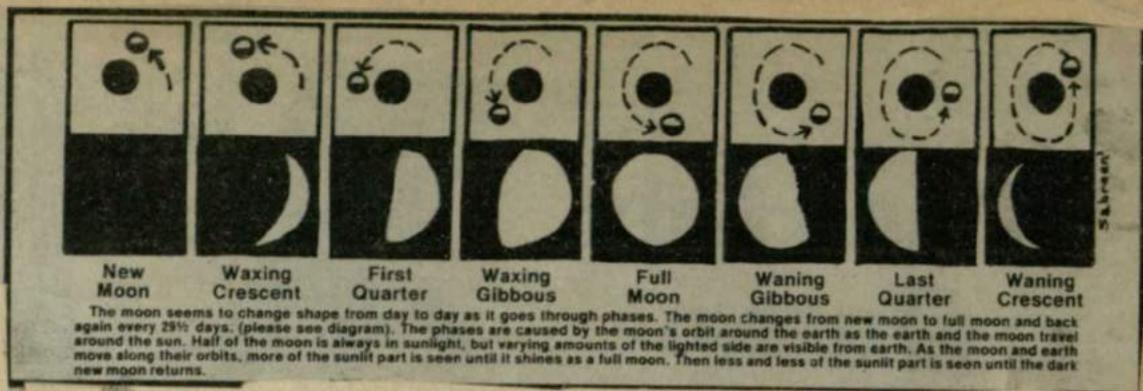
Who Should Fast

Siyam is mandatory on every Muslim who is sane, adult, able and resident. An additional condition in the case of women is freedom from menstruation and post-childbirth confinement periods.

Exemptions from fasting include: (1) the insane; (2) children who are not adolescent yet; (3) the elderly and chronically ill for whom fasting is unreasonably strenuous. A person falling under any of the above categories, however, is re-

quired to feed at least one poor person for every day of Ramadan in which he/she misses fasting; (4) pregnant women and nursing mothers who fear that fasting may endanger their lives or health or those of their fetuses. According to Malik, she is treated like those in category (3) above. But to Abu Hanifah, she should make up the missed days of her fasting by fasting an equivalent number of days when she is able to; (5) those who are ill or traveling provided they make up for the lost days when they are well. Allah says: "But if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. God intends every facility for you; He does not want to put you to difficulties."

Sighting the moon in preparation for Ramadan



Ramadan: Muslims' greatest month

By Imam Alauddin Shabazz
(Special to Muslim Journal)

Allah wa'Taala says to the believers "Ramadan is for Me." It is strictly for the pleasure of Allah that the believers fast during Ramadan. This is not to imply that no lucrative by-products accrue to the believers as the direct result of said fast; it is to help us put our intentions in proper focus.

Al-Qur'an (8:41) states that: "It is He who sent down to His servant the Furqan (i.e. *Qur'an* as the criterion by which truth can be distinguished from falsehood) on the day when the two parties met." Lailat Al-Qadr is termed "a blessed night" in *Al-Qur'an* (44:3). It is related to the most important event in the history of the nascent Muslim ummah 1400 years ago, the battle of Badr.

In the second year of the hijrah, during Ramadan, 300 Muslims met more than a thousand mushrikeen (i.e. idol worshippers) in battle at the famous well of Badr. Few in numbers and ill-equipped, with no horses or heavy arms against the mushrikeen of Mecca who were well-equipped with arms, horses, and nearly four times the number of the Muslims. Yet Allah wa'Taala supported the believers, 'with Hosts, which you (the Muslims) did not see.' (*Qur'an* 9:40).

Badr was not only a battle where authentic believers were granted victory by Allah; it is a promise and an example for Muslims to live by for all times. The promise is lucidly stated repeatedly in *Al-Qur'an* (47:7): "If you come to the support of Allah, He too will come to your support and firmly strengthen your feet." In every battle, therefore, where Imam (faith) is the criterion, that promise will come true for surely Allah wa'Taala speaks the truth. It will come true today as it did more than 1400 years ago.

Month of jihad

Ramadan is a month of jihad, both within and without. It is a month of physical deprivation in hunger and thirst for the pleasure of Allah only. It is a month also of material and moral reward. It is not fortuitous that many of the major victories in Muslim history have been won in Ramadan.

Mecca, our sacred sanctuary, the harm of Allah Ta'Ala, was liberated in the month of Ramadan.

We live today in the age of nuclear bombs, chemical weapons and powerful intercontinental missiles. What lessons can we learn from Badr? To the real ummah of Nabi Muhammad, peace and blessings be upon him, the people of Allah, Badr will ever remain a reassurance of victory and support. Allah wa'Taala promised 'those who are oppressed in the earth to make them Imams (leaders) and to make them heirs (*Qur'an* 28:5) of His earthly dominion and paradise.'

In *Al-Qur'an* (8:60) Allah commands His servants to prepare for the Mushrikeen (disbelievers) of every age whatever we can of the instruments of war. Allah says: "Make ready for them all you can of (armed) force and of horses, tethered, that thereby you may dismay the enemy of Allah and your enemy, and others beside them whom you know not Allah knows them."

Allah's earth must remain a model for Muslims/Mu'mins of every age. The disbelievers of Mecca who had sought to kill Prophet Muhammad, peace be upon him, who tortured his followers and drove them out of their homes, etc. expected harsh punishment when Prophet Muhammad led the Jund-Allah (army of Allah) victoriously into the city of the Ka'aba. To the frightened men and women of Mecca, his relatives and bitter enemies of Al-Islam, the Prophet said... "Go, you are all

free." He said, "I say to you today what Joseph (peace and blessings be upon him) said to his brothers...there is no blame on you today (*Qur'an* 12:92)."

Those most noble words uttered by a conqueror remain a challenge to us today, to our idols of nationalism, racism, sectarianism, etc., and the hypocritical game of international diplomacy. Badr shall always stand and call us back to Allah wa'Taala and to the good, to dignity and true security.

Fasting: A Process of Purification

There is nothing really good in the mere act of starving or of causing undue exertion of discomfort to the body. The objective of the fast prescribed by the *Qur'an*. The real objective is to lead the mind of man through a process of purification. The process of fasting promotes the sense of restraint and an aptitude for righteous thought and living.

- Fasting was reserved for the month of Ramadan for the simple reason that it was during this month that the revelation of the *Qur'an* began to be delivered to the Prophet. Incidentally, fasting keeps the memory of this event green in the mind of the faithful.
- There should be ease in the observance of religious practices and by no means any hardship. It is not proper to view that rigidity or hardship in devotional practices is pleasing to God.
- The object of the devotional practices is to purify your mind and heart and give a healthy tone to it. It is not only through lengthy ordeals of physical starvation that you can raise your voice to God, as was the idea prevalent among the religious-minded of the days of the Prophet. God responds to the cry of the needy at all times and in every situation, He is closer to man than even his own jugular vein. If you raise your voice to Him in sincerity and faith, the door of divine assistance instantly opens out for you.
- Among the Jews, the conditions of fasting were very rigid and very severe. One was this: Once a Jew was caught breaking his fast, he was not allowed to partake of any food, lest he should wake up during the night. Likewise, the Jews were absolutely forbidden all conjugal relations with their wives in the month of fasting. When fasting was prescribed to Muslims, it was apprehended that these restrictions were also binding on them, and since these restrictions were very severe some of the followers of the Faith could not conform to them and had necessarily to conceal their failings. In verse (II: 176) *Qur'an* refers to this situation in the following words: "God knew that you were doing injury to your own selves." The purpose of the fast is not to deprive any one of his bodily pleasures but to develop in him the sense of restraint and moderation, that he may regulate his desires. The restrictions placed on food and drink and conjugality applied only to the day. During the night one was perfectly free to attend to such needs.
- The conjugal relationship between husband and wife is not anything immoral that it should be a matter for prohibition during a month given to devotion to God. It is a natural relationship and the couple is wedded to each other in their necessities of life. Anything transpiring between them should not in any manner be repugnant to devotion to God.
- A believer in God is he whose action is above board. A thing may not be wrong in itself; but if once you deem it so and resort to it in secret, then although you have done nothing wrong, you have verily done a wrong to your conscience and to the purity of your heart. (taken from Maulana Abul Kalam Azad's *Tarjumanul-Qur'an*)

Imam W. Deen Muhammad leads Chicago Eid prayers

Eid celebrated by millions of Muslims in America and world

By Samuel Ayyub Bilal

CHICAGO, Illinois—The largest gathering of Muslims ever participated in Eid prayer services in Chicago on Saturday, June 30, 1984.

Thousands of Muslims from throughout the world participated in the services held at McCormick Place on the city's Southside.

Imam Warith Deen Muhammad led the Eid Prayer Services which was organized by the Chicago Eid Committee.

The Eid Prayer Service, and a feast held later during the day, brought together in Chicago more than 250,000 Muslims from Nigeria, Pakistan, Saudi Arabia, Palestine, Egypt,

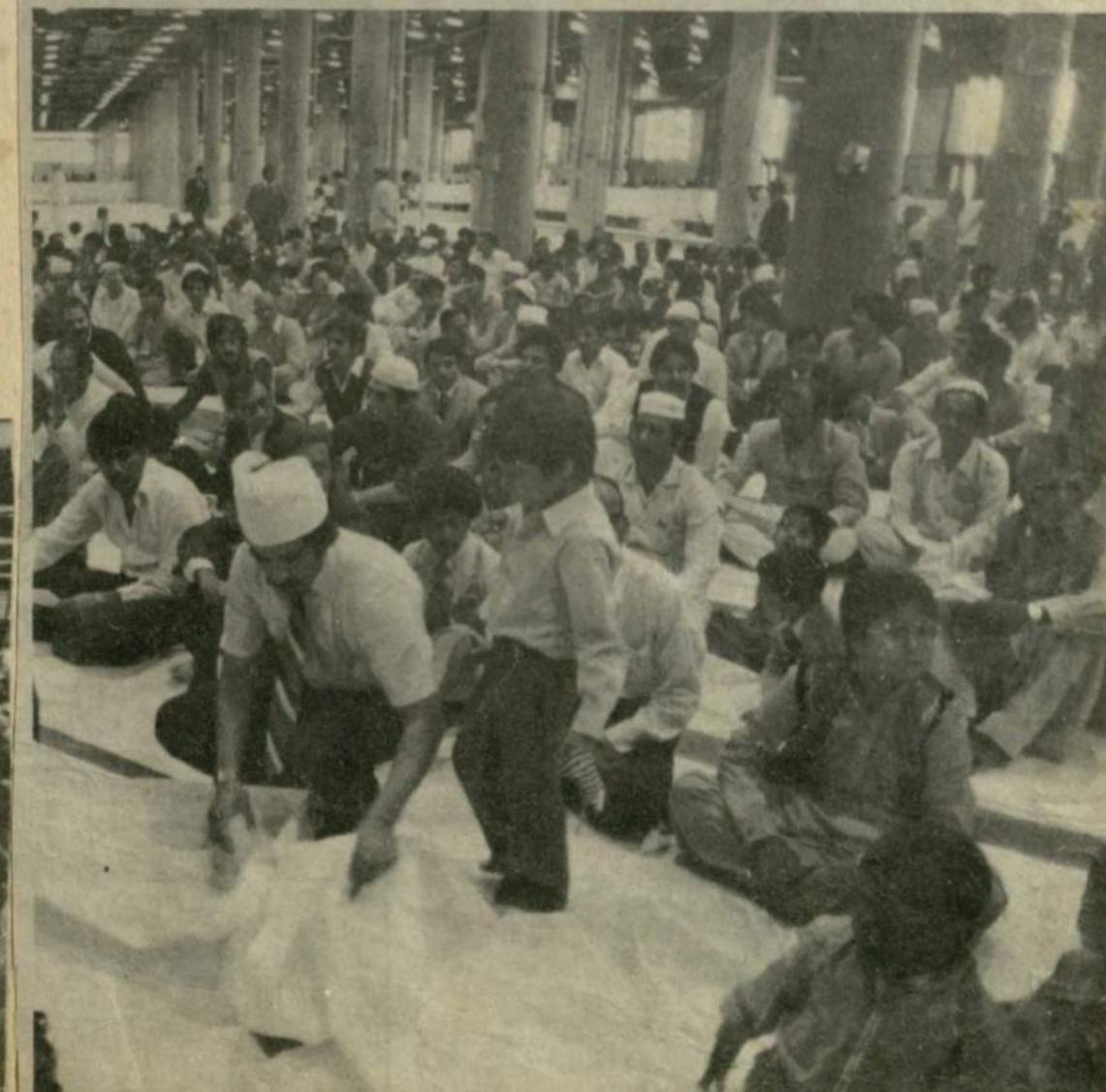
Yugoslavia, Canada and the United States. They were celebrating in America an Islamic day of joy and happiness celebrated by more than one billion Muslims living and worshipping throughout the world.

The large numbers attending Chicago celebrations and Eid celebrations in many other American cities such as Washington, New York, Los Angeles and Detroit were increasing evidence of the growing numbers of Muslims living in the United States and people converting to Al-Islam in the United States.

The Eid feast comes as a blessing to the Muslims after a month of fasting in obedience to Allah.



EID IN AMERICA



MEMBERS OF THE combined Muslim communities of Chicago gather for Eid prayers.



DR. AHMAD SAKR (left), Leon Muhammad (holding copy of A.M. Journal) and others gather at table on which Islamic literature was displayed at McCormick Place during Eid prayer service on June 30.



EID MUBARAK!!



HUNDREDS LINE UP for the Feast of Breaking the Fast of Ramadan, the Eid-Fitr.



—EID in Los Angeles—



Imam Karim Hasan leads Eid prayer in Los Angeles.



ZAKAT: the third pillar of Al-Islam

By Imam Yahya Abdullah
Dallas Masjid of Al-Islam

"And be steadfast in prayer and regular in charity: and whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees well all that ye do."

(Holy Quran 2:110)

THE Holy Quran enjoins on the Muslims to be regular in charity; regular means consistent, continuous deeds of charity. Zakat is the third pillar of Al-Islam. A pillar is a support for the structure. Prophet Muhammad

(S.A.W.) said: Al-Islam is built on five pillars; testifying that there is only one God as the center pole, and the others allow movement within the tent.

Therefore, a Muslim who believes in Allah, prays five times a day and is regular in zakat, fasts the month of Ramadan and makes Hajj to Mecca has a tent that is well-rounded. However, we're discussing zakat, the third pole in the tent. Allah says in the Holy Quran:

"They ask thee what they should spend (in charity) Say: whatever ye spend that

is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good — Allah knoweth it well.

(Holy Quran 2:215)

"They ask thee how much they are to spend: Say: what is beyond your needs."

(Holy Quran 2:219)

EVERYTHING that Allah created gives of itself for the benefit of others. Charity is one of the main functions of the biological life of man; our very nature obeys the above verses of the Holy Quran.

Science tells us that our bodies only use what is needed to sustain our biological lives (from eating and drinking) the rest is given back to nature. Those who hoard food and drink are punished with obesity because they have forgotten the principles of charity. The opposite of charity is selfishness and greed. Obesity is a result of such selfishness and greed; as well as a lack of self-control.

Our very lives depend upon oxygen, but we can't keep all of the oxygen that we take in. We inhale oxygen and exhale carbon dioxide which is needed by plants for the process of photosynthesis. Plants take in the carbon dioxide and produce food for itself and gives back oxygen as a by-product.

This picture of the workings of nature is a good example of nature spending beyond what it needs for survival, giving in charity. We know all too well the generosity of the sun, it shines on everybody and everything, the good man as well as the bad man; the monotheist and the polytheist; the capitalist and the communist.

THE WORD ZAKAT is associated with purity. "Zakka" means purity, righteous. It also means to thrive, to grow, and to increase. The charitable person seems to always have something to give, why? Because if we open our hearts and hands and give some of what Allah has

blessed us with to others we have room to receive something else from Allah.

ZAKAT IS a purification for our souls. Allah says in the Quran Sura 91:

7. By the soul, and the proportion and order given to it;
8. And its enlightenment as to its wrong and its right;
9. Truly he succeeds that purifies it,
10. And he fails that corrupts it!

THE WORD for purification in Verse 9 is "zakkaha," so we're told in this sura that success is in purifying our souls and a good way to purify our souls is with the giving of zakat. Charity in Al-Islam is more than just the giving of money.

Imam W. Deen Muhammad says that charity is not only the going into one's pocket to get something for someone in need, but it is also the going into one's mind and heart to get something for someone in need.

Prophet Muhammad (S.A.W.) said: "Each person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity." It is clear from this hadith of Prophet Muhammad (S.A.W.) that charity means more than the giving of money, charity in Al-Islam is broad in its

meaning. "Sadaqa" means a giving that is not necessarily a duty but highly recommended.

ZAKAT IS an obligation, a duty on the Muslims. Allah says:

"And they have been commanded no more than this: To worship Allah, offering Him sincere devotion, being true (in faith): To establish regular prayer; and practice regular charity; and that is the religion right and straight."

(Holy Quran 98:5)

HERE THE Muslims are told that we are "commanded" to practice regular charity (zakat), so zakat is a duty binding on Muslims. "Sadaqa" also means to speak the truth, be sincere, to fulfill one's promises. "Sadiq" means friend, connected by bonds of friendship. "Sadaq" is dower for the bride. So, Sadaqa is a type of giving that is done from the heart out of friendship, sincerity, concern. It is more of a voluntary contribution.

Prophet Muhammad (S.A.W.) celebrated the birth of his son Ibrahim by giving away a measure of grain to all the destitute of Medina. This charitable act is a good example of Sadaqa because Prophet Muhammad was under no obligation to give away grain. He did it out of the goodness of his heart. As Muslims we have duties that are Fard (obligatory) and some that are sunnah (practices of Prophet Muhammad, S.A.W.). Zakat is Fard (obligatory) and Sadaqa is Sunnah.

(To be continued)

Are you paying your Zakat?

The word **Zakat** literally means "purification" and "improvement". In Islamic terminology **Zakat** is an obligation upon every Muslim male and female who owns more than the basic necessities of life, if held over one year and are in excess of **nisab**.

Nisab is the minimum amount that indicates that a person must pay **Zakat**. **Nisab** is the equivalent of 3 ounces of gold at its current market price. On cattle the **nisab** is the

AN ECONOMY WITHOUT INTEREST

Islamic Banking and Wealth

by Micha 'Abd al-Hayy Weinman



THE COMMAND TO GIVE in charity is one of the commands most repeated in the Qur'an. God is the Owner of all goods and wealth, and the rich man is His treasurer who distributes His bounty to the poor who are the receivers. These injunctions don't distinguish between material and spiritual wealth; it is all to be given in charity and moved about. Muhammad said that every act of kindness — even the giving of a smile — is charity.

Islam forbids taking or giving interest or taking part in any transaction that pertains to interest. As the Qur'an puts it, "And whatever you lay out at usury so that it may increase in the property of men, it increases not with Allah; and whatever you give in charity, desiring Allah's pleasure — these will increase manifold."

In fact, although to Westerners interest may seem neutral or even desirable, from an Islamic point of view any involvement with interest is a very grave offense against God, and money gained through interest is tainted money that cannot be used for any good purpose (especially not for charity).

The Arabic word for interest is *riba*, which connotes something that mounts or swells up, and the truest translation of this word is "usury." The essential characteristic of this kind of transaction is that one fixes a price on a loan that increases the amount owed — it "mounts up" over time, enslaving the unfortunate person who needed the loan in the first place.

While all forms of trade and merchandising (except in illicit goods) are permitted and even encouraged in Islam, any dealing in interest is strictly forbidden. The major difference between the two is that in trading, the trader risks his wealth while seeking increase; but interest involves no real work or risk, promises a fixed return to the lender and takes advantage of the inequality between those who have and those who have not. Worst of all, interest represents an attempt to deny that God decrees the outcome of all

events: health and sickness, life and death, loss and gain.

God's command forbidding Muslims to deal in interest can also be seen as a continuation of God's laws given to His prophets in the Old and New Testaments. In fact, the word for interest or usury in Hebrew means "biting." Taking usury is like biting the flesh of another human being.

Yet loaning and borrowing money is a necessary and universal act. Islam deals with it in a way that differs from established Western banking practices.

In Islam, the act of lending money is viewed as an act of charity and good will toward a brother in need. The benefit from this act is always seen as other than financial gain. The Qur'an recommends that lenders forget debts, cancel them, and declare them to be gifts, if there is difficulty for the one who owes the money.

The functioning of an Islamic bank produces a working relationship with the customer that is distinctly different from that in other systems. Obviously, a strictly Islamic bank can't be involved in any interest dealings of its own, or in the interest dealings of other financial institutions with which it is dealing or investing. For example, if a businessman needs a loan to expand his business, the bank takes the risk of gaining or losing by becoming a business partner with the client and investing its funds in his business in the hope of eventual return. A bank can similarly give a loan toward the purchase of an item such as a car or a house by actually

buying the item and then reselling it for a higher price to be paid back in instalments. The bank must actually possess the item and then sell it, with the price to the buyer computed to give the bank its profit. To a certain extent, the bank can protect itself by putting mortgage arrangements into the exchange.

The essential element in this kind of transaction is a high level of trust, and a more equal sharing of risk between the two parties than is found in the West. This reflects an understanding of the brotherhood of Muslims. There is also the recognition of a large element of unpredictability and risk in all of life: that God is behind all actions and that however much and however well we plan, God is the best of planners.

These basic ideals guide a Muslim's relation to money and wealth. How these are actually put into practice is another matter. Very few Islamic societies strictly enforce these ideals. Many Islamic countries are becoming more Westernized and incorporating more capitalist methods. Muhammad warned that in later times interest would increasingly permeate the society and that almost everything would stink of usury.

Nonetheless, core beliefs of Islam remain that every soul must answer for what it does and that no soul can intercede in the judgement of another's deeds. Every Muslim must live according to the highest standards of Islam despite local and current conditions. This becomes a great duty and difficult test for western Muslims living within an economic system based on different values and assumptions. Perhaps, as the world sinks more and more into interest-created debt, it is not too farfetched to suggest that non-Muslims may find something to learn from Islamic principles of wealth. ■

Islamic banking: 'a place in heaven'

Los Angeles Times

CAIRO, Egypt — By late morning, the Faisal Islamic Bank on Corniche el Nile was awash with hundreds of customers elbowing and pushing their way to the 21 tellers' windows, shouting to one another across the concourse.

The bank's chief accountant, Magdi Badran, stood on the mezzanine and marveled at the scene below.

"You know," he said, just before the lights flickered and the electricity died, "we don't advertise. We don't have soft music. We don't have air conditioning. Our photocopying machine is broken today. And see the business we're doing.

"They come in this hot weather and they queue up and wait for a long time because deep inside they feel they are doing what is morally right. They are claiming their place in heaven."

The Islamic banking system forbids lending money at interest. Mohammed the Prophet said, "Allah hath blighted usury and made almsgiving fruitful." Instead of the traditional creditor-debtor relationship between a bank and its clients, the two parties become partners.

At the heart of the system is the Moslem belief that wealth is transitory, that money is not a commodity and that those blessed with abundance

have an obligation to share with the less fortunate. The Koran urges individuals to labor and increase production, thus endorsing capitalism and fair profits. It encourages the acceptance of risk, but forbids speculation.

The first formal attempt to put Islamic banking theory into practice took place in 1962, in the Egyptian delta town of Mit Ghamr. The secular government of President Gamal Abdel Nasser, fearful that Islam represented a threat to its authority, closed the bank two years later.

Fueled by the rise in oil prices a decade ago and by the Islamic revival, the system found renewed popularity and profitability. (Returns of 18 percent on savings or other investments are not uncommon, although depositors get no guarantee of what their investment will earn.)

In March Iran began a 14-month program to change all its banks to the Islamic system. Pakistan's five state-owned banks replaced interest-bearing accounts with profit-loss sharing in 1981. In September, bankers from around the world will attend a conference in London on the impact of Islamic banking on international financial and commercial

practices.

Despite their growth, Islamic banks are still a long way from replacing traditional banks, even in the Moslem world, where a debate simmers over precisely what Mohammed meant when he used the word "usury."

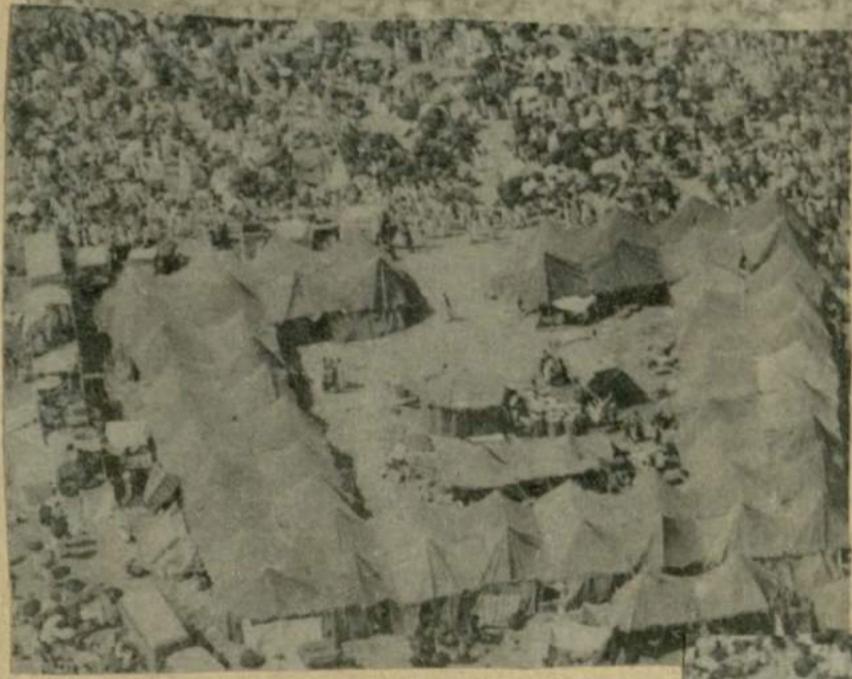
Some scholars say he objected only to exorbitant, exploitative charges, not to reasonable rates of interest. They point out that there were no banks and no interest in the 7th-century Arabian desert when Mohammed received his revelations. And they question whether what happened there is really pertinent to today's complex economic problems, noting that by banning interest, governments are denied a major tool of economic management.

To apply Koranic principles, Islamic banks have devised a broad array of plans. "Murabaka" enables banks to buy commodities for clients, then sell them back to the client at a higher price. Under "muamalat," the bank purchases goods for a customer and is paid back in instalments.

Muslims the world over PERFORM HAJJ

2 million ascend Mount Arafat

MOUNT ARAFAT: Nearly two million pilgrims converge on Mount Arafat for overnight and sun-up celebrations in one of the Most High points of the Hajj ritual.



Calling "Labaik Allahumma Labaik" (I come to thy call, O Lord), two million Muslim pilgrims ascended Mt. Arafat for the halt on the plain of Jabal Al-Rahmah (the Mountain of Mercy) for the beginning of Hajj 1400.



Muslim brothers and sisters, many members of the World Community of Al-Islam in the West listen attentively during a lecture in a large tent at Arafat.

1977



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

WITH THE NAME ALLAH, THE GRACIOUS, THE COMPASSIONATE

Eid Mubarak Eid Ul-Adha

Sura XXXVII (Sacrifice of Abraham)

100. "O my Lord! grant me
A righteous (son)!"

١٠٠- رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ○

101. So We gave him
The good news
Of a boy ready
To suffer and forbear.

١٠١- فَبَشَّرْنَاهُ
بِغُلَامٍ حَلِيمٍ ○

102. Then, when (the son)
Reached (the age of)
(Serious) work with him,
He said: "O my son!
I see in vision
That I offer thee in sacrifice:
Now see what is
Thy view!" (The son) said:
"O my father! Do
As thou art commanded:

١٠٢- فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ
قَالَ يَبْنَؤُا إِنِّي أَرَى فِي الْمَنَامِ
أَنِّي أَذْبَحُكَ
فَانظُرْ مَاذَا تَرَى
وَأَيُّابَ أَفْعَلْ مَا تُؤْمَرُ

Thou will find me,
If God so wills one
Practising Patience and
Constancy!"

سَتَجِدُنِي إِن شَاءَ اللَّهُ
مِنَ الصَّابِرِينَ ○

103. So when they had both
Submitted their wills (to God),
And he had laid him
Prostrate on his forehead
(For sacrifice),

١٠٣- فَلَمَّا أَسْلَمَا
وَتَلَّهُ لِلْجَبِينِ ○

104. We called out to him,
"O Abraham!

١٠٤- وَنَادَيْنَاهُ أَن يَا إِبْرَاهِيمُ ○

105. "Thou hast already fulfilled
The vision!"—thus indeed
Do We reward
Those who do right.

١٠٥- قَدْ صَدَّقْتَ الرُّؤْيَا
إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ○

106. For this was obviously
A trial—

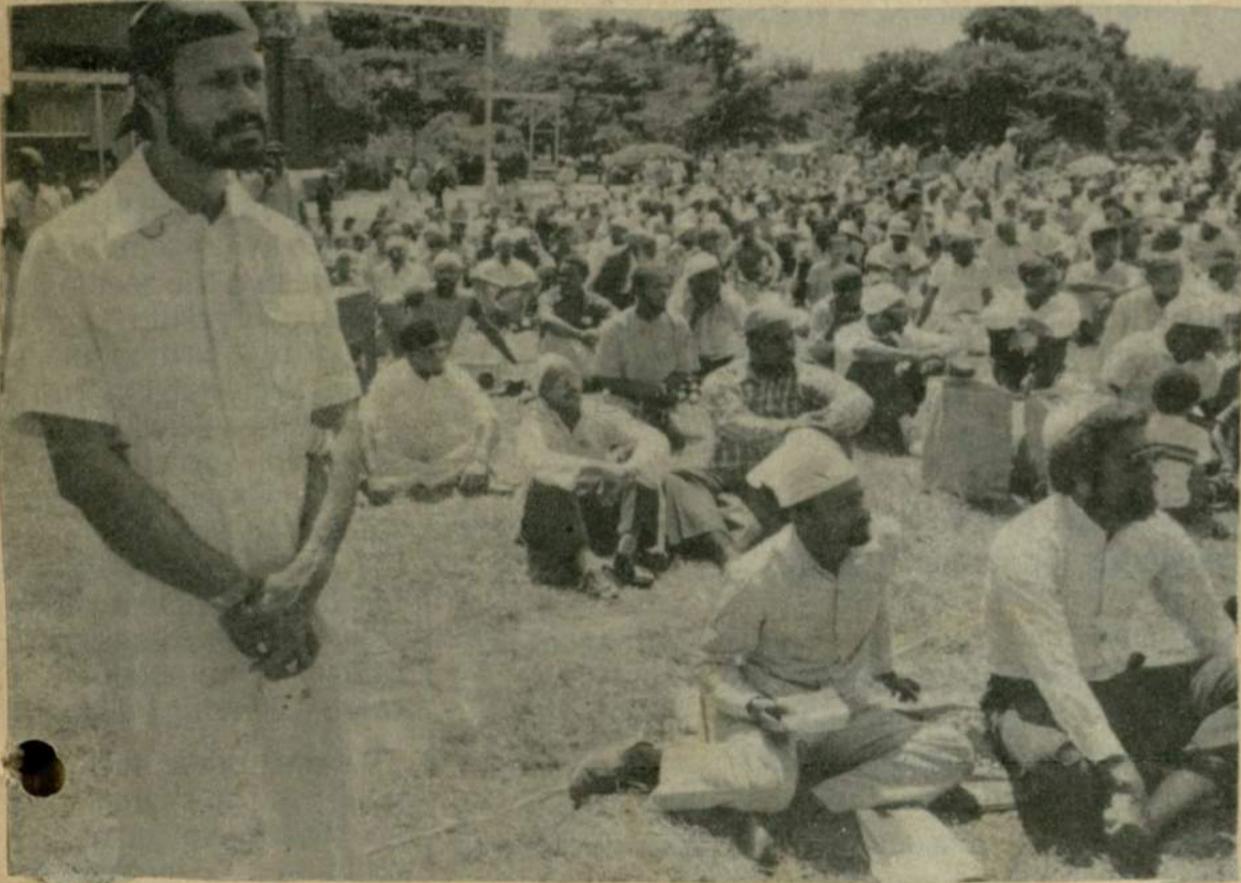
١٠٦- إِنَّ هَذَا لَهُوَ الْبَلَاءُ السَّبِيحُ ○

Thousands attend Muslims' Convention



NEARLY FIVE THOUSAND American Muslims gathered at the base of the Washington Monument in Washington, D.C. for Jumah Prayer on the day before the 1st National Political Awareness Convention on August 25, 1984

PARTICIPANTS AT American Muslims Friday Prayer Service in Washington Mall.



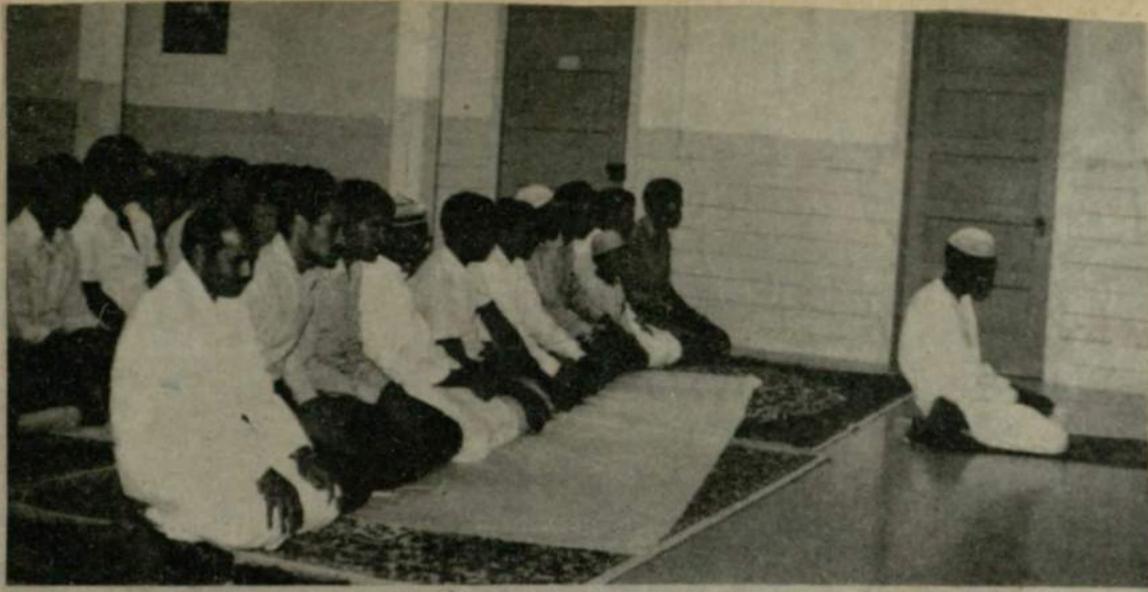
Thousands attend American Muslim Convention



SULTAN MUHAMMAD, left, resident Imam in Washington, D.C.; Jamaal Wilkes of the Los Angeles Lakers, and Abdul-Karim Hasan, resident Imam in Los Angeles, were among the thousands of Muslims who heard American Muslim Mission leader W. Deen Muhammad deliver an enlightening khutbah at the A.M.M. convention in Elijahville, Georgia.

(Photo by Wali Akbar Muhammad)





AT THE Aberdeen Proving Grounds, Md., the home of Army Ordnance, Muslims from around the world offer prayer.

Prayer is finding a place in healing

by Dr. Abdul Salaam

For many years now a new paradigm (a new way of thinking that does not fit into established cultural patterns) has been emerging in the health professions. Scientists are telling us that an astonishing 75 percent of all illness can be cured by the mind. There is a bold new definition of illness starting to take shape. It considers the spiritual aspect of disease, make use of healing meditation and guided imagery.

In fact before me at this very moment is an article in the *Brain Mind Bulletin* (Mar. 24, Vol. No 7) titled "Cardiologist Studies Effect of Prayer On Patients". The article starts off by asking "Should doctors pray for their patients? Three leading cardiologists say they do according to *Medical Tribune*". Without quoting the entire article let me summarize the finding by saying in a controlled study it was clearly demonstrated that prayed for subjects suffered fewer complication in three areas. The doctor who performed the study stated that he believed, based on the study, "that prayer is effective and beneficial."

This leads us on an exciting search to learn more about the true nature of prayer. *The Holy Qur'an* says woe to he who is unmindful of his prayers. Language, words, having the possibilities of multiple interpretations can lead us to consider several interesting interpretations here. One seems most obvious. The Muslim is called upon to pray five times a day; it is one of five pillars of Islamic belief. There are all kinds of prayer books available illustrating to the smallest detail the Muslim prayer ritual. Prayer is indeed an institution in Al-Islam and the Muslim is constantly beckoned to "come to Prayer". Consequently the interpretation of the *Qur'anic* passage that comes most quickly to mind is that of a reminder, an admonition not to forget our prayers.

Yet as always, *Qur'anic* scripture has several layers of interpretation. I often seek depths beyond the obvious. My own experiences and studies have led me to other considerations of this wonderful passage. They lie within the context of the new scientific findings within the fields of guided imagery and biofeedback. Being "mindful" rather than "unmindful" of our prayers can give added impetus and focused energy in our prayer structure and that's really what guided imagery and biofeedback techniques are all about. They are powerful aids to the body's own defense mechanism that can allow the bringing to bear on disease states of many sorts, an energetic field of unbelievable force with a healing potential that has been known to halt cancer in patients that orthodox medicine had given up on. This is a really exciting field and biofeedback techniques are even playing a role in the dental profession.

I realize that I haven't defined too clearly for you what is meant by healing meditation, guided imagery and biofeedback but that's because I want you to continue to follow these enlightening sessions presented in the *Muslim Journal*. I fully intend to explore these incredibly, fascinating, newly emerging, potentially beneficial fields that are frequently grouped under the heading psychoneuroimmunology (yes, I know; it's a mouthful but stick around we will make it all clear to you in forthcoming articles in sha Allah.) and their relationship to prayer.

Al-Islam and progress

Al-Islam lays great stress on human progress and advancement and guides mankind by innumerable commands and prohibitions covering every field of human life, social, economic and political, and inculcates a spirit of thinking and action for transcendent activity.

During the progress of Muslim civilization there was no distinction between religious and secular education. Education encompassed all phases of human learning. According to European scholar, "it was the glory of Al-Islam that it gave to other sciences the same footing which it gave to the study of the Ahadith and Fiqh (Jurisprudence) ... Physics, Chemistry, Botany, Zoology, medicine and Astronomy were taught with the same zest as religious subjects; for the masjid was the university of Al-Islam in its golden age, and it was held in high esteem as a university, for it welcomed to its precincts all sciences and knowledge of the age from every nook and corner of the world. It was this amalgam and exaltation of all learning which made the Muslims shining stars in firmament of science and technology."

GOD THE ALMIGHTY with His highest munificence has endowed man with the remarkable gift of Reason (Furqan, Tafakkar and Tadabbur) for the purpose of pursuing inductive research and harnessing the forces of nature.

In other religions the prerogatives and responsibilities have been vested in the Individual human mind. So the most learned and wise men became the leaders of nations.

It is with this spirit that the torch of Reason (Furqan) was held high and the greatest emphasis was laid on universal education for both men and women.

"To seek knowledge is a duty for every Muslim and every Muslimah". Universal education for both men and women thus became the sacred law of Al-Islam, fourteen centuries before it was adopted by the West.

THE PROPHET SAID: The ink of the scholar is more holy than the blood of the martyr." He said: "Acquire knowledge. It enableth the possessor to distinguish right from wrong; it lighteth up the path to Heaven. It is our friend in the desert, our society in solitude, our companion when friendless. It guideth to happiness, it sustaineth in adversity. It is an ornament among friends, and an armour against enemies."

Further he expressed: "He dieth not who seeketh knowledge." "Whosoever revereth the learned, revereth me." "The first thing created was reason. Allah hath not created anything better than reason. The benefits which Allah giveth are on account of it, and understanding is by it; and Allah's displeasure is caused by it, and by it are rewards and punishments."

BRINGING HUMANITY TOGETHER THROUGH EXCELLENCE WITH TRUTH AND ORDER

MUSLIM CONTRIBUTIONS TO HISTORY

Estevanico of Morocco was one of a party of four to cross the North American continent in 1536, for the first time. The journey took nine years. In 1539, he headed an expedition that discovered Arizona and New Mexico. Estevanico's travels served to open up the Southwest and the states west of Florida, as far as the Pacific.

Yusuf, a king from Upper Senegal, Africa, preserved the Muslim presence in Spain in 1086. The Muslims (Moors) were being pushed out by Christians of Germanic descent. Yusuf crossed the Strait of Gibraltar with only 15,000 men, most of them pure Africans, and with 10,000 more from the Moors, met King Alphonso VI in battle at Zalacca. The latter had an army of 70,000, nearly three times as great, but Yusuf inflicted a terrific defeat on him. The flower of Caucasian knighthood was destroyed in that battle. Among those who fell later before the military prowess of Yusuf was Roderigo Diaz de Bivar, known as "El Cid," and the greatest figure of the heroic age of Spain.

Askia The Great, Emperor of Songhay, ruled an empire that stretched from the Atlantic Ocean to Lake Chad, larger than western Europe in 1538. The capital was Timbuktu.

The Rock of Gibraltar, the symbol of stability, is named after a great Muslim warrior. It is a corruption of "Gabal-Tarik," or "The Mountain of Tarik." Tarik, a Moor, captured the Rock, which was then called Calpe, in 711 A.D. Later, he conquered southern Spain initiating the Muslim rule of Spain for 700 years.

Prince Abd-El-Rahman, a highly educated grandson of the Emperor of Timbuktu, was captured in battle and sold into American slavery. Years later, a white doctor who had traveled in his land recognized him at Natchez, Miss. Rahman was freed in 1829; \$4,000 was paid for the liberation of his children.

How Muslims passed scientific traditions to Europe

By Paul Lunde
(From "The Book of
Animals" — courtesy the
Ambrosiana Library, Milan)

THE Arabs were the inheritors of the scientific tradition of late antiquity. They preserved it, elaborated it, and finally, passed it on to Europe.

The story of how this came about is far from simple, and much research needs to be done before its details are completely understood, but the broad outlines are clear.

When Egypt, Palestine, Syria, Iraq, Asia Minor and Persia fell to Islamic forces in the seventh century they included a heterogeneous population. Although the cultivated classes of the former provinces of the Byzantine Empire spoke Greek, the people spoke a number of other languages — Coptic in Egypt and various Aramaic dialects in Syria and Iraq. These populations were for the most part Christian. In Persia, the majority language was Pahlavi — an earlier form of the language spoken there today — and the state religion was Zoroastrianism, with substantial Christian minorities and a few centers of Buddhism.

THROUGHOUT this immense area, there were two main scientific traditions. The first, and by far the most important, was that of Greece. The second was that of India, strongest in Persia because of the geographical proximity of the two countries.

At a surprisingly early date, the Arab ruling dynasty of the Umayyads, with its capital at Damascus, evinced an interest in Greek science. The little Umayyad audience hall and bath of Qasr' Amra, built in the Syrian desert around A.D. 711 — only 79 years after the death of the Prophet Muhammad — contains, on the inside of the dome, a painted representation of the zodiac made on a stereographic projection, perhaps showing a familiarity with the methods of Ptolemy. The same room contains paintings of personifications of History,

Poetry and Philosophy; each figure is labeled in Greek.

The interest of the Umayyads in Greek science attested by the paintings at Qasr 'Amra is confirmed by early Muslim historians, who record the experiments in alchemy made by Khalid ibn al-Yazid, a grandson of the first Umayyad caliph Mu'awiya.

Astronomy and alchemy were thus the first sciences to preoccupy the Muslims. It is noteworthy that they were also typical of the interests of the Greek scholars of late antiquity, particularly of those in Alexandria. In fact, it was to be this tradition, with its emphasis on mathematics, physics, astronomy and medicine, that was to be most fruitfully elaborated by Muslim scientists.

ALTHOUGH the great library of Alexandria, repository of the learning of the classical world, no longer existed at the time of the Arab conquests, the works of many of the Greek scholars who studied there now exist only in Arabic translation. How did this come about? How did the Arabs, who had little or no direct contact with Greek science, and in any case were unfamiliar with the Greek language, gain their very detailed knowledge of it?

The answer to this question lies in the continued presence of a Greek-speaking (or reading) educated class among the subject populations of the Muslim empire. When the Umayyad dynasty — the language of whose administration, until A.D. 699, was Greek — was supplanted by that of the Abbasids, in A.D. 750, the center of the empire shifted eastward. A new capital, Baghdad, was built in Iraq on the banks of the Tigris. Here, not far from the old Persian capital of Ctesiphon, the character of the empire changed.

ALTHOUGH the Umayyads had made use of non-Arab, Greek-speaking civil servants, they had remained firmly Arab in their tastes and philosophy of rule, and had made little effort to attract the subject

population to the religion of Islam. Now, all this was changed; the Abbasids from the beginning conceived of an Islamic policy based on religious affiliation rather than national origin. Baghdad became an international city, where Persians, Indians, Greeks, Sogdians — from beyond the Oxus — Armenians, Turks, Jews and Arabs lived side by side. This inevitably led to a mingling of varied intellectual traditions; at the same time, the language of the court — and increasingly of the people — was Arabic.

The Arabic-speaking intelligentsia of Baghdad were of course aware, through their contacts with Greek-speaking Muslims and Christians, of the great achievements of classical scientists. The university of Gondeshapur, the great intellectual center of Sassanid Persia, was not far from Baghdad. When the Council of Ephesus in 431 excommunicated Nestorius, his followers sought refuge in Persia, where the Sassanid Shahs welcomed them. The Nestorians brought with them a knowledge of two sciences which were, with their help, later to be cultivated by the Muslims — medicine and astronomy.

Another Christian sect, the Monophysites, fleeing Byzantine persecution 20 years later, also settled in Persia, as well as in Syria, where they founded schools at Edessa, Nisibis, Antioch and Beirut, where law and rhetoric were particularly studied. These two disciplines were also later to become fruitful areas of Muslim scholarship.

There was, therefore, no complete rupture between the late classical and the Muslim world, as far as the scientific tradition was concerned. A Greek-speaking, physician like Alexander of Tralles, who was active about the time the Prophet Muhammad was born — around A.D. 570 — wrote a standard medical textbook which was later translated into Arabic and eventually from Arabic into Latin, and had considerable influence on medieval European

medical practice. One of the most striking confirmations of this continuity is the fact that the Alexandrian Academy survived, albeit in shadowy form, into Islamic times, when it was moved to Antioch, where enrollment fell until only one professor and two students were left. One of these students in turn taught one of the foremost Abbasid translators, while the other taught a student who in turn instructed one of the greatest Arab philosophers, al-Farabi.

THE INDIAN scientific tradition mingled with that of Greece at Gondeshapur and other centers of Christian learning in Persia. The Indians were particularly concerned with mathematics, astrology and the scientific study of grammar. About the year 600 — during the lifetime of the Prophet Muhammad — Indian mathematicians developed the symbol zero and the system of place notation. This invention, first mentioned in the Islamic cultural area in a Syriac text written in A.D. 662, when the Umayyad caliph Mu'awiya was ruling

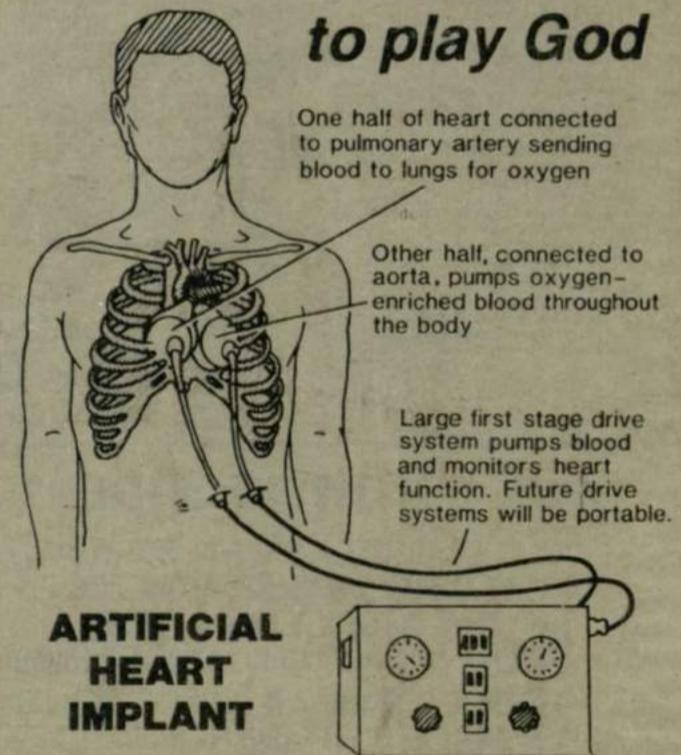
in Damascus, revolutionized the study of mathematics and made possible the great achievements of Muslim mathematicians.

It was during the early Abbasid period, however, that the tentative beginnings made under the Umayyads blossomed into a true scientific renaissance. Several of the early Abbasid caliphs made a systematic effort to translate Greek and Indian scientific texts into Arabic.

This effort began during the reign of the second Abbasid caliph, al-Mansur, who founded Baghdad and ruled from A.D. 754 to 775. Al-Mansur sent embassies to the Byzantine emperor to ask for Greek mathematical texts — in particular for the *Elements* of Euclid; the famous al-Ma'mun, later did the same. Ibn Khaldun, writing in North Africa in the 14th century, but making use of a wide variety of earlier sources, describes the remarkable efforts made by these caliphs to enrich the intellectual life of the Muslim community.

To be continued

Mans continued attempt to play God



SALT LAKE CITY, UTAH: University of Utah surgeons decided late Dec. 1 to attempt the first artificial heart implant operation ever for a human. The device shown will be implanted in an unidentified 61-year-old dentist from Seattle, Washington.

Man's evolvement from clay supported by scientific findings

By Gladys Adilah E. Zarif
(Special to Muslim Journal)

COLUMBIA, S.C. — Religious believers have for centuries believed — that man's evolvement into human form began in the soil of the earth, from mud, from clay.

Now scientific theorists have stamped their approval to that teaching on man's beginnings found in such religious books as the Holy Quran and the Bible.

Scientists in California reported what they called a "major discovery" that supports the emerging theory that life on earth began in clay rather than the sea.

THE "DISCOVERY," announced at a symposium, showed that ordinary clay contains two basic properties essential to life: the capacities to store and transfer energy.

The scientists said that with such energy, coming from radioactive decay and other sources, the early clays could have acted as "chemical factories" for processing inorganic raw materials into the more complex molecules from which the first life arose some four billion years ago.

In their analysis of common ceramic clay, the scientists said they had found evidence that "mistakes" made normally and repeatedly in the formation of clay crystals presumably create the conditions by which the materials traps energy and holds it for perhaps thousands of years.

Such defects in the clay microstructure could also be sites for strong information necessary to direct the chemical reactions and organize the eventual proto-organisms.

So if the theory can be confirmed, the scientists said, "it would seem an accumulation of chemical mistakes led to life on earth."

NO MENTION WAS MADE BY THE SCIENTISTS of the role the Creator played in the making of human life. But their theory is evocative of the biblical and Quranic accounts of the Creation.

In Genesis it is written, "And the Lord God formed man of dust of the ground." And in the Holy Quran, Allah said man was fashioned from clay.

The chemists and biologists who made the discovery, however, emphasized that their findings did not prove the clay-life theory but did make it "a more reasonable explanation worthy of further research."

THE RESEARCH WAS CONDUCTED BY A TEAM OF SCIENTISTS at the National Aeronautics and Space Administration's Ames Research Center in Mountainview, Calif., where studies of the origin of life have been under way for years in part to learn how to search for life on other worlds.

Their theory was a major departure from the prevailing "primordial soup" hypothesis, set forth in the 1930's by A.I. Oparin, a Russian scientist.

In this view, vast stores of compounds that contained carbon and hydrogen and some other chemicals accumulated partially in the earth's early waters. Energy from lightning and solar radiation, he said, then caused the compounds to evolve spontaneously into living matter.

The research at Ames found that the clay minerals acquired and retained energy from the environment, primarily radioactive decay, and somehow transfer it from the deep interior of earth to the mineral surface.

Thank Allah for the Holy Quran which substantiated man's scientific findings by some 1400 years. Allah-u-Akbar.

For every ailment Allah has provided a cure

21. "O ye people!

Adore your Guardian Lord
Who created you
And those who came before you,
That ye may have the chance
To learn righteousness;

22. Who has made the earth your couch,
And the heaven your canopy;
And sent down rain from the heavens;
And brought forth therewith
Fruits for your sustenance;
Then send not uprisals unto Allah
When ye know (the truth)."

Holy Qur'an 2:21 & 22

Family Life Question:

Supplements of vitamins and minerals are becoming a part of family needs. How can we best get the necessary supplements for our family's needs?

Dear Family:

We must remember that Allah has provided for us the sustenance of the land, water and air in plant, animal and mineral life. And for every ailment Allah has provided the cure. So teaches the Holy Qur'an: "Proclaim! And thy Lord is most Bountiful." Holy Qur'an 96:3.

Allah is the source of all growth and development and all life is dependent on Thee.

Most natural and medical doctors agree, the simplest and safest solution to our dietary needs is to rely on food for most of your essential nutrients. "Nature has helped us out tremendously by giving our bodies the ability to get almost all the necessary vitamins and minerals we need from logical food consumption. Granted, you may need extra amounts of some nutrients, but a multiple vitamin will do," advises Dr. Virginia Vivian in the December 1986 edition of *Prevention Magazine*.

Becoming properly nutritioned through food consumption may be easier said than done. Research has shown that many people either do not eat enough or do not eat balanced meals. And the way food is grown today often leaves it void of many essential nutrients.

The question is how to take vitamins and minerals wisely. Al-Islam gives us the most important guideline. "O ye who believe... Commit not excess, for Allah loveth not those given to excess..." Holy Qur'an 5:90. The safest approach to supplementing one's diet is to accept the fact that there is no scientific evidence that massive doses have any benefit.

To most of us, vitamins and minerals are harmless in the recommended safe dosage. However, some people with unusual metabolic traits may react adversely.

Doctors and nutritionists can help you in selecting supplements. Muslim holistic doctor Ronald Lewis says the healing methods he uses come from the three kingdoms of plant, animal and minerals which Allah provides.

Special dietary needs of young bodies (ages 11 to 14 for girls and 12 to 22 for boys), is normally more critical than at any other time in life. And this is most often the time when they develop self-destructive eating habits. The need for increased calcium at this time is the greatest in life because bones are growing so rapidly.

Prevention Magazine's February 1985 edition gives timely advice from knowledgeable nutritionists.

For young people, and people of all ages, mental, physical and spiritual growth is dependent on proper nutrition.

Muslim religious leader's recorded age is 160 years

United Press International

BEAVER DAM, Wis. — A Muslim religious leader from Pakistan whose passport shows he was born in 1823 and claims he is 160 years old arrived Wednesday night to undergo a series of medical tests.

Dr. Ayaz Samdani, a Pakistan native who has been a family doctor in the area for 12 years, told United Press International that Sayed Abdul Mabood was visiting him to have a medical checkup.

"He is a religious leader and according to some people we know, he may be the oldest person in the world," Samdani said. "He has a son in Russia who is over 100 years old."

Samdani said Mabood came to Beaver Dam because an uncle of his is a disciple of Mabood's.

"I'm like their son so they came to me," he said.

Mabood flew to London from Pakistan and then to O'Hare International Airport in Chicago. He was picked up by car and driven to Samdani's home.

"We were surprised he would come to visit us but he feels very good. He is sleeping now," Samdani said.

"He stoops forward when he walks and he's a little hard of hearing. But he understands questions and what is going on."

Samdani said he did not think Mabood had any special secrets for his longevity except for his religious beliefs. **MABOOD:** May be the oldest person in the world.



WALIYYUDDIN AHMED center, recently celebrated his 100th birthday. The native of Starkville, Mississippi was honored at the New World Patriotism Day Coalition's 7th Annual Appreciation Dinner Dance, held on October 27. The former Chicago barber now makes his home in Phoenix, Arizona. Next week, insha'Allah, *Muslim Journal* will carry a report and photos on the coalition's dinner dance.

(Photo by Reginald Cummings)

The Qur'anic imperative on diet

Editor's Note: (The writer is a professor who is the head of the Department of Arabic, Urdu and Persian at the University of Durban, Westville, South Africa.)

By Syed Habibul Haq Nadvi

Part I

The first Divine injunctions in respect to human diet are found in the Qur'an. Since the health of the soul is linked to the health of the body and since both are interdependent and interrelated, the Creator of man, Himself, cognisant of the biological needs of man, prescribed Halal and nourishing (Tayyab) food and prevented man from eating Haram and unhealthy food. Since diet is instrumental in preserving the health of man and since food controls the biological phenomena of the human body Muslim doctors and medical experts pondered over the Quranic verses and the jurists, exegetists, biographers and historians explained the verses in the light of the Prophetic Traditions (Ahadith dealing with Tibb-an-Nabawi - Prophetic Medicine), which gave rise to the primary Arabic medical literature.

The doctors, physicians, surgeons and experts in other fields of medicine were inspired by the same religious injunctions and followed the dietary laws of the Qur'an in their medical treatment in order to save mankind from illness and physical infirmity.

There is neither space nor occasion to deal with such verses in detail; yet a cursory glance over the verse dealing directly with dietetics will assist us in understanding the philosophy of medical treatment in Al-Islam. The Qur'an addresses both the believers and the non-believers in regard to their diet. Addressing humans in general the Qur'an commands:

O, ye people! eat of what is on earth, lawful and good and do not follow the footsteps of the evil one, for he is to you an avowed enemy - 2:168

THE BELIEVERS HAVE also been addressed in a similar tone:

O, ye who believe, eat of the good things that We have provided for you and be grateful to God, if it is Him ye worship - 2:172

From the Qur'anic verses it is evident that lawful (Halal) food is regarded as a prerequisite for the maintenance of sound health whilst the forbidden and unlawful (Haram) food has been described as injurious and impious to health, causing illness and physical ailments. The recurring theme of Halal food leads us to believe that prevention is better than cure. Haram food leads to offensive and sinful deeds while Halal

food leads him to licit deeds. The following verses merit our attention:

i) Eat of the good things what We have provided for you. (But they rebelled). To Us they did no harm, but they harmed their own souls - 2:57

ii) So eat and drink of the sustenance provided by God, and do not evil nor mischief on the (face of the) earth - 2:60

iii) O, ye who believe! Make not unlawful, the good things which God hath made lawful for you. But commit no excess for God loveth not those given to excess. Eat of the things which God hath provided for you, lawful and good (Halal and Tayyab); but fear God in whom ye believe -

5:90-91

iv) Eat what God hath provided for you, and follow not the footsteps of Satan, for he is to you an avowed enemy - 6:142

v) Eat the good things We have provided for you, (But they rebelled). They did no harm, but they harmed their own souls - 7:160

vi) But (now) enjoy what ye took in war, lawful and good: But fear God for God is Oft-forgiving, Most Merciful - 8:69

vii) So eat of the sustenance which God hath provided for you, lawful and good (Halal and Tayyab). And be grateful for the favours of God, if it is He whom ye serve - 16:114

TIBB: The traditional medicine of Al-Islam

By Renay Intisar Jihad

(Special to Muslim Journal)

Allah has not created any illness without creating also its cure, except old age.

Holy Qur'an

BOSTON, Mass. — The practice of the traditional medicine of Al-Islam is known as Tibb, which is an ancient Arabic work meaning "medicine of the physical, mental or spiritual realms."

Shakh Hamkim Moinduddin Christi, N.D. is a naturopathic physician who has studied the Tibb system of healing extensively. This branch of medical treatment and healing remains in use for nearly a billion people, according to Tibb information.

In fact, it is practiced in the Middle East, Near East, India, South America, China, the Soviet Union and Europe.

Hakim Abu Abdullah Moinduddin Christi, is also the director of the American Institute of Tibb. As a United States Government Research Scholar he spent extended periods in Afghanistan, Pakistan, and India learning the traditional Tibb medicine from the ancient and rare tests in Persia.

Dr. Christi has further distinguished himself by being the author of 14 books on the subject of Islamic health, dietetics and herbal healing which have been published by major publishers.

Some of the books and pamphlets which are currently

available are *Tibb Natural Health and Healing, Detoxification and the Healing Crisis, The Well-Being of Children, Tibb Cookbook, On The Origins of Illness and Medicines For the Soul.*

Two works by Dr. Christi are entitled *Avicenna: The Prince of Physicians* (see related article) and the very popular *The Book of Sufi Healing.*

Dr. maintains an active schedule in which he travels extensively all over the world propagating the Tibb system of health and healing.

His lectures and seminars are well attended as was the case recently at Masjid Al-Qur'an in Boston, Mass. where about 70 workshop participants were spent time in a full-day seminars, held on Jan. 17th from 9 a.m. - 5 p.m. at Sister Clara Muhammad School, located on 150 Magnolia Street. This seminar expounds, expands and totally upgrades any information that a health enthusiast might obtain from other sources such as the forever popular "Back To Eden" by Jethro Kloss because what was shared is based on *Al-Qur'an and Hadith.*

For example, the morning session dealt with such topics as Faulty Digestion: Why it causes diseases, Islamic Health Diet: Using Foods of the Prophet (s.a.w.s.), Fasting and Detoxification. The Five Forms of Healing Crisis, The

5 Most Important Spices in the World, Raising and Slaughtering Your Own Halal Meat, Why Sugar Slowly Kills You, and Prophetic Healing Practices and more.

The afternoon session presented the Six Excesses that Lead to Disease, How Urine Reveals Disease, Basic Herbiology, How to Compound Herbs, 10 Healing Oils (Attars) — For Depression, 7 Day Detoxification Program and Weight Loss Program, Foods and Herbs to Strengthen the Brain, Heart, Liver and Reproductive Organs, Female disorders and much, much more.

Those who attended the seminar received a certificate from the American Institute of Tibb Medicine.

At the end of the seminar participants were able to purchase products based on what the Tibb system detailed during the talk. There were available books, pamphlets, cassette tapes, Attar Perfume Oils and informational brochures and handouts.

Dr. Christi ended the day long workshop with a meal, he prepared at the Masjid there in Boston. The meal was designed to integrate the Tibb dietary principles in which such ingredients as whole wheat breads, rice and whole grain dishes, vegetarian main dishes, lamb, chicken, beef and delicious sauces are used.

Islamic and Oriental perspectives

By Dr. Mostafa A. Omar

(Special to Muslim Journal)

RIVERSIDE, CA. - As we all know, a headache is that stubborn kind of pain which attacks a part or all of our head and neck from time to time. But what causes it? And what relieves it?

Apart from the traditional Western medical explanations of the headaches and its treatment with pain killers, this time, we'll look at this problem in an Islamic and an Oriental context.

Islamic medicine (Tibb) points to external factors which attack the body, such as heat, cold, wind, moisture, and dryness - alone, or in any combination - as major factors in precipitating attacks of headache and other illnesses. In traditional Chinese medicine, emphasis is placed on the combination of wind-head and wind-cold as a major cause of this problem. The elements attack the blood and energy channels of the head, accumulating in that region and creating pressure spots which lead to pain. Other causes of headaches, in both disciplines, originate within the body itself.

Islamic medicine also attributes this pain to stomach ulcers. As modern science has proven, there is a definite connection between the central nervous system and the network of nerves leading to the stomach, particularly the vagus nerve which stimulates gastric acid production. Headaches may also be due to stomach gas, overeating, general body weakness, vomiting (which causes dryness of the stomach), along with ascension of wind within the body and accumulation in the head and neck, causing pain. Headaches may also be due to insomnia and lack of sleep, loquacity (don't we all talk to much?!), excessive physical activity, and malnutrition, in addition to tension, stress, and depression.

In Chinese medicine, endogenous factors which are responsible for headaches are explained similarly to the Islamic hypothesis. Chinese medicine, however, places more emphasis on a greater number of organs, including the liver, stomach, gall bladder, and urinary bladder,

depending on the site of the pain and its relationship to the channel distribution of the organ. For example, a headache in the back of the head is related to urinary bladder channel blockage, as it travels down the back of the head, the neck, and both sides of the spinal column to the backs of the legs and the out-
Similarly,

pain in the front of the head is related to the stomach channels, as it travels down the face, front of the neck, chest, abdomen, and part of the legs down the front of the feet. Gall bladder headaches tend to be on the side, while liver-related headaches are located on top of the head.

The emphasis on the liver in both traditions is particularly interesting. As we have noted, the liver is often responsible for headaches, according to Chinese medicine. Both it and Tibb link headaches with anger, and a hadith narrated by Aisha (RA) shows us the Islamic connection between the liver and intense emotions: "I had wept for two nights and a day without sleeping, with incessant tears until they thought that my liver would burst with weeping." (Bukhari, Vol. 6 No. 274) With the stressful lives we lead today, it is hardly surprising that Chinese and Islamic practitioners would frequently see liver-related headaches, as frustration and anger build up in the liver and ascend to the head, where the vapors stay and increase tension in the head and neck.

Now, if we are to talk about the prevention and treatment of headaches, we must keep in mind that in Islam prevention is better than the cure. So, we should work hard at controlling our anger, for, as Prophet Muhammad, Peace be upon him, (SAW) said, "The strong is not one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Abu Hurairah/Bukhari). We should also maintain proper dietary habits, get sufficient sleep, take moderate amounts of physical exercise - and stay strong and healthy. These are the best ways of preventing headaches and other common physical complaints.

There are many ways of treating headaches in Islamic

medicine. One which bears the most striking similarity to Chinese medicine is the use of cupping. The Prophet, Peace be upon him, used and recommended cupping to treat many illnesses, and this is also a frequently used part of Chinese therapy, either alone or in conjunction with Acupuncture therapy, on various strategic points. Ibn Abbas narrated, "Allah's Apostle, Peace be upon him, was cupped on his head for unilateral headache while he was in the state of Ihram." (Sahih Bukhari, Vol. 7 No. 602) Cupping is a procedure which most patients find very pleasant: it is performed with small, round cups which create a gentle suction when placed on the skin, thus stimulating the particular pressure point, hence sedating the pain.

In Tibb, we can also cool headaches due to heat conditions by using ice on the head or a cold shower, or even hennah, as the Prophet, Peace be upon him, used to do. He mixed hennah with vinegar and rubbed this preparation onto the forehead and bandaged the head until the pain disappeared. Hennah as a natural herb is very cold in nature, as well as being moist. It is also worth mentioning that hennah is excellent in treating skin ulcers, burns, and mouth ulcers.

In Chinese medicine, controlling anger is also highly regarded, although the primary means of preventing and treating headaches are Acupuncture and Acupressure (which include cupping) therapy. This treatment may be used to calm the liver and open up the liver, stomach, gall bladder, and urinary bladder channels, allowing more energy to flow in the head and neck area, hence relieving tension and aborting pain. In Chinese herbology, much attention is given to using certain hot or cold foods and vinegar to calm the liver and improve its main function: circulating the vital energy to the rest of the body. Accordingly, hot or cold herbs which are absorbed and metabolized mainly by the liver will have a great deal of benefit to the body as a whole and in preventing and curing headaches.

By Dr. Mostafa A. Omar, M.D.

Part II

As an Acupuncturist, I think Salat is an excellent "tune up" for healthy individuals who do not require treatment.

For example, by raising the hands and placing the thumbs behind the earlobes in Takbiri Tahrima, we actually stimulate points which are known to improve the hearing and treat some forms of vertigo.

By placing the hands on the abdomen or chest, we stimulate points that are connected with the chest and abdominal organs, which in turn improve lung, heart, and digestive functions.

In Ruku and Sajdah, points under and above the knees and forehead and tip of the nose are stimulated, preventing some forms of arthritis, and bringing the brain to a keener state of awareness and tranquility.

The significance of the order to keep the toes facing Qibla during Sajdah is not wasted on the Chinese, either. For the points under the toes and in the soles of the feet are known to keep the digestive system in good shape and keep the body's energy at its optimal level.

The act of prostration is also an excellent way to prevent many back problems. In summary, there are many points that are pressed upon during different positions of Salat that will be able to help get rid of headaches, sinus problems, digestive and circulatory problems, and also improve cerebral functions and memory.

The use of herbs is essential within Islamic and Chinese medicine. Although there are many similarities in this area, for the sake of space, we will have to limit ourselves to a few examples of the most commonly used herbs.

Chinese Medicine and it's Islamic Connection

by Labeeb Uqdah

The Muslim Ummah (Community) of Los Angeles in recent years has witnessed phenomenal growth in its international Ummah of Muslim people from Indonesia, Pakistan, Africa, the Middle East and the Far East. This tremendous cultural diversity has provided the Muslims in the Southern California area with an opportunity to benefit from this unique blending of humanity.

Dr. Ma Yu Hwa Aisha, a practitioner of Traditional Chinese medicine, which includes Acupuncture & Oriental Herbs, provided HIRAH Magazine with a close and personable look at this renowned Muslim woman physician, whose person shatters the myth that Al-Islam regulates women to an inferior status to men.

Her education in Traditional Chinese medicine began at the young age of ten when she and her brother Ji-Shen Ma were trained in acupuncture and herbal formulations by her grandfather Zi Jen Ma, Royal Physician to the last emperor of China. In addition to her intense studies with her grandfather, Dr. Ma took a degree in biology at Beijing University. The title of Oriental Medical Doctor was conferred upon her in 1942. In addition, Dr. Ma became a Research Fellow of the Chinese

Acupuncture Science Research Foundation, the organization most responsible for the resurgence of traditional medicine in Taiwan through its integration with western medicine.

Dr. Ma emigrated to the United States in 1972 and began intensive efforts to legalize and structure the practice of Oriental medicine in California. She has lobbied actively along with others (and the only woman) to have the first acupuncture certification law in America.

According to Dr. Alisha her family entered China by way of Persia (Iran) nearly 3,000 years ago. With the introduction of Al-Islam in China sometime during the 8th century, Dr. Aisha's family accepted Al-Islam, her family settled in the area known as Peking where their home was used as a Masjid and gathering place for Muslims. Her family was noted for producing a long line of Ulema, (Islamic Scholars) and traditional Chinese physicians. With the communist take-over by Mao Tse-Tung in 1949, the family's tradition of providing the local community with an Imam was interrupted. The communist confiscated the family property and converted the Masjid into a military barracks and eventually a market where pork was sold.

Muslim guide to good nutrition

by M. Mazhar Hussaini, M.S.

Our beloved Prophet Muhammad (Peace be upon him) is reported to have said, "Acquisition of knowledge is incumbent on every Muslim, male and female." Knowledge enables one to distinguish right from wrong and lights up the path to understanding. A Muslim should acquire this basic knowledge. Masses of new converts into the folds of Al-Islam and a large number of Muslims migrating to the U.S. and Canada are confronted with a challenge to acquire this basic knowledge to distinguish between Halal (lawful) and Haram (prohibited) in general. The distinction of halal and haram nature of foods and drinks is under focus for this study.

There are in excess of 8000 grocery items on the shelves of North American supermarkets and many more are being added everyday. Muslim living in North America and the Muslims living abroad who import food items from North America face difficulty in choosing food items and determining their acceptability, Islamically. This is partially due to little or no knowledge about those food and drinks and the ingredients present in them. Muslims are supposed to check and judge the lawful (halal) and prohibited (haram) nature of all the foods and beverages before consumption. They are not expected to be led by their appetites unchecked by knowledge. (see Al-Quran 6:119)

Because of uncertain knowledge of the nature and kind of ingredients used in a particular food and /or drink Muslims either abstain from eating or drinking it altogether or they may end up eating haram (Prohibited) food that contain unlawful ingredients.

To overcome this difficulty and to educate Muslims following general guidelines in the field of food and nutrition is developed by this author so that Muslims can exercise care and common sense to decide the permissible or prohibited nature of a wide variety of foods and drinks commonly available in North America or imported from North America into Muslim countries abroad.

Ingredients—An Islamic Perspective

The food products made of one or more ingredients are listed. The list of ingredients appear on each food product. Ingredients are listed according to the amount present in the food. The first ingredient listed is present in the largest amount. It should be noted, however, that the ingredients present in amount less than 2% of the weight of volume of a particular food or beverage may or may not be listed on the ingredient label. For example Cheese, the labels on cheese packages may or may not list the enzymes used in preparation of the cheese. The enzyme used in preparation may be vegetable or animal origin. If the enzymes are of plant origins the cheese is Halal.

Muslims should make a habit of examining the ingredient labels on every food product and beverage before consumption. Items which contain one or more Haram ingredients should be rejected. Only those items which contain all halal ingredients should be chosen to eat.

Muslims are recommended to get acquainted with the nature of the most commonly used ingredients in the food industry. The following tables will help in making it easier to select the right choices in food and drinks.

A PARTIAL LIST OF 'HARAM' INGREDIENTS

NAME OF INGREDIENTS	BRIEF DESCRIPTION
BACON	A side of a pig meat (pork) after removal of the spare ribs and after being cured dry or in pickle and smoked.
CHOLESTEROL	A type of fat always of animal origin. If extracted from Zabiha animal, it is Halal.
CIDER	Apple cider does contain 3-4% alcohol.
COCAINE	Has moderate vaso-constrictor activity.
CODEINE	Used as analgesic and antitussive.
LIMIT DEXTRIN	It is of animal origin.
DIGLYCERIDE*	Emulsifier. If of animal origin it should be suspected till the animal source is known.
GELATIN (Jell O Gelatine)	Usually of animal origin, mostly from hog. If gelatin sources are plant then it is 'Halal.'
GLYCEROL (Glycerine) GLYCERYL-STEARATE	It could be of animal, plant or synthetic origin. If animal source is used, it is HARAM.
HORMONES	Usually animal hormones are used for human beings. One has to find out the source before passing a judgement.

Continued

LARD	Fat from swine particularly found in the abdominal cavity. This is totally "Haram" to be used.
MONO GLYCERIDES*	If of animal origin one has to suspect its use.
PEPSIN	A digestive enzyme of the gastric juices usually extracted from hogs stomach. Usually not labeled.
RENNIN (Rennet)	A protein enzyme used in the preparation of cheeses for curdling the milk. Usually not labeled.
SHORTENING ANIMAL SHORTENING	Fats and oils of animal origin.
LARD SHORTENING	A purified internal fat from the abdomen of hog.
VEGETABLE SHORTENING	Fat and oils of plant origin. As long as the word "pure" or "100%" is not used with vegetable shortening, there is no guarantee that animal fats are not added to the extent of 5-15%.
TONIC (if alcohol or codeine is added)	An agent that improves normal tonus of organ or of the musculature in general.

* If the source is plant it is considered Halal.
Labels do not usually say whether of animal or plant origin.
Enquiries are to be made by writing to food companies.

A PARTIAL LIST OF 'HALAL' INGREDIENTS

NAME OF INGREDIENTS	BRIEF DESCRIPTION
ANTIOXIDANT	Chemical compounds used to protect certain food components from being destroyed or lost through the process of oxidation.
ASCORBIC ACID	Vitamin C.
BENZOATE (Benzoic Acid)	Benzoic acid and sodium benzoate are used for food preservation.
BIOTIN	A member of the B complex vitamins.
BHA (Butylated - Hydroxy Anisole)	An antioxidant, preservative.
BHT (Butylated - Hydroxy Toluene)	An antioxidant, preservative.
CITRIC ACID	Sources are plant usually of citrus family. Eg: Orange, Lime, Lemon, Grapefruit, etc.
COBALAMINE (Vit. B ₁₂)	When synthetically prepared.
DEXTRIN	An emulsifying, sizing and thickening agent.
FIBER	Sources are plant. Provide roughage to diet.
FRUCTOSE	It is a fruit sugar.
GLIADIN (Glutin)	Protein found in wheat and rye.
HYDROGENATED OIL	Vegetable oils are liquid at room temperature.
IODINE	A nutrient for thyroid gland.
LECITHIN	Emulsifier of fat. In USA sources are mainly soybean and egg yolk.
LIPIDS	Essential fatty acids found in fish, plants, and animals. If source is animal: it is suspected.
MALT	A kind of grain fermented to produce malt.
MOLASSES	Syrup liquid obtained in refining sugar.
MONO SODIUM GLUTAMATE	Imparts meat flavour to foods.
NIACIN	One of the B complex vitamins.
PABA (Para Amino Benzoic Acid)	A food supplement.
PECTIN	A gelatinous substance extracted from fruits.
PROPIONIC ACID (Propionate)	A preservative.
RIBOFLAVIN (Vit. B ₂)	One of the B complex vitamins. Usually source is synthetic.
PURE VEGETABLE SHORTENING	Source of this type of shortening is plant.
100% VEGETABLE SHORTENING	Source of this type of shortening is plant.
SWEETNER	A substance that gives sweet taste.

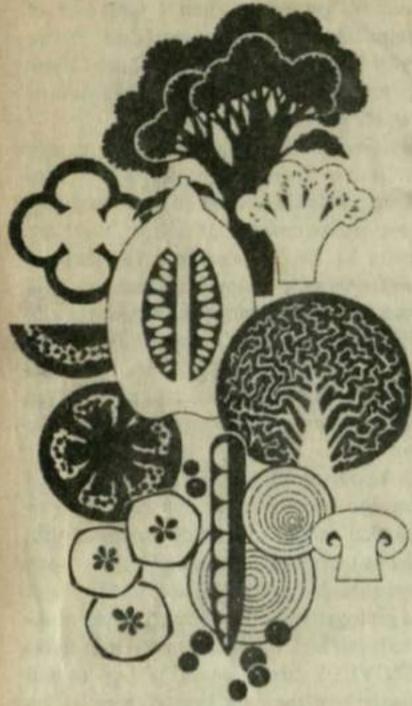
TABLE (C) A PARTIAL LIST OF 'DISCOURAGED' INGREDIENTS

NAME OF INGREDIENTS
ARTIFICIAL SWEETENERS — Example: Cyclamates, saccharine & aspartame.
CAFFEINE — A stimulant found in tea and coffee. COLORING EXTRACTS — These are food additives. DIURETICS (unless used for medical purposes). — A drug that increases the flow of urine. In organic chemicals used as preservatives. PHOSPHORIC ACID — An organic compound used in non-alcoholic beverages such as Coke, Pepsi, 7-up, etc. It causes tooth decay. SACCHARINE — An artificial sweetener with no caloric value.

Once a muslim gets familiar with these ingredients and their halal, and haram and discouraged nature he can read the ingredient label and determine the acceptability, Islamically. The nature of ingredients not listed within the charts can be found by contacting the research center and clearinghouse of the American Islamic Food Council, 3549 S. King Drive, Chicago, IL 60653 (312) 878-1484.

All persons need the same nutrients all their lives but at different levels and concentrations. Hence, it is recommended to eat from each of these food groups to meet the basic criteria for good nutrition.

Based on the four nutrient based food groups serving as a guide to good eating, the following deductions are made to facilitate Halal selection.



Islamic Dietary Regulations and Practices

Al-Islam recommends eating of good things that Allah has provided.

"O ye who believe, eat of good things that WE have provided for you and be grateful to God." (Qur'an 2:172)

The purpose of eating is sustenance. Consumption of the food of better nutritional quality is recommended which is a foundation of good health. "... Let him find out which is the best food (to be had) and bring some of you, that (ye may) satisfy your hunger there with..." (Qur'an 18:19).

Nothing is forbidden except what is prohibited either by a verse (ayah) in the Qur'an or an authentic and explicit Sunnah of the Prophet Muhammad (Pbuh).

"O ye who believe! forbid not the good things which Allah has made 'lawful' for you, and transgress not. Lo! Allah loveth not transgressors. Eat of that which Allah hath bestowed on you as food 'lawful' and good, and keep your duty to Allah in Whom ye are believers." (5:87-88)

Prophet Muhammad (Pbuh) recommended his followers to earn the food lawfully.

"No one eats better food than what he eats out of the work of his hand" (Sahih Bukhari).

Muslims are supposed to know what they are eating. They are supposed to check the permissive or prohibitive nature of all the ingredients in a given food or drink. They are not to be misled by their appetites unchecked by knowledge.

"... But many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knowest best those who transgress." (Qur'an 6:119)

Islamic dietary regulations classify food and drinks into four categories. They are:

(I) HALAL (Lawful): That which is permitted, with respect to which no restrictions exist and the doing of which Allah has allowed.

"This day are (all) things good and pure are made lawful unto you.

(II) HARAM (Unlawful): That which Allah has absolutely prohibited. Anyone engages in it is liable to incur punishment of Allah in the Hereafter as well as a legal punishment in this world.

The food and drinks that are considered Haram are:

- 1) Meat of dead animals (carrion).
 - a) Meat of dead animals through beating.
 - b) Meat of strangled animals.
 - c) Meat of dead animal through falling from a height.
 - d) Meat of animals killed by (the goring of) horn.
 - e) Meat of dead animals devoured by wild beasts.
- 2) Blood that is poured forth as distinguished from blood adhering to flesh or organs.
- 3) a) Food on which any other name has been invoked besides that of Allah.
b) Meat of animals that have been immolated into idols.
- 4) Flesh of Swine.
- 5) Intoxicants including all types and varieties of intoxicating alcohol and intoxicating drugs.

The first four categories are prohibited by Qur'anic ayah (Verse) 5:4 and the last category is prohibited by Qur'anic ayah 5:93-94.

(III) MAKROOH (The detested): That which is disapproved by the Law Giver but not very strongly. In Arabic 'Makrooh' means religiously 'discouraged' or 'hated'. The things which are disguised or harmful to the body (physically, psychologically, mentally or spiritually) are Makrooh in Islamic Jurisprudence.

(IV) MASHBOOH (Suspected): That which is suspected because a person may not know whether this item is 'Halal' or 'Haram'. A practicing Muslim prevents himself from being involved in Mashbooh things according to an authentic Hadith. (Sahih Bakari & Sahih Muslim).

Excerpts of the lecture delivered by the President of IFANCA Br. Mohammad Mazher Hussani on July 11, 1984 at the Summer Institute of Islamic Studies, North Eastern Illinois University, Chicago, Illinois.

In general the practice of nutrition is determined in innumerable ways by social, cultural and national traditions, moral commands and restrictions, individual psychological experiences and only incidentally by nutritional needs. However Muslims nutritional practices (as their every other action) are expected to be predominately determined by the injunctions of Al-Islam, outlined by the Quran and explained by Sunnah (traditions of Prophet Muhammad (Pbuh)).

Islamic dietary regulations and practices are geared to maintain a balance between the requirements of the body and soul. This attempts to identify these dietary regulations and practices.

The basic principle established by Al-Islam is the principle of natural usability and permissibility of things.

"He has subjected to you from HIMSELF all that is in the Heavens and all that is on the earth."

(Qur'an 45:13)



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Chicago welcomes Sheikh Al-Turki



(Editor's note: The following comments by Sheikh Abdullah Al-Turki were made following a dinner in his honor on Oct. 3, 1981.)

IT HAS BEEN a great pleasure for us to meet Imam Warith Id-Deen, his brothers, and cooperatives in this mosque who are all working for Islam and who are all brothers in Islam. Their work is for Allah and is also for Islam.

Our relation with Imam Warith Id-Deen is not new, it has been now going on for a year, and since the first time we met we have agreed to cooperate and make use of each other for the benefit of Islam. Our cooperation shall now continue in various fields — in the field of schools, in the field of distribution of books and in all fields that are beneficial to Islam and Muslims.

The responsibility of a Muslim is greater, the more he knows about Islam. A Muslim's responsibility extends not only to knowing about Islam but also to get other people to know about this religion.

Our brothers here, being the leaders of this community in various parts of this country, they have a special responsibility and I would advise them to be prayers to Allah and to observe the rules and the provisions of this religion in themselves and in their dealings with others.

Our one responsibility after we get to know about Islam from its main source which is the Quran and Sunni, is to work with our brothers and to get the Islamic knowledge in-depth and to convey this knowledge to all brothers.

Once more, I will thank my brothers and Imam Warith Id-Deen — both the brothers whom we have met and particularly Brother Muhammad Ali whom we have met today, and with whom we have spoken and from whom we have learned about his being prepared to work for Islam in-depth, and which work we hope is dedicated to Allah. Thank you.



Muslim ruler brings 'Salaam' from the East



Sheikh Sultan Bin Mohammed al-Qasimi, ruler of Sharjah, United Arab Emirates, and his entourage arriving at O'Hare International Airport.



AS-SALAAM-ALAIKUM
WELCOME HIS HIGHNESS
Sheikh Sultan Bin Mohammed El Qasimi
RULER OF SHARJAH



World dignitaries attend library dedication

By Samuel Ayyub Bilal

THE CHICAGO afternoon seemed tailor-made for the occasion. A soft autumn wind blew gently through the five great flags floating above the dignitaries' platform. It was a high-class dedication ceremony and representatives of the whole human family were present to celebrate.

Muhammad Ali, Imam Warith Deen Muhammad, guest of honor Sheikh Abdullah Bin Abdul Muhsen Al-Turki, keynote speaker U.S. Congressman Harold Washington and several other dignitaries sat listening to a Clara Muhammad Elementary School boy recite the often-said Muslim prayer, the Al-Fatiha — in Arabic — to the crowd's delight.

THE CROWD was unmatched in its loveliness: professionals and assemblyline workers, teachers, librarians, business people, housewives, community activists, parents, children, Christians, Jews and many

Muslims, African-Americans, Caucasians, Arabs, and others representing every decent spectrum of human life.

They were there, in the middle of a blocked-off portion of East 74th Street near the bustling Stony Island thoroughfare, celebrating the Dedication Ceremony of the recently constructed American Muslim Mission Library. And the dignitaries, like the great, common masses swelling into the high hundreds, were in one way or another close to the five flags above representing the U.S., Saudi Arabia, Illinois, Chicago and the American Muslim Mission (AMM).

THE LIBRARY was recently completed and was constructed to accommodate 24,000 volumes. It also is planned to accommodate a second floor which will be added later. The Kingdom of Saudi Arabia covered the construction cost of the library, and the great Saudi Arabian institution, Imam Muhammad Bin Saud Islamic University, is cooperating with the



Clyde El-Amin begins press conference held inside newly constructed AMM library.

American Muslim Mission to make the project a success.

His Excellency Sheikh Al-Turki, chancellor of the university, worked arm-in-arm with Imam Warith Deen Muhammad

Library dedication is huge success



Imam Muhammad, leader of the American Muslim Mission, told the crowd the new library "speaks of our desire to make a worthwhile contribution to the health and beauty of Chicago" and the American life. He said the library construction spoke to AMM's "expanded and broadened relationship with Muslims at home and abroad."

He extended thanks for the library support to His Excellencies Saudi King Khalid and Crown Prince Aziz.

"AL-ISLAM offers education...and recognizes that the most important means of knowledge in the past and now is the book. Therefore Muslims have always interested themselves in books and libraries," His Excellency Sheikh Al-Turki told the audience.

"I hope the knowledge will be helpful in acquainting people with Al-Islam and upgrading Muslim education...The Kingdom of Saudi Arabia also recognizes its responsibility to Muslims all over the world...and feels it the duty of Muslims to

"Of course, the university will continue to give scholarships to students and also to cooperate with this community in the educational field." He said such Saudi support for American Muslim Mission projects "could extend to planning for other educational projects...."

"It's very historic to see the American Muslim Mission has reached out and established linkage with some of the brothers in other countries," said a distinguished platform guest, Dr. James Griggs, president of Malcolm X College, during a Bilalian News interview. "It is very significant for all blacks...."

The effort, Dr. Griggs said, can become "a rallying point" for forces of goodwill through Chicago and elsewhere

OTHER dignitaries seated on the platform were Muslim businessman Jabir Muhammad; Dr. Jacob Jennings of Malcolm X College; Imam B. Mustafaa Ali, Resident Imam Matthew B. Hamidullah, Resident Imam of Masjid Elijah Muhammad under which auspices the library will operate; State Senator James Taylor; and Lenora T. Cartwright, head of the Chicago Department of Human Resources; and Judge Adam Shakoor of the Common Pleas Court in Detroit.

Dr. Jennings, Mrs. Cartwright and Imam Ali were also speakers. Dr. Jennings, who has aided the American Muslim Mission in some of its educational efforts, commended the AMM for past and present achievements.

Commissioner Cartwright, welcomed the dignitaries and others, on behalf of the City of Chicago.

Imam Ali, in closing remarks, commended AMM leadership "for taking a hold on the most powerful idea, social concept" of education and pressing that idea forward as a goal for the common man and woman to achieve.

"TODAY, WE CAN bear witness that this library is just the beginning of the idea that there's dignity in every common man," Imam Ali said.

Pork: possible reasons why Muslims don't consume it

by Dr. Ahmad Sakr

The exact reason(s) and the real wisdom why the flesh of pork is prohibited is known only to Allah Almighty.

However, a Muslim is encouraged to look into the reasons for its prohibition. It is the point of the Qur'an in every aspect of life to encourage the Muslim to think, to ponder, to remember, to reflect, to find out, to search and to do something good about it.

In the Qur'an it is mentioned that Allah prohibits eating the flesh of swine, because it is a *SIN* and an *IMPIETY (Rijss)*. This word *Rijss* (abomination) has been mentioned ten (10) times in the Qur'an in different contexts. Some are directly related to

pork, alcohol, raffle, gambling, idols, while others are indirectly related to human manners.

This word *Rijss*, has been explained as meaning "filthy" and "dirty". As far as the specific reasons are concerned, one has to report the scientific findings as well.

Is the prohibition of pork restricted to the flesh of the swine or does it include all parts of the animal? To answer this question one has to deduce the answer directly from the Qur'an. Although it is reported that the flesh of the swine is prohibited, this does *not* mean the exclusion of the totality of the animal. In the Arabic language the word "flesh" includes the totality of the "edible" portion of the animal. Examples of this are many,

among which are the following:

The word "flesh" does not mean only the meat, but it includes the fat as well. Therefore, the totality of the "edible" portions of the pig should be prohibited to be eaten. It is also understood that fat is incorporated into the meat and it is not separated from it in most parts of the animal. This means that every "edible" organ, system or tissue in pig is prohibited whether it is rich or poor in proteins, carbohydrates, fats, vitamins, minerals, etc.

The question is asked regularly why is pork the only animal to be prohibited while the flesh of other animals is not? The answer to that would be: pork is not the

Continued on page 8

eating) animals have high concentration of saturated fatty acids (S) at position-2.

It was found that pancreatic lipase (PL) in the human intestine cannot easily hydrolyze the TG molecules to DG, MG, Glycerol and FFA if the saturated fatty acids (S) are at position-2. This means that the isomers of this type of molecule also cannot be hydrolyzed easily. Certain isomers cannot be easily hydrolyzed by the PL.

On the contrary, it was found that PL will easily hydrolyze the TG molecules if the 2-position has unsaturated (U) fatty acids.

Generally speaking, the digestion of fats follows a particular pattern.

The absorption of fats from the small intestines is by the portal vein if they are composed of glycerol and FFA, or else by the lymphatics if they are composed of the TG molecules.

After being absorbed, fats are metabolized in the body.

Experiments were conducted on fats of edible animals as well as on fats of non-edible animals. Some examples of the edible animals are: sheep, cattle, goats, deer, camels, chickens and rabbits. Some of the non-edible animals are cat, dog, rat, mouse, etc. It was found that fats of edible animals follow a pattern of unsaturated fatty acid (U) in the 2-position of the TG molecule except PORK, which follows the pattern of saturated fatty acids (S) in the 2-position. It was also found that the fat of non-edible animals belong to the saturated fatty acid (S) in the 2-position.

This means that if a person eats the flesh of herbivorous animals, the fat of the latter will be hydrolyzed in the small intestines by (PL) after being emulsified by bile salts. They will be absorbed, resynthesized as human fat, and be deposited in the adipose tissues as human fat.

On the other hand, PL cannot hydrolyze easily the fat of carnivorous animals. Consequently, the TG molecules of the animals will be emulsified and are absorbed as such without being hydrolyzed. They are then deposited in the adipose tissues of the human body as animal fat and not as human fat. Pork fat, therefore, behaves the same as the fat of the carnivorous animals.

A series of questions have been raised and very few answers may be offered. Being deposited as pork fat in the adipose tissues of people, what will happen to the fat? How is it metabolized? Is pork the source or a cause of heart attack? Is the personality character of the human being affected by the type of food eaten? And, in this

case, is the person's character affected by the flesh of swine?

These and other questions need to be answered, and in the next decade or two, scientists may be able to reveal a good amount of information.

Clinical biochemists deduced that cholesterol was a source for heart attack, then started finding out that cholesterol and lipoproteins were both sources of heart attack. Finally, one may see now that they are calculating the concentration of total cholesterol, total triglyceride, as well as the phenotypes of lipoproteins (Type I to V) so as to determine their relation with heart attack.

In the coming few years one may find out that scientists are to determine the type of TG rather than the total concentration of TG. Nutritionists were advising patients to include pork fat in their diet as it has about 67% polyunsaturated fatty acids (PUFA). It is true that pork fat does contain 67% PUFA, but the type of the TG is in the form of USU which means that one third of the total fatty acids on position-two are saturated fatty acids (S) which cannot be hydrolyzed by PL. Even if the PUFA is 67%, one may not be able to make use of them as they are not hydrolyzed. Therefore, the theory of PUFA in mobilizing the precipitated cholesterol from a solid crystal form in the aorta to the esterified form (liquid) in the plasma, is invalid in the case of pork fat and not true at all.

MICROBIAL EVIDENCE

There are a good number of germs, parasites and bacteria that infest swine and live in its flesh which, when it is eaten, transmit diseases to humanity. Among these parasites are: tapeworms, round worms, hook worms, *faciolopsis buski*, *paragonimus*, *clonorchis senesis* and *erysipelothrix rhnsiphathiae*.

Concerning the worm *Taenia*, there are two species: one infests cattle and is called *Taenia Saginata* and the other infests the hog and is called *Taenia Solium*. There are some differences in their shape and life cycles, as well as in the damage they cause in the body if the infested meat is eaten. For instance, the *Saginata* stays in the intestine of a human being and completes its life cycle there. Therefore the damage is restricted to the GI tract. Hence, the use of drugs will eliminate the worms and relieve the person from their damage. On the other hand, *Solium* cannot complete its life cycle in the intestines and therefore it passes through the walls of the intestines and goes with the blood stream to a parts of the body.

(To Be Continued...)

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Pork

Continued from page 1

only animal which is prohibited but the flesh of all carnivorous animals, as well as that of human being, is not allowed to be eaten. The meat of the cat, dog, rat, mouse, tiger, fox, lion, eagle, falcon, hawk, etc. is prohibited, while the flesh of herbivorous animals is allowed to be eaten, i.e., sheep, cow, camel, deer, gazelle, goat, chicken, duck, goose, rabbit, bird, etc.

It seems there is a wisdom in prohibiting the flesh of carnivorous animals. Part of such wisdom will be mentioned later.

HISTORICAL EVIDENCE

It is known that some of the children of Israel regularly disobeyed Allah and as a result, were cursed. Some of them stagnated spiritually and mentally and hence became idol-worshippers; others lost their mission in life as human beings and became entertainers (if such a term is to be used) like monkeys, apes and chimpanzies, and still others became filthy of mind and body, gluttonous eaters of carnivorous animals, and lived totally a corrupted life as swines. This has been affirmed by the Bible, "Matthew" 8:28-32, where the devil is being sent into swine. In the Qur'an, surah 5, "Table Spread," Verse 60, Allah says:

"Say: Shall I point out to you something much worse than this, (as judged) by the treat-

ment it received from God? Those who incurred the curse of God and His wrath, those of whom some He transformed into APES and SWINE, those who worshipped evil; these are (many times) worse in rank, and far more astray from the even path!" (5:60)

It has been mentioned by Abdullah Yusuf Ali that *perhaps* both apes and swine are allegorical: those who falsified God's scriptures became lawless *like apes*, and those who succumbed to filth, gluttony, or gross living, became *like swine*. The Arabic word is very simple and straightforward where Allah says that He transformed or turned some of them into apes, swine and idol-worshippers.

If the meaning of the Bible is taken into consideration, and one takes the meaning of the verse of the Qur'an as a reality rather than allegory, then one may deduce the fact that swine and apes were *perhaps* human beings who were degraded and brought down into animals. This type of interpretation may also reinforce the idea of *evolution*, in the *reverse direction*. It is known in biology that through the process of *Hybridization* and *selection*, evolution is a two-way process, and for this reason the method of selection is to be followed after hybridization. This type of two-way traffic is an upward and a downward type of evolution; or else why should the process of selection be used.

This biological reality therefore nullifies Darwin's theory when he assumes that evolution is *upward*, one-way process and only in one direction. One may, therefore, ask the question why not the origin of apes, the mankind species itself? If this is true, one may be able to think about the wisdom of prohibition of swine as it was a human being who was degraded to an animal stage. Therefore, it would be unlikely that one has to eat that type of flesh.

CHEMICAL EVIDENCE

Generally speaking, fats and oils are classified into neutral lipids, phospholipids, sphingolipids, glycolipids, waxes, steroids and the like.

Neutral lipids are composed mainly of a combination of triglycerides (TG), diglycerides (DG), monoglycerides (MG) and free fatty acids (FFA).

One molecule of triglyceride has three fatty acids esterified to glycerol. These fatty acids could be saturated (S) or unsaturated (U) and they would be randomly found on the three carbon groups of the TG molecule in the following forms: SSS, UUU, SUS, USS, UUS, USU, SSU and SUU.

This means that the type of pattern for the distribution of the fatty acids in the TG molecule is unique. It was found that herbivorous (plant eating) animals have high concentration of unsaturated fatty acids (U) on the 2-position of the TG molecule, while the carnivorous (meat

Sale of pork and alcohol sparks Muslim protest



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Are all soaps made from pork?

By Aqil fi Sabil-i-lah
Special to Muslim Journal

BUFFALO, N.Y. — In a recent interview segment on National Public Radio's *All Things Considered* news program, a prominent biochemist stated that all of the brand name bath soaps sold in supermarkets contain pork derivatives. He said that all commercial bath soaps are made from a substance called "tallow," and that "tallow" is made from lard and lye. When sodium is added it then becomes "sodium tallowate," which is nothing but a com-

bination of sodium (salt), lard, and lye.

Since soap companies now have to print the ingredients contained in their products on the labels, I made a special trip to the nearest supermarket to verify what I had heard. Sure enough, on every bath soap label except one, was either the ingredient tallow or sodium tallowate — the exception being a castile soap.

Some Muslims who have been using these commercial bath soaps for years might say that putting the swine on us is not as bad as putting

the swine in us. But to correct this kind of thinking we are reminded of both Qur'anic law and the Mosaic law of the Holy Bible, which reads in part as follows: "...and their carcass shall ye not touch; they are unclean to you." (Leviticus 11:8)

Castile soaps, or peppermint and almond oil soaps found in most health food stores are considered pure. These soaps contain natural ingredients, thus they are especially good for the skin, for people with sensitive skin in particular.

Alcohol pollutes the mind

By Imam Alauddin Shabazz
(Special to A.M. Journal)

"O ye who believe!" Intoxicants and gambling... are an abomination — of Satan's handiwork: Eschew such (abomination), that ye may prosper." (Qur'an 5:93)

It is shocking to read that Americans are spending more than a billion dollars a year on liquor, while the consequences of alcoholism are costing the country an estimated \$120 million or more in poor job performance, etc.

Any sane person will acknowledge that this is a lot of money down the drain. The asinine consumption of alcohol in every form is a deadly curse. It is lucidly connected with vice, prostitution, theft, rape, murder, divorce, battering of children, immoral behavior and the destruction of mind, body and soul.

IS IT right for human beings to spend so much money on something that pollutes their personality, destroys their family life and reduces them to the level of wild beasts? Should alcohol be legal or illegal?

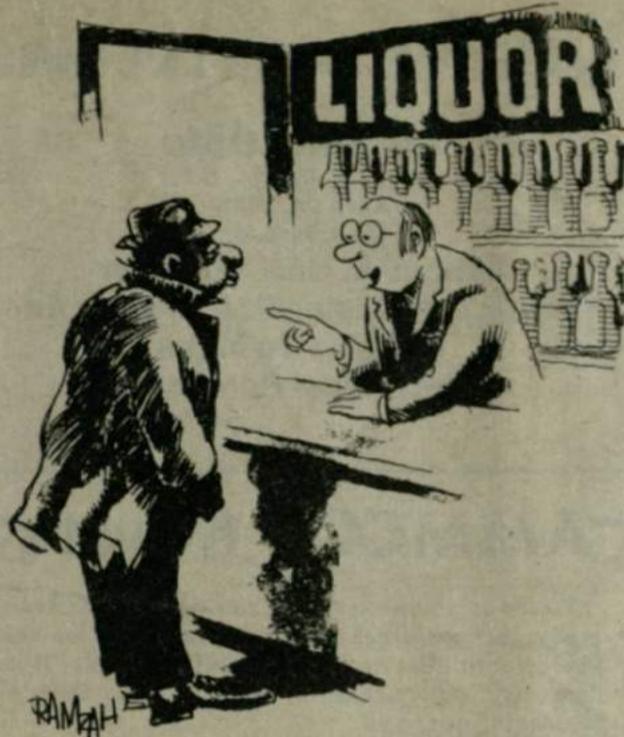
Let us take a good, honest look at the harmful effects of alcohol. I am sure that after reading the following shocking facts we will realize and understand the serious and dangerous way alcohol is slowly but surely destroying the whole structure of family life in America. **The following facts have been brought to light recently in news reports:**

Alcohol is, from first to last, a narcotic drug. To partake of alcohol is to partake of a drug. Remember that its chief action is on the nervous system. Alcohol successively weakens the higher centers of the brain, and therefore the mind, in the order of from the top downward — that is to say, in the inverse order of their development (the British Association Advisory Committee).

IF THIS POISON (alcohol) is constantly taken, then infallibly, reason perishes utterly, the liver enlarges, the hair falls out, the hands shake and the gaunt becomes unsteady.

"A hard drinker is an old person at 30. Through nights of sleeplessness and madness he or she hiccoughs incoherent phrases. A disgrace. Such disgrace dishonors all human beings." (Dr. Charles Richet of Paris — Nobel Prize Winner of Physiology)

One reason the courts don't handle more drunken driver cases is that the undertakers



"I KNOW.....YOU DON'T WANT ALCOHOL, BOOZE, OR GROG!.....YOU WANT IGNORANT OIL."

get them first.

Alcoholism is the result of drinking alcohol. Alcoholism can never be caused by anything except alcohol. A person who never takes his or her first drink of liquor can never become an alcoholic or a drunken driver. Alcohol is an intoxicant.

The word "intoxicant" means to "take within a poison." "Toxic" means poison. The prefix of intoxicant is "in" and "in" means "to or toward the inside," "into," "within." The suffix "cant" means "a sudden thrust producing a bias or change of direction or position," "a slope or tilt."

SO ALCOHOL is a drug that induces a person who consumes it to change their direction or position in a tilted mind that is poisoned. Alcohol cooks the brain cells and engenders mental derangement and physical asininity. This is why drunks stagger.

Liquor is a corrosive which eats away at family life, undermines cohesion, causes apathy and creates dissension amongst family members and society. It robs the family of compact organization and strict discipline. It prevents one from thinking. It obscures and veils the intellect. But yet, it is legal. Shameful.

From '86 to 90 percent of the injured in the plastic surgery ward section ... had either consumed alcohol themselves or had been hit by someone who had. Twenty-five out of thirty percent of road accidents are associated

with the consumption of alcohol" (Medical Journal).

Every third suicide, every third arrest, half of all homicides, half of all fatal accidents in the United States are alcohol related. Alcohol is a drug. This must be understood.

A DRAMMATICALLY high association between drinking and forcible rape has been revealed by a study read at the 127th Annual Meeting of the American Psychiatrist Association; it showed that 50 percent of the rapists were drinking at the time of the rape and 43 percent drank heavily (10 or more beers or the equivalent) — (Home and Health magazine).

The greatest revolutionary of all times, the champion for restoring human dignity, the liberator of mankind, Prophet Muhammad (PBUH), said: "Every drink that intoxicates is prohibited. Of whatever thing a large quantity intoxicates, even a small quantity is prohibited."

Alcohol: An instrument of oppression

By Imam Alauddin Shabazz
(Special to Muslim Journal)

CHICAGO — It is an known fact that most road accidents are induced by persons under the influence of alcohol. A car driven by a drunken driver becomes, for the most part, a potential coffin.

Alcohol contains no minerals or proteins; 90 percent of it goes directly into the bloodstream. It requires no digestion and has no beneficial effects whatsoever on the body. Alcohol depresses and brings about the most devastating changes in the brain. It is a major factor in heart diseases, liver diseases, and diseases of the stomach and pancreas. It is the cause of more than 70 percent of divorces and broken homes.

Most people, unfortunately, regard drinking as the "in" thing to do. They desire to be viewed and counted as modern and progressive. They are without the willpower to stand up and be counted among the sober, intelligent, and salubrious members in society. They are too mentally debilitated to say a loud and resounding 'no' to the poisonous drug.

Whisky Manufacturers

The manufacturers of whisky and other intoxicants have no qualms. For all they care, the whole nation can drown in booze as long as they make their profits. They popularized liquor and other poisons by sponsoring sports stars, entertainers, etc., so they can entrap the youth. Even some so-called Muslims stoop to such evil endorsement on TV and records.

Alcohol is conducive to mental retardation, genital defects, holes in hearts, babies who are smaller and lesser in weight than normal. Any doctor will attest to these facts. A large number of doctors drink alcohol while they realize that alcoholism is a disease.

Professor Harry Seffel, head of African Diseases at Wits University, in South Africa, maintains that 90 percent of nutritional problems among urban blacks are related to alcoholism." This is also true, in America. This was revealed to the "congress on alcoholics."

Intoxicated defined

"Toxic" is from the Latin root 'toxicus' and Greek root 'toxikon,' which means poison.

"In" means into, inside, within, etc. Concatenated with 'cant,' which means tilt, slant, to talk hypocritically, etc., we get the word 'intoxicant,' which means in reality, "poisoned within, mentally tilted and hypocritical" — That's what a intoxicated person is.

Alcohol leads to a false sense of values, aimlessness, lack of proper character, destitution, adultery, fornication, stealing, rape, beggary, murder, etc. etc.

Whiskey is a corrosive, which eats away at family life, undermines cohesion, causes apathy, and dissension in society in general. It robs the person addicted of compact organization and strict discipline. It prevents one from rational thinking. It obscures and veils the intellect.

The pathetic condition induced by liquor would, in a sane and civilized society, engender laws that outlawed intoxicants. Prophet Muhammad, peace be upon him, was instructed by the Creator to advocate sobriety and his community became teetotal — history attests to this wonderful fact. It was changed years later, however, today many so-called Muslims are poisoned within, mentally tilted and hypocritical.

Alcohol causes sexual impotence in men. In the United States of America more than 90 percent of regular drinkers are sexually impotent by the age of 40. Booze equals castration! When the Europeans came to America, they solved the "Indian problem" by making them drunk. The Europeans who went to Australia, solved the "Aboriginal problem," by making them drunk.

The European imperialists tried the same tactics of suppressing the colonized people in Indonesia, Malaysia, India, Iran, China, Pakistan, Africa, etc., by doping the people with alcoholic drink and other drugs. In South Africa, the Europeans who rule the country gave the Africans and "coloureds" drinking rights but denied them human rights, voting rights, and civil rights.

Whiskey is a weapon

Whiskey is one of the strongest weapons used to keep people in the condition of perpetual slavery. Next to racism, and ignorance, it's the best tool. The Creator warns all believers against this satanic ploy in His final revelation, Al-Qur'an (5:93-94).

Alcohol prohibited in Al-Islam

(Editor's note: There are many reasons why alcoholic beverages have been prohibited in Islam. The following are among those.)

1. Alcohol is considered to be an abomination.
 2. Alcohol is part of Satan's handiwork.
 3. Drinking alcohol generates enmity and hatred among people.
 4. Alcohol prevents people from remembering God.
 5. It prevents and/or delays Muslims from performing their daily prayers. Even if they pray they will not understand the meaning and significance of what they are doing and saying.
 6. Those who drink alcohol will be denied Paradise.
 7. Those who drink alcohol are considered by Islam to be similar to those who worship idols, which is also totally prohibited in Islam.
 8. When a person drinks alcohol he is not considered to be a believer.
 9. Alcohol is the mother of evils in society.
 10. Muslims believe that the prophets of God did not taste alcoholic beverages and that alcohol was prohibited in the original scriptures of the divinely revealed religions.
 11. Alcoholic beverages have some benefits, but sin and harm resulting from their consumption are far greater than their benefits.
 12. Alcohol brings God's (Allah's) curse down on those who drink it, as well as on those who plant or cultivate its raw materials, produce, sell or deal with it, and those who participate in drinking parties.
 13. Alcohol is responsible for a large number of road accidents.
 14. Alcohol is the cause of many broken families.
 15. Under the influence of alcohol, more homicide, rape, and other offenses are committed.
- For the above reasons, practicing Muslims try their best to shun alcoholic beverages and those parties where alcohol is served, so as to please God Almighty.

(Note: The above list is reprinted from a paper presented to the 8th Annual Convention of the Islamic Medical Association of the United States and Canada in Washington, D.C. in 1975 by Dr. Ahmad H. Sakr, Ph.D.)

The physical effects of alcohol

Enayet Rahim, M.D.

The Holy Qur'an, among other things, lays out definitive laws which are aimed at the physical, moral and spiritual improvement of the individual and the society. With advancement of knowledge of the physical world and development of sciences the rationale behind many Quranic injunctions are becoming more obvious. We will deal with one simple injunction from one view point... the forbidding of Alcohol.

Allah (SWT) says: "They ask thee concerning wine and games of chance. In both there is great sin and also advantages for men; but their sin and harm are greater than their advantage."

Leaving aside all the social effects of drinking, I would like to confine the discussion to the physical effects of alcohol in the light of modern medical knowledge.

In the U.S 104 million people consume alcohol on a regular basis, and more than 9 million of them are the so called 'alcohol dependent.' Alcohol therefore has a very important impact on public health in view of modern findings.

1. Alcohol had destructive effects on the internal structure of the small intestine. There are small brush-like structures on the inner wall of the intestine which help in the absorption of nutrients. Alcohol damages the 'brush border' and thereby hampers the absorption of nutrients like Fat, Folic Acid, B-vitamines, Zinc, Magnesium etc.

2. Folic Acid has an important role in the formation of Red Blood Cells in the blood. Folic Acid absorption is hampered by alcohol, leading to a type of Anemia.

3. Alcohol disturbs vitamin B-1 metabolism and absorption. Vitamin B-1 is an important nutrient for the brain. A brain-damage condition: Wernick-Korsakoff syndrome is a commonly recognized problem in alcoholics.

4. Chronic alcoholics also show reduced Calcium absorption which may lead to bone diseases like Osteoporosis. The initial activation of Vitamin D takes place in the liver.

Since the liver is damaged by alcohol, vitamin D activation is hampered, which in turn impairs calcium absorption in the intestine. Thus alcoholics suffer from serious defects in bone formation leading to Rickets and Osteomalacia. The bones are weak and prone to easy fractures.

5. Alcohol diminishes the availability of Vitamin B-2 (Riboflavin) in the body. Riboflavin deficiency in the brain causes personality change in addition to depression of immunity in the body leading to various infections.

6. Alcohol has been found to depress the male sexual performance, though it may increase the desire. In addition, sperm formation is impaired. Reproductive failure is a frequent problem when the male partner is alcoholic.

7. Alcohol interacts with a variety of drugs and their combination may be very harmful. For example, a commonly used Tylenol can have damaging effect on the liver when taken with alcohol.

Other prescription medicines have a variety of effects with alcohol — so treatment of alcoholic patients pose a great problem to physicians. And such effect is not restricted to use of large amounts of alcohol. Even very small amounts in combination with tranquilizers can cause serious effects on the brain. Alcohol with common cough medicines (which contain codeine) can seriously affect brain function.

Diabetic patients taking alcohol face possibility of life-threatening lowering of blood sugar and shock.

8. Psychiatrists have recognized the effect of alcohol on the Self-Control mechanism of the brain. The inhibitory function is suppressed by alcohol so that the animal in man is let loose. He is unable to control his carnal desires, which is a basic requirement of a civilized society.

Allah in His infinite wisdom has asked us to keep away from alcohol...with newer discoveries we will learn more and more about the physical and social benefit of such an injunction.

For Good reasons 'Swine and wine': taboo

By Ama Folayan Shabazz

By Ama Folayan Shabazz

DR. AHMAD SAKR, professor of nutritional biochemistry, has prepared a very informative pamphlet entitled "Pork...Possible Reasons for its Prohibition." The pamphlet cites several Quranic passages (Sura 2: Ayat 173 and 259; Sura 5: Ayat 4; Sura 6: Ayat 145; Sura 16: Ayat 14 and 115; and Sura 23: Ayat 14) which establish the prohibition of swine from the diet of man beings.

For those readers who are not familiar with the Quran, Dr. Sakr also cites Biblical passages which forbid the consumption of pork including Leviticus, Chapter 11: Verses 7-8, and Isaiah, Chapter 65: Verses 2-5.

As a transition from the theological to the scientific, the author explains that while the precise reasons that God has forbidden the eating of pork are not known to mankind, "A Muslim is encouraged to look into the reasons for its prohibition."

THE PAMPHLET then presents a convincing argument against those nutritionists who were advising patients to include pork in their diet on the basis that its fat contain 67 per cent polyunsaturated fatty acids (PUFA). Using extensive chemical structure charts, Dr. Sakr demonstrates the fallacy of such advice, stating:

"Even if the PUFA, is 67 per cent, one may not be able to make use of them as they are not hydrolyzed. Therefore the theory of PUFA in mobilizing cholesterol,

Continued on page 26

THE DUBIOUS assertion of some so-called researchers that the consumption of three martinis per week may serve as an effective preventive measure for heart disease should be challenged for many reasons.

The Holy Quran clearly establishes that intoxicants are forbidden by God:

SURA II

219. They ask thee Concerning wine and gambling. Say: "In them is great sin, And some profit, for men; But the sin is greater Than the profit."

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ
قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ
وَمَنَافِعُ لِلنَّاسِ

SURA V

94. Satan's plan is (but) To excite enmity and hatred Between you, with intoxicants And gambling, and hinder you From the remembrance Of God, and from prayer: Will ye not then abstain?

إِنَّمَا يُرِيدُ الشَّيْطَانُ
أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي
الْخَمْرِ وَالْمَيْمِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ
وَعَنِ الصَّلَاةِ قَبْلَ أَنْ تَأْتَمَّرُوا

Imams of jurisprudence

Imam Malik:

Malik bin Anas bin Malik was born at Medina in 93 after the Hijrah. He had more than 300 pupils who were scattered in distant land. Though an extremely learned man, he was not a pedagogue.

During the reign of Mansur, Ja'far, the governor of Medina, wanted to issue Fatwas according to his wishes, but Imam Malik refused. This infuriated the governor. He summoned Imam Malik like a criminal to his court, sentenced him to seventy lashes and inflicted the punishment before the public. As a result of this punishment, joints of his shoulders were dislocated and thereby made him unable to fold his hands while observing prayers.

WHEN THE Khalifa heard about the treatment, meted out to Imam Malik, he dismissed the governor and recalled him in utter disgrace and humiliation to Baghdad.

Once Khalifa Harun al Rashid asked Imam Malik to teach Al-Mawatta to his children. "God exalt you, O Ameerul-Mumineen!" replied Imam Malik. The knowledge of Hadith has come into being through honourable men. It would be honoured if people like you would respect it, otherwise, it would be respected no longer. People go to seek knowledge, but knowledge does not go after the seekers." The Khalifa realized his mistake and ordered his children to go to Imam Malik and study Hadith along with other children in the Masjid.

Of the eleven books attributed to him Al-Mawatta is the most important. Imam Malik said that he had presented his book to the seventy scholars of Medina who agreed upon its contents. He, therefore, gave it the name Al-Mawatta which means 'agreed upon' or 'a most frequented path'.

AL-MAWATTA IS considered to be the first authentic book of traditions which owes its superiority and excellence to the place where it was compiled, i.e. Medina. It was taught by Imam Malik for forty years and people came to learn it from very distant places. The result has been that there exist now about sixteen different versions. The Textus receptus of Malik is in the version of his Spanish pupil Yahya bin Yahya. The differences, however, are minor. He died in 179 A.H. at the age of 86.

Imam Abu Hanifa:

Nu'man bin Thabit, better known as Abu Hanifa, was born at Kufa in 80 A.H. It is said that his father, Thabit, went to Ali who prayed for him and blessed his children. He was fortunate to meet Anas, the noted Companion of the Prophet. He was extremely devout and pious. During the reign of Marwan of the Omayyad dynasty, Yazid bin 'Umar, the governor of Kufa, offered him the post of a judge which he declined. Consequently he was flogged, but he would not yield.

When the rule of the Omayyads came to an end in 132 A.H., and the Abbasids came in power, Mansur also tried to force Imam Abu Hanifa to accept the post of a judge, which again he refused to accept. This again enraged Mansur who sent him to prison at Baghdad, where he breathed his last in 150 A.H. He was deeply mourned far and wide by the Muslims. In 450 A.H. the first Islamic school was established near his tomb in recognition of his services to Al-Islam.

HE was dignified, generous, reticent, thoughtful and very clear-headed. He was kind to his neighbours and commanded respect and admiration of all those who came in contact with him. Three books are attributed.

Imam Al-Shaf'i:

Muhammad bin Idris Al-Shaf'i was born at Basra in 150 A.H. He was brought to Mecca when he was only two years old. He came of a poor family and for this reason his teacher did not properly attend to him. But he learned every thing that the teacher taught the boys of the well-to-do-families. He very soon distinguished himself and commanded the respect of a teacher who began to take interest in him.

He committed the Holy Qur'an to memory when he was only seven years old. As he could not afford to buy paper, he used to write the Hadith on bits of bones. He was the first who rendered Islamic Jurisprudence into a regular system. He memorised Al-Mawatta when ten years old and was appointed a Mufti — giver of legal decisions — at the age of fifteen. He died on Friday night in 204 A.H. at the age of 54.

Imam Ahmad Bin Hanbal:

He was born at Baghdad in 164 A.H., and died there in 241 A.H. at the age of 77. The reputation of his learning, piety and unswerving faithfulness to traditions, brought a host of disciples and admirers around him. Among his works the great encyclopedia of traditions, Musnad, compiled by his son, containing about 29,000 Traditions acquired great renown.

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Jamil El-Amin (H. 'Rap' Brown) addresses Calif. audience; opposes racist violence

By Zayd Ahmad Khan

DURING THE turbulent 1960's, Stokely Carmichael, the very charismatic leader who had burst on the scene of African-American (Bilalian) nationalist thought and activism, introduced the man who was to become his successor as the leader of the militant Student Non-Violent Coordinating Committee (SNCC).

In presenting the new leader of SNCC, Mr. Carmichael said of him: "If you think I was bad, wait until you hear Rap."

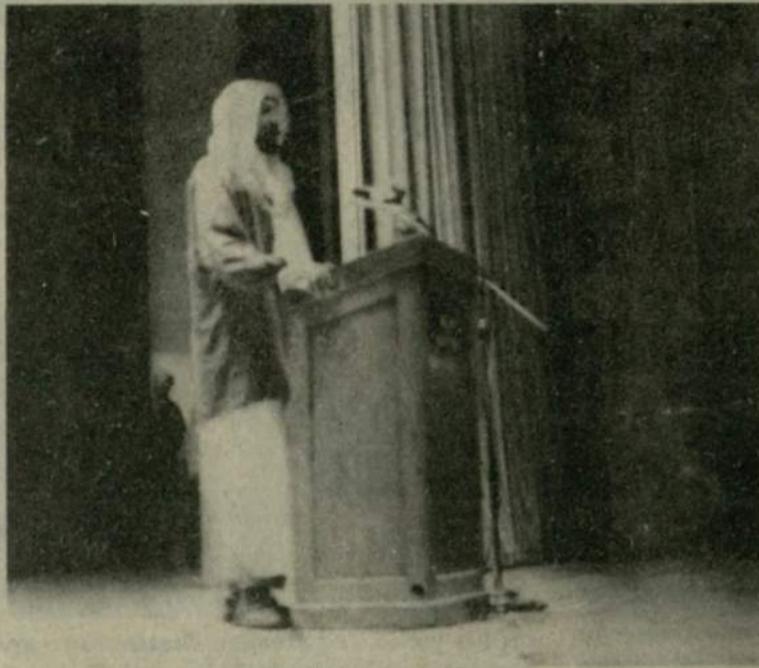
He was referring to none other than H. Rap Brown, a man whose very name would come to strike fear into hearts of most racist Caucasians.

H. RAP BROWN gained national attention for a statement that would almost serve as motto for the devastating riots that occurred during that time. That motto was "Burn, baby, burn."

The life of Rap Brown covered nearly a decade of arrest attempts and flight from law officers bent on his incarceration or death. He finally was felled by bullets in what later was said to be a robbery attempt. Mr. Brown then was convicted of theft, and ultimately served out his sentence.

UPON RELEASE from his incarceration, a new dedication on the part of Rap Brown became evident. H. Rap Brown was now Jamil El-Amin, a committed believer in the religion of Al-Islam. Mr. El-Amin took residence in Atlanta, Ga. where he began to propagate the faith.

Recently, an Islamic community based in Oakland, Calif. invited Bro. El-Amin to be a guest lecturer at an Islamic rally and program. The program was to include



IMAM JAMIL El-Amin (formerly known as H. "Rap" Brown) renounces racist violence in America as he addresses Oaklanders at a community center.

the famous Last Poets, all of whom are Muslims, as part of the program. The following is a transcript of the speech made by Jamil El-Amin.

(Imam W. Deen Muhammad was in attendance at this program and was so impressed by the speech that he sent a message of his appreciation and best wishes for the continued success of Bro. El-Amin's work.)

In the name of Allah, the Beneficent, the Merciful.

I would like to ask you to refrain from applauding.

Allah has given us many forms of worship in praise of Allah, and all praise is due to Allah. Applauding is...a thing that Allah speaks against in the Quran; it is for self-aggrandizement and it becomes a form of worship when you engage in it....

So what is more appropriate, if there is anything that is said that is a confirmation of that which Allah has revealed is to say in your heart, Al-hamdu-lillah, "All praise is due to Allah," as opposed to clapping. For if your clapping is

a show or form of worship or approval, all praise is due to Allah; the mistakes are ours, we make the mistakes, Allah alone is perfect.

I seek refuge, bismillah: And they swore their strongest oath by Allah, that if a warner came to them they would be better guided than any of the nations. But when a warner came to them it increased them in nothing but aversion.

This is revealed to the Prophet ibn Abdullah concerning the Arabs, for he was an Arab by birth but the situation — the dilemma that the Arabs were in — is similar to the situation that we find ourselves in, and that is a situation of ignorance. It is a situation in which we find ourselves worshiping many things, and as the result of our worshiping these many things, we are led astray — or we are left astray.

A LOT OF US approach Islam as if it is a thing that is far removed or far off, but Islam is a thing that is ongoing. It is a thing that Allah, subhaana-wa-ta-aala, by His mercy allows us to enter into. Insha-Allah, I am going to try to be brief because I know that some people have been here for a long time and it is in accordance with the Prophet Muhammad (PAB-BUH), in his way, that you take into consideration those things that affect the weakest amongst you.

So I won't be long and I'll try not to be elaborate; I'll

try to be as clear as Allah, subhaana-wa-ta-aala, will allow me, and I ask that Allah guide my heart and my tongue in terms of conveying whatever information might benefit you in terms of what we are up against.

It might seem, in terms, that it is a serious approach, and it is not the gaiety or lightheartedness that one might normally expect, but it is reflective of the times that we live in. Allah has created us and has not left us without guidance. He has given mankind a book. He has given us the Quran and He has given us a Messenger, Muhammad ibn Abdullah, may Allah be pleased with him, to follow his example.

ISLAM IS based upon five things, the five pillars of Islam — which I am sure brothers have as subject for tonight. The first being the declaration of faith that there is no God but Allah, and that Muhammad ibn Abdullah, who lived 1,400 years ago, is the Messenger of Allah, whom Allah says is the seal of the Prophets. Allah says Muhammad is not the father of any of you men, but he is the seal of the Prophets, meaning that no other Prophet would come after him.

When you seal a thing you close it up; like when you seal an envelope, it's closed. So Allah has said in accordance to this: This day have I perfected for man his way of life and conferred upon him Islam, as a favor. Allah said that no Messenger, no Prophet would come after him. This way of life has been perfected.

SO THE FIRST pillar of Islam is the declaration of the faith, the profession of faith in Allah and His messenger.

The second is prayer — five times a day. Allah gives us this as a means of discipline, as a means of purging ourselves of things that are harmful to us, whether we know it or not.

It is said that a man came to the Prophet Muhammad and asked him concerning his way of life from the Prophet's, "What if I don't want to fast?" So Rasulallah (PBUH) said to him, "Well, Allah has prescribed

fasting." He said, "What if I don't want to pay zakat?" He went through all of the pillars until he came to prayer, and the response of the Messenger of Allah was that prayer is that which distinguishes belief from unbelief.

It is through prayer that you begin to purge yourself of those things that are harmful. For Allah says concerning people, that verily He will not change the condition of people until they change that which is in themselves.

Again, in terms of the dilemma of most people who have been oppressed is that they have problems in identifying who is with them and who is against them. It is a dilemma that we went through, that we endured, in the '60s. For in the '60s we based our allegiance, we based our association upon the people based upon race.

ALLAH SAYS concerning race that all come from two. He said He created the races that men might get to know each other, not that they would despise each other. The best of you is he who is most righteous. Based upon this criterion, we made many errors concerning race.

Peoplehood is determined by belief, peoplehood is not determined by race. Allah says all come from two. There are only two kinds of people — believers and non-believers. Based upon this, you can launch a successful program in terms of whatever is up against you — or whatever you are up against.

Again in terms of the whole concept of blood, even. Blood is not as strong as the bond of belief.

When I was incarcerated I read a thing that Ralph Nader had said; it was concerning Western society — Western civilization, or European society. He said, speaking of them, the mistake that they make is that they ask people to think when history has always gone to those who ask people to believe.

He understood that inherently, belief is a stronger bond; it is the strongest bond that Allah has given us to work with. It is stronger than the bond of blood, for Allah

Continued on page

Jamil El-Amin

Continued from page 4

His nourishing Quran points out that Cain and Abel were blood brothers, but one killed the other, based upon belief.

HE POINTS OUT concerning the Prophet Noah that during the deluge of the flood, the Prophet Noah had a son who was lost, drowned, and after the flood Noah prayed to Allah: he said surely you are the most just of the just because he was my son and he was drowned, he was killed.

Allah said, do not ask Me that which you do not know; he was not of you, he was of the unbelievers.

IT IS BELIEF that determines peoplehood, it is not color.

If we function upon the basis that somebody is with us because they look like us, then we are not fooling anybody but ourselves. The very enemy that we say that we are conscious of — that we oppose — has never been blinded by racism.

WHEN HE FOUGHT the Indians, he used Indians. When he fought the Japanese, he used Japanese. When he fought Koreans, he used Koreans. When he fought Africans-Americans

he used African-Americans. His whole concept was of such that he would utilize and use anything. The concept of waste is a luxury that we can't afford; it is a luxury that is alien to what Allah has given us to work with.

There is no concept of waste in Allah's program. The very thing that we consider waste goes into fertilizing the earth — there is no waste.

Allah says He has made man vice-regent; He has made you in charge of all of these things based upon your understanding, based upon your use. You can use them as long as you don't misuse them.

But racism and oppression systematically verify themselves.

Any time the slave can become free only by imitating his master — even in terms of the techniques that you employ to fight against him — if your fight has been dictated and determined by him, if your concept of reality has been defined by him, then you will never escape in terms of that thing that you object to — that you find objectionable.



Hubert Geroid Brown, better known as H. Rap Brown, who earned the nickname "Rap" because of his extraordinary speaking ability as an activist, adopted yet another name a few years ago when he became a Muslim. Jamil Al-Amin now operates The Community Store in Atlanta. As leader of the Student Nonviolent Coordinating Committee, he emerged as a dynamic spokesman for young Blacks and college students.

George Will

1985

The man who was H. Rap Brown a true radical now

From the sun-dappled Atlanta park comes the background rhythm of urban life, the slap-slap-slap of basketballs on blacktop. Across the street, in a small convenience store, and in profound peace of mind, sits the proprietor, selling eggs and reading the Koran.

He is Jamil Abdullah Al-Amin. He is 41. He used to be H. Rap Brown. But that was long ago and, in a sense, in another country. It has been a winding and ascending path from his boyhood in Baton Rouge to Atlanta's west end. The hyperkinetic human torch of urban unrest, circa 1967, is, in 1985, enveloped in a strange serenity in a city known for its hum of energy. The man who was the hammer of Amerika, or at least of Cambridge, Md., has become a merchant, but with this distinction: He is, at last, really radical.

That earlier radicalism was a short candle. It was rhetorical radicalism, elicited from young people by older flatterers and amplified by the media 18 years ago. Today, Jamil is in inner emigration, out of his country and into Islam.

He burst upon the nation in the 1960s, when the social air was composed of (in the words of a Rex Stout character) "oxygen, nitrogen and odium." He succeeded Stokely Carmichael as head of the Student Nonviolent Coordinating Committee, which soon changed the second word to "National." He said the sorts of things that then passed for trenchancy: "If you give me a gun I just might shoot Lady Bird." The only leg-

acy of his brief blast of prominence is an aphorism: "Violence is as American as cherry pie."

The 1960s were God's gift to conservatism, a decade dominated, not numerically but culturally, by overreachers. Those years were noisy with the voices of fundamentally frivolous people feigning seriousness, people convinced that sentiment is the measure of virtue, that rhetoric is the measure of sentiment and that morality is a state of mind: I feel, therefore I am. This radicalism helped to produce two significant effects: the "backlash" candidacy of George Wallace and the presidency of Richard Nixon.

"Many people," Jamil says, "reckon time from the '60s. Time stopped for them then. I don't miss the '60s." Now that Brown is someone else, and quite quiet, he is, at last, impressive. He is 6-5 and gestures slowly as he speaks, pointing with fingers that should belong to a pianist.

There are many Muslims in his neighborhood. The store next door sells incense and Arab-style garments. Many of his customers, including a 3-year-old seeking six eggs, wear the kind of crocheted cap he wears beneath a gray cloth. His shelves are sparsely stocked, but his customers are buying only Cheerios and milk a few dollars worth at a time and, anyway, commerce is not the point. The Koran is the point — every point.

After inciting riots in Maryland and getting into a shoot-out in New York, he served five years in jail. But by 1971 he had concluded that the change that matters is the one the changer

can control: the soul. Democracy is less a creed than a climate of opinion. His interest is in a creed. He prays five times a day and fasts during the month of Ramadan.

The transmission of religion to the rising generation is never easy and inoculating Muslim children in the middle of a metropolis against the temptations of American youth culture will be especially difficult. To that end he and neighbors (he has been chosen imam of his community) are founding a religious school.

Kierkegaard said that Christianity is not glad tidings to the unserious because it seeks first to make them serious. Religion has done that for Jamil, who shows a flicker of levity only when asked if he goes to see the undistinguished Atlanta Hawks play basketball: "No, I go to see the other teams play."

Driving a Toyota van on one of the freeways that has made this city a symbol of Dixie transformed, Jamil reached behind him for a carrying case, removes from it a cassette, slips it into the dashboard tape deck and the van is filled with the almost-musical sound of passages from the Koran recited first in Arabic and then in English. This might seem like another example of America's capacity for absorption. But to give Jamil his due, he has not been absorbed.

Members of Atlanta's large black middle class are driving all around him on the freeway. But H. Rap Brown, a boy from America's South, has become a man of a distant East. — (c)1985.

Imam Al-Amin: Al-Islam is more than theory

(Editor's note: Imam Jamil Abdullah Al-Amin, who gained fame in the late 1960s while head of the Student Nonviolent Coordinating Committee (SNCC), is a leader of a Muslim community in Atlanta, Georgia. A gifted speaker who authored "Die, Nigger, Die," Imam Al-Amin became a Muslim in 1971, while in a New York prison. Below are excerpts from an interview photojournalist Abdullah Muslim conducted with Imam Al-Amin on November 2 in Atlanta.)

Are you married, Imam Al-Amin?

Yes. I have been married for 20 years and I have children.

Will you explain how you came into Al-Islam?

I seek refuge with Allah from the accursed Satan. There is an ayat (a verse in *Qur'an*) in which Allah, the Exalted, says, And they swore their strongest oath by Allah, that if a warner would come to them, they would follow the guidance better than

any other people, and then there was a warner among them (speaking of Prophet Muhammad, Peace and blessings be upon him), and they only increased in their aversion, in other words, people have always said that if they saw something that was right or if the truth was revealed to them they would follow it.

That is a commitment that I had made even before becoming a Muslim, that if I recognized something to be right or true, then I would, on the basis of truth, commit myself to it. It is Allah who makes Muslims, and on the basis of being exposed to Al-Islam, or becoming aware of what Al-Islam is, this knowledge inclined me toward Al-Islam, so I became a Muslim in 1971, and from that time, Allah has allowed me to continue to practice Al-Islam.

The community of Muslims in this area appear to be a nice, cohesive community. Will you give some insight as to how this came about?

Anything that we do, all praise is due to Allah, and the mistakes we make are ours. Concerning this community: it is based upon following the example of Prophet Muhammad, peace be upon him, and the way that the Muslim community in Medina was built. Allah has commanded us in the *Qur'an* to establish the salat and pay the zakat. Everything that we do evolves around prayer; we make prayer five times a day, and when the adhan is called, it is called over speakers. The thought behind using the speakers is to call the believers to prayer and at the same time dawah is performed. It tabliq the people in the area. We have been doing this ever since 1977, and the strength of our community is based on the fact that we have tried to the best of our ability to follow what Allah has Messenger, Allah's Prophet, instructed in the *Qur'an*, and revealed to us in the example of Prophet Muhammad (peace be upon him).



Imam Jamil Al-Amin

A. Muslim

Is there any statement you would like to make to the overall Muslim community?

Yes, I bear witness that there is no God but Allah and I bear witness that Muhammad, peace be upon him, is Allah's And it is on the basis of this statement that we know what success is and that we are able

to succeed. Allah has established a standard that man should reach or aspire to. That standard can be achieved through practice. It is not enough to say that we are Muslims; we must all practice what Allah has revealed to us: the five prayers a day, paying the zakat, fasting during Ramadan, and making Hajj (pilgrimage).

Islam is more than a conversation, theory, or lip profession. Al-Islam is a practice. When we say that we are Muslims, what we have done is to say that we submit to Allah on the basis of what Allah has commanded, and we should be serious about the performance of the five pillars of Al-Islam, and it is important that we reflect the best that Allah has placed within us. Prophet Muhammad, peace be upon him, has said that the best among us is the one that when he is seen, reminds us of Allah.

Thank you, Imam Al-Amin. As-Salaam-Alaikum.

Wa-Alaikum as-Salaam.

Living Islam

By Margary Hassain
(Special to Bilalian News)

Living Islam means practicing Islam. Therefore, we must learn Islam.

The Holy Quran is the source to which we refer because the Holy Quran is the written directions for living Islam. These written directions are in the form of Revelations brought to Prophet Muhammad Ibn Abdullah (peace be upon him), more than 1,400 years ago by the Angel Gabriel, from Allah.

Islam is given to us, by Allah, as a religion. And, Allah entrusted the Message (Holy Quran) into the hands of His Messenger, Prophet Muhammad, so that he would be Divinely Armed to guide the people back to Allah (God). And, this guidance, the Holy Quran tells us, is for all of the people at that time and more importantly, it is a guidance for

us today, as well as the people in worlds to come.

How can this guidance be so powerful? First, because it comes to us directly from Allah, and then the power of it has not been diluted by the changing of a single word.

The Holy Quran tells us that this Holy Quran is a protected book. It is guarded and protected, by Allah who will not permit it to be tampered with!

When it is printed, it is examined by the Muslim scholars whose job it is to know the Holy Quran. (Many of them can recite the entire Holy Quran by heart, and many of the Muslims have done this from the time of Prophet Muhammad of 1,400 years ago.) This vigilance is a constant vigilance.

Just as their vigilance is directed upon the written word, do not you think their vigilance is also over the spoken, taught and published word as taught by the Honorable Wallace D. Muhammad?

Muslims cannot live just any kind of life

By Samaiyah Yamini Mujahid
(Special to A.M. Journal)

"Allah Most High says in Quran, 'And whoever will fear the standing before his Lord and will keep himself from low desires, then surely there'll be for him a home in Paradise.' " Imam W. Deen Muhammad said, quoting from Quran, to a May 4 Jum'ah audience at Masjid Honorable Elijah Muhammad in Chicago.

"Again, Allah Most High says, 'O descendants of Adam. We have certainly descended down for you clothing to protect you from your shame and to beautify you, but the best of clothing is obedience to God. That is from the signs of Allah revealed so that you may remember Allah.' (Quran 7:26) Here we are given from God

the opportunity to be in the Paradise. To do that, we have to be protectors over our own selves, guarding against low desires," the Imam said.

WHILE GIVING glad tidings to the believers of hope in Paradise, Imam Muhammad continued in Quran, to explain the "best protection."

"The Muslims are the followers of Prophet Muhammad (PBUH), and the people

of the Quran. Muslims cannot just live any kind of life. In the society, there's a lot of talk about 'freedom of the individual.' In our religion, freedom of the individual is freedom to obey God. The Muslim cannot advocate freedom that disobeys God," the Imam said.

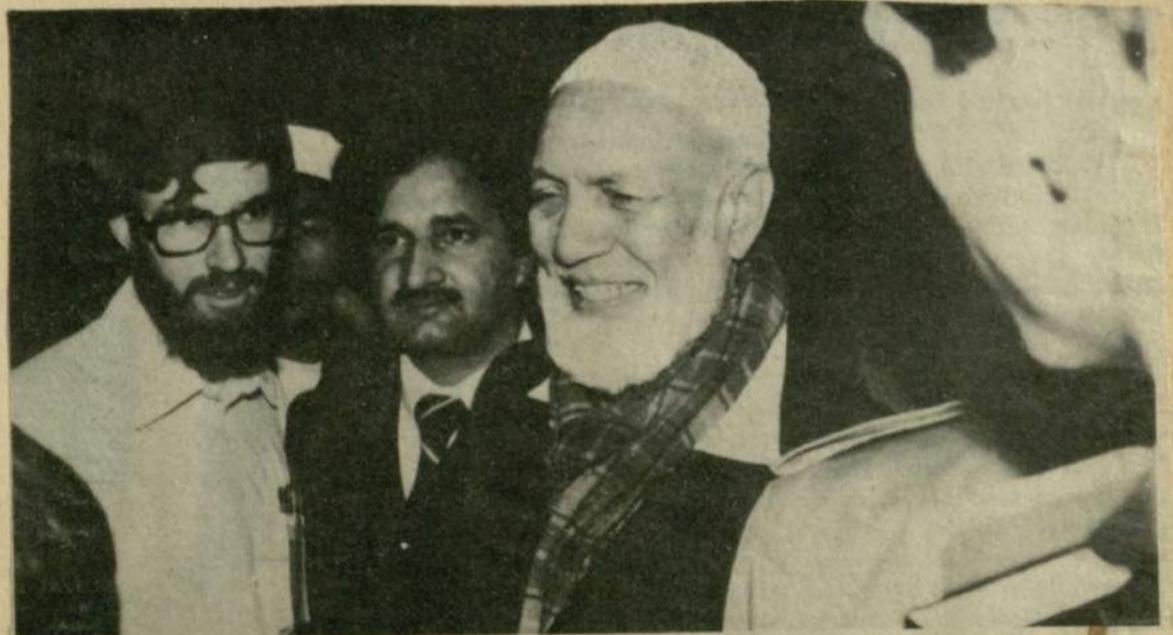
MARCH 1, 1985



IMAM JAMIL EL-AMIN (left) takes time to speak with Imam W. Deen Muhammad at Morehouse College. Imam Muhammad was in Atlanta to address an audience exceeding 1,500 commemorating African History Month at the Martin Luther King Chapel on the campus of the prestigious college. With them is Imam William Abdur-Rahim of Masjid Al-Muminun, host of the program. Additional coverage of this dynamic event will follow in subsequent A.M. Journals.



Imam Jamil El-Amin, right, of Atlanta, who gained international attention when he was known as H. Rap Brown, was among those who attended the November 2 convention in Atlanta.



Imam Ahmed Deedat of South Africa (in white cap) was on major tour of the United States. He has addressed Muslims and non-Muslims all over the nation. He also debated the Reverend Jimmy Swaggart at Louisiana State University on the authenticity of the Bible, and was in attendance on November 2, 1986 when Imam W. Deen Muhammad addressed thousands at the Southern Region Convention in Atlanta.

HEREAFTER & NOW

Allah has sent man to this world to undergo a test. By our actions we take the test of life and if our good deeds are numerous in comparison to our bad deeds then we will experience Paradise and not hell in the hereafter.

The reality of the hereafter is not made so clear to us that we have no choice but to acknowledge it and perform good deeds. The test would be useless because then the main ingredient, which is faith, would be missing. To gain the maximum merits in this life man must have the option of choosing to do other than what he knows to be Truth. If he proves his moral courage and submits to the Universal Truths of Islam then he has earned Paradise. If man chooses to follow some other "god", then he rejects Truth and will be condemned to Hell.

The fifth article of faith in Islam is the belief in the life after death. The Holy Qu'ran mentions the specifics of the Day of Judgement and the ensuing life, based on our earthly deeds, in either Paradise or Hell.

There are many viewpoints regarding the hereafter. There are those people who deny the hereafter and live according to the pleasure principle. This principle is evident in many slogans like "eat, drink and be merry"; "Do your own thing"; "If it feels good do it"; and of course the famous TV commercial, "You only go around once in life so get all the gusto out of life that you can".

It is argued that if physical pleasures were the highest possible good, then it would not matter whether the animal enjoying himself were a human being or a pig. Why should a human being be considered superior to a perfectly satisfied pig if sensual pleasure is accepted as the greatest good? It is apparent from plain reasoning that there are nobler and more lasting values to be groomed in man.

There are those people who believe in forms of reincarnation. This basic theory reasons that if you live a good life, after death you will be reborn as a human; if you live an evil existence then you would be reborn as an animal life lower than a man.

Christians have used the hereafter to perpetuate their oppression in weaker and smaller groups of people. The Biblical saying, "the meek shall inherit the earth" is another way of saying, "don't try to improve your condition in this life, just hang in there and you will be rewarded in the next life". This emphasis on the hereafter with little regard to this life is as incorrect an approach to life as the pleasure seekers who live for today with no regard for tomorrow.

Also, there are the Unbelievers who will be among the most despised in Allah's sight on

the Day of Judgment. The Unbelievers are those who reject the clear truths set down by Allah in the Holy Qu'ran. They form their own opinion that the hereafter means the destruction of the present world and its unjust government. They maintain that this present

earth will be Paradise when a new system of government takes control. They even go so far as to state that no person that has already died will be in the hereafter to enjoy Paradise if he merited it.

In answer to the Unbelievers, Islam says, "Who doth more wrong than he who inventeth a lie against Allah or rejecteth His Signs? But verily the wrong-doers never shall prosper." (Qu'ran VI:21). "Lost indeed are they who treat it as a falsehood that they must meet Allah, until on a sudden the hour is on them, and they say: 'Ah! woe unto us that we took no thought of it'; for they bear their burdens on their backs, and evil indeed are the burdens that they bear. What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand?" (Qu'ran VI:31-2)

All of the Prophets of Islam, especially the last one, the Prophet Muhammad (PBUH) stressed the belief in the hereafter. So important is this belief that the denial of life after death makes all other beliefs meaningless. Without this belief any basis for doing good deeds or establishing a truthful and just way of living can seem futile.

A man who believes in the hereafter as well as the security that his good acts are noted by Allah would view all worldly gains and losses as temporary and would not exchange his chance for Paradise for a transitory immediate interest. He will realize that the deeds performed in this life are the only things by which Allah can judge if he merits Paradise or Hell. Since the Qur'an is Allah's "Book of Instructions" to man, a believing man cannot claim he had no criteria for judging right from wrong. He will weigh situations from the standpoint of their eternal consequences and will not readily submit to his own pet fancies.

Some people believe that when people cease to exist, the spiritual values of truth, love, and virtue would be extinct. But since Allah is infinite and immortal so too are these spiritual values which He created. These values are found in people and it is these which give each person his highest worth. Allah is All-Powerful and All-Good and will preserve the values instilled in man even after death if man chooses to establish these values during his life. Viewed in this light we could probably say the Hereafter is now. This means that whether we experience Paradise or Hell in the Hereafter is directly related to the course of action we choose to follow now-in this life.

By Rashid Abdul-

MUSLIM BELIEFS

We believe in Allah's (God's) Judgment, that Allah (God) is a Just Allah (God); we believe that His justice is all the time operating, that there is never a time when the justice of Allah (God) is not operating. We don't believe that Allah (God) comes in at certain times and executes justice and then for a long span of time Allah (God) is not influencing affairs. We believe that the Almighty is executing His justice at all times through His law, the law that rewards and punishes us. There is a law operating in creation, throughout creation to reward and to punish. It rewards the behavior that is in accord with the Will of Allah (God), and it punishes the behavior that is not in accord with the Will of Allah (God).

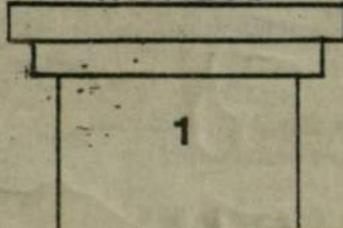
We believe also in the Judgment, that there is coming a final Judgment, though we are each being judged now and each being rewarded and punished now. We believe that full judgment and full punishment and full blessings won't come until a final time. That final time has been decided by Allah (God) and has been revealed to His Prophets. It is called the Last Day, the day of Deen, the day of Judgment, the Day of Requit. We believe that a final time is coming when all the confusion is going to be cleared up and each individual, as the Quran says, will be rewarded in full for everything he/she has done; though it be only an atom's weight, whether it was good or bad, though it be only an atom's weight, we shall be rewarded in full.

We believe that there is coming a time when the human being will be free to enjoy the fullness of his aspirations as long as those aspirations are in accord with the Will of Allah (God). We believe that nothing man has imagined of good cannot be accomplished if Allah (God) wills and blesses us to see that final day.

We have five principles that are called the Pillars of our religion; Al-Kaanula Al-Islam, the Pillars of Al-Islam. Those five simple principles are not to just believe in Allah (God), but to practice that belief by living in accord with that belief.

PILLARS

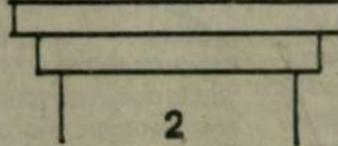
WITNESS



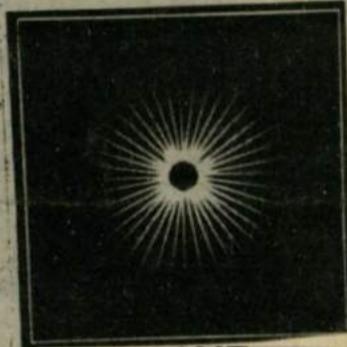
We would like to acquaint those who are not acquainted with the religion with the simple principles of our faith and practices. We believe that there is one Creator for all people who has created every single thing. And, we believe we are joined by Jews and Christians and many others in that belief. They may express it differently, but that is the belief of most people; that there is one Creator responsible for all the creation, and He is the Creator for every individual.

(1) The first Pillar is to openly declare, "La-i-laha-illa-lah, Muhammadun-Rasool-la-lah," which translates, "There are no other gods besides the one Allah (God) and Muhammad is the Messenger of the one Allah (God). We further declare, "That there is nothing worthy of our worship and praise except the one Allah (God)." This cannot be a secret within oneself or between oneself and one's family or between oneself and Allah (God); it has to be known openly wherever one goes.

PRAYER

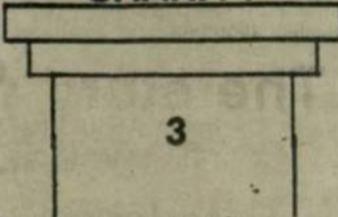


(2) The second of these Pillars is Salat (Prayer). We are to pray to Allah (God). We are to seek him for internal cultivation, internal goodness and also for external cultivation, external goodness. We are to seek Allah (God) through prayer to have removed from us all corruption, all evil intent, all shameful behavior. We seek Him through prayer. Prayer for us is an education. It is a teaching and an education at the same time, an internal discipline for the mind or intellect of the individual as well as a discipline for the society or group as a congregation.



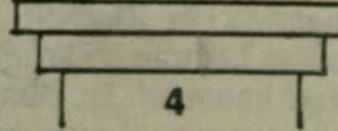
FAITH

CHARITY



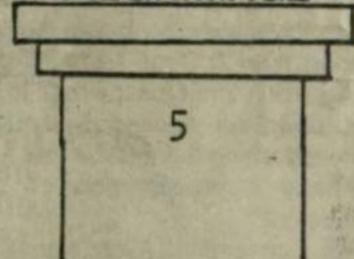
(3) We believe in Zakat; charity. The Muslim practices charity and charity is every good act that respects the Will and Judgment of Allah (God). The best charity is that charity done expecting no benefit in return from it. That is the best charity; charity done for self benefit, charity done for the benefit of a stranger, for the benefit of one who is in the road, homeless, charity for education, charity for all good purposes. And one of the best charities is the imparting of truth to others, sharing the knowledge that has brought you gain into your individual life, sharing that with others. Teaching is a great act of charity.

FASTING



(4) We believe in fasting. We may fast the one day, two days, three days in a month, or we may not fast at all during other months. But, Muslims are people who practice fasting. During the month of Ramadan, fasting is an institution; we fast all together and we have definite lines of discipline to follow. We all follow it in the same way. Those who have observed the fast have not put anything into their mouths of food or drink or chewing gum; nothing has gone into their mouths unless they were washing their mouths to make their prayer. Nothing has gone into our mouths since dawn, and we won't put anything into our mouths, (Insha-Allah; if God keeps us,) until sunset. And, we do this for 30 days in the month of fasting. Allah (God) says in the Quran, "Fasting is prescribed for you as it was prescribed for those before you, that you may be Allah (God) conscious." So we believe in fasting. Fasting aids the spirit of charity and fasting teaches us discipline: spiritual discipline, mental discipline, physical discipline. It teaches us total discipline brings into us a sympathy, an understanding for those who suffer. Allah (God) says in the Quran, "Fasting is best for you if you only knew."

PILGRIMAGE



(5) The fifth of the Pillars is Hajj. Hajj is pilgrimage. Pilgrimage is a trip taken for the pleasure of Almighty Allah (God). We take this trip as one community of equals before justice and before Allah (God). This trip serves to bring man's consciousness to the need for unity, the unity of communities on this earth. Allah (God) calls us all together in one fraternal order, one order of people serving Allah (God), following the spirit of righteousness and truth from Him and seeking justice and equality. It is a pilgrimage that aims at destroying racism and artificial nationalism. So let us thank Allah (God) for simple, plain religion and let us try to live the spirit of that religion and live the letter of it to our very best.

By Imam Warith Deen Muhammad

Al-Islam and amusement

Karima Omar

(Special to Muslim Journal)

REDWOOD City, Calif. — When I embraced Al-Islam, after the philosophical debates and theological discussions had subsided to a dull roar, the two heartfelt concerns of my non-Muslim friends surfaced:

"Are you going to wear a black thing?" they asked expectantly. After all, it was the least I could do for them. If I had to be a Muslim, they reasoned, I should have the courtesy to look spectacularly foreign, so that they could photograph me, like the animals on "Wild Kingdom". They saw tremendous poten-

has infected many Muslims as well. If they feel too good, they reason, they can't be doing their job well. They forget that the balance of Al-Islam should no more be tipped in favor of melancholy than of non-stop giggles, forgetting that "He has chosen you, and has imposed no difficulties on you in religion." (Qur'an 22:78) Clearly this means that Al-Islam and its requirements are not difficult, that they are not justifications for moping about with a long face, that the Islamic dress code does not include sackcloth and ashes.

Some Muslims have gone on a hunger strike from smiling, wearing their somber faces as

We all need to give and receive smiles, we all need to laugh once in awhile. Sometimes we forget this, assuming it to be our own guilty secret, certain that the pious Muslims we know are well beyond the need for humor, beyond the tendency to steal surreptitious glances at "Peanuts" or crack a smile over "Doodlesbury."

tial in me as a conversation piece, a page in a scrapbook, a priceless curiosity.

"Are you going to lose your sense of humor now?" they asked, assuming a Muslim to be a grim, mirthless creature, all the better for those candid, long-range snapshots. I had better bone up on my scowling! Not that most of them had actually known any Muslims, mind you. They just assumed that anyone given to wearing "black things" (whatever they are) couldn't be good for many laughs.

COME TO THINK of it, perhaps this question was also asked with hope. Perhaps they were less concerned with my becoming utterly humorless than with my not doing so. Perhaps they thought the loss of what passed for a sense of humor would be an improvement.

I had never looked at it that way. At any rate, in retrospect I find this quite amusing. After all, I have since been mistaken for a nun, a cancer patient, and a Moonie; I have been asked in all earnestness if Al-Islam forbids marriage and if Muslims worship cows. I have even had to renounce marshmallows, for goodness sake, I'd better have a sense of humor! And yet this notion that faith and wit are not even on speaking terms, much less a first name basis, is so widespread that it

badges of piety. With good intentions intact, they feel that they simply have no right to laugh or smile when so many Muslims are suffering and dying in the world. (Our brethren struggling overseas may not have central heating or talking automobiles or chocolate truffles, either, but that's another matter altogether.) But Allah has not placed us in the West just so we can frown through our fresh squeezed orange juice and glower at our personal computers.

We are recruiters for His army. And we can hardly expect anyone — particularly a nation which boasts amusement parks larger than some Third World nations — to enlist if we misrepresent Al-Islam as a way of suffering.

AL-ISLAM IS ACTUALLY a religion of joy — joy even in the face of hardship, joy in the striving for the pleasure of Allah.

In today's world, misguided surveyors have staked out the boundaries of entertainment, marking the secular territory as amusing, and that of religion — of "religious" individuals — as dull.

With this myrth in tow, non-Muslims can hardly be blamed for confining religion to an hour or two each Sunday, when they have been taught that doing otherwise would contaminate the rest of our lives, that religion would preclude and eclipse all fun.



Abu Nur (from left) and Imam Ibrahim, both of the Mosque of Umar, Inc., in Chicago, check the program with Dr. Maisha Bennett at a recent Chicago Department of Health Religion and Health Conference. Dr. Maisha Bennett is Deputy Commissioner for Mental Health and Alcohol and Drug Abuse. Fifteen denominations were represented among the 200 religious leaders present at the conference held at Kennedy King College. Health Commissioner Lonnie C. Edwards has appealed to religious leaders to recruit volunteers to be trained by the Health Department to work with young people to prevent experimentation with drugs. Dr. Edwards will continue his outreach into the community at a "Conversation with the Commissioner" event from 7 to 9 p.m. Nov. 6 at the Antioch Baptist Church, 415 W. Englewood Ave., in Chicago. The Rev. W.N. Daniel is cosponsor.

(Photo by Jerome Meriweather)

"Prayer and Al-Islam"

"No Book Like It Ever Existed In America!"

says Grand Muhaddith, Dr. Abdullah ibn As-Siddiq

We are grateful to Allah, and deeply gratified that Brother Jabir Muhammad, a credited and popular businessman, has produced an excellent book on Prayer in Al-Islam. This book is a compilation of excerpts on religion and prayer. Some of the excerpted material has come from selected speeches from myself, and other reliable and notable sources, which I reviewed and approved. I have accepted that my name go on this book, but it should be clearly known that the writing in this "Prayer and Al-Islam" book, are not solely the writing and speeches of Imam Warithuddin Muhammad.

(Editor's note: Following is a breakdown of how the money earned from sale of the book will be used.)

"PRAYER AND AL-ISLAM" COST BREAKDOWN

\$5.00 Remain with Muhammad Islamic Foundation (producer of book).

\$2.00 A copy, representing Imam Warith Deen Muhammad's share is donated back to New Mosque Building Fund of Muhammad Islamic Foundation, a foundation established by Jabir Muhammad.

\$2.00 Per copy is given to the Masjid for distribution.

\$2.00 Per copy is for Chicago Muhammad's Mosque (new mosque under construction).

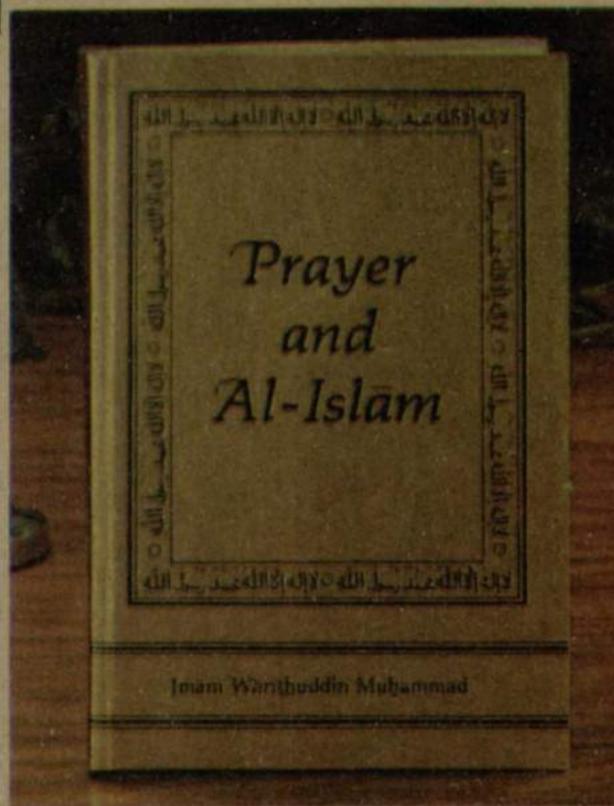
\$1.00 Goes to the general distributor for the prayer book.

\$12.00 - Total cost of book.

The production of the prayer book and business matters come under Muhammad Islamic Foundation.

This is not a masjid project. The Muhammad Islamic Foundation is an independent corporation. It is neither owned by the masjid nor by Imam W. Deen Muhammad.

It is endorsed by Imam Warith Deen Muhammad, as is also the Clara Muhammad Memorial Educational Foundation.



The publication of Imam Warithuddin Muhammad's historic PRAYER AND AL-ISLAM was announced here this week at the Muhammad Islamic Foundation by Jabir Muhammad, its publisher and chief editor.

This long-awaited publication, based upon six years of lectures, articles, tapes and interviews with Imam Muhammad, also known as W. Deen Muhammad, was hailed here and throughout the literary community as dramatic evidence of the remarkable growth and theological heights to which Imam Muhammad has brought this largest united Islamic community in the Western Hemisphere, since assuming the leadership from his father's organization, the Nation of Islam.

When Imam Muhammad assumed leadership of the community his father had developed, he made an almost 180 degree turn from the teachings of Fard Muhammad by emphasizing the precepts of Al-Islam. He condemned the term "Black Muslims," which had been applied to members of the Nation of Islam, and adopted the name "Bilalian" to describe African-Americans.

The creation of PRAYER AND AL-ISLAM actually began many years ago as a promise Imam Warithuddin Muhammad made to his father, the late Honorable Elijah Muhammad, to publish a book on prayer for the Muslim community to follow. Years later when Imam Muhammad authorized his brother, Jabir, to assist in processing that promise, there began one of the great sagas of modern American literature, a story of persistence, determination, unflagging devotion to Al-Islam that spared neither time nor expense to make the product, PRAYER AND AL-ISLAM, an incredible document.

The results, inestimably more than the vision the Honorable Elijah Muhammad originally conceived, is now a book destined to become an American Classic, significantly published at a time when events in the Islamic world, from Africa, Asia to the Middle East, are affecting the lives of everyone in America for years to come.



Imam Warithuddin Muhammad and Grand Muhaddith, Dr. As-Siddiq

Ignorance of Al-Islam, the most abused and misunderstood religion in the Western World, can be effectively eradicated by Imam Warith Deen Muhammad's concise, comprehensive book, based solidly on the Holy Qur'an, the sayings of Prophet Muhammad (Hadith) and authoritative Islamic sources. It is an indispensable publication for anyone who seeks a basic knowledge of the fundamentals of the fastest-spreading spiritual force in the world today, a force represented by more than one billion people, to which PRAYER AND AL-ISLAM provides the keys to understanding. The Imam's fresh, vivid presentation of Islamic law and logic demonstrates that distillation of the unique experience of the American Muslim Mission, originating as it did and evolving inside the richest, most powerful nation the world has ever known, obtaining

☪ (Peace and blessings be upon him.)



Business is a religious obligation for Muslims

ABDUL MAALIK MUHAMMAD, left, shakes hands with Malik Waliyyuddin, a Bell Telephone Company public relations representative, as the former accepts a \$500.00 check to continue the work he has started in West Philadelphia, under the banner of Showcase Community Services, Inc., a non-profit organization. Mr. Muhammad has established a profit making business — Showcase Graphic — in the area of Lancaster Ave. He is also trying to establish a ceramics shop. Mr. Muhammad said these businesses "will employ people of our area who want to develop their skills."

(Photo by Donnie Roberts)



Detroit's Muslim Community's businesses are thriving

By Nathaniel Omar
(Special to Muslim Journal)

DETROIT — Like many Muslim business communities across the United States, Muslim businesses in Detroit are diverse. There are health food stores, restaurants, dry cleaners, travel agencies, law firms, barber shops, fruit and vegetable markets, grocery and bookstores, clothing boutiques, bakeries, and various other businesses. There's even a Muslim-owned company that manu-

factures automotive batteries. These businessmen and women are immigrants, as well as indigenous Muslims.

Muslim women in business

"To men is allotted what they earn, and to women what they earn." Qur'an 4:32.

Before Prophet Muhammad's mission, the women of pre-Islamic Arabia, obviously had opportunity to engage in business. In fact, before Prophet Muhammad became a prophet, he was employed by his wife, the Lady Khadijah. So what kind of prejudice can we have against women in business. If a person claims to be a Muslim and is prejudiced against women begin in business, then that person doesn't know his religion.

The Word of God says that God does not disregard the labor of any worker, whether it be male or female. That means that if a woman wants to make an effort, men cannot disregard her efforts and her labor. We

have to treat both, man and woman with respect.

Woman's Inheritance Rights

God says in the Holy Qur'an that women have rights of inheritance. "From what is left by parents and those nearly related, there is a share for men and a share for women, whether the property be small or large—a determined share." The above verse tells us that the woman must be given a share even though she is married to a man that is rich. Not only is she entitled to a share in the inheritance, but when she marries, she has rights to a dowry (a gift of money or property) from the man she marries. The man is supposed to give her something as financial security in the event of his death.

There is nothing in the Holy

Qur'an that says the woman has to use that dowry in any specific way. No restriction is placed upon her in the use of that money or property. Some women marry rich men who give them a dowry sufficient for establishing them as a strong business person. Thus the provisions, the opportunity is there to put women in business. If a woman marries a rich man, his dowry should be comparable to his wealth. If he has millions, he should give her according to his wealth.

In Al-Islam, we have to accept that it is intended for women to have the right to engage in business. And not only do they have the right to engage in business, but also to compete in business with the man and with others.

Renowned Muslim Doctor



renowned Muslim woman physician at research laboratory.



Ruth Muhammad Ali's great pies have one surprise ingredient. Atlanta University students eat a thousand a week

Muslim Beans As Dessert Are Sweet as Pie

BEAN PIE sounds awful.

"Sometimes we have to beg people to take a free sample," said Ruth Muhammad Ali, who started Ali's Bakery, the home of bean pie in Atlanta. "But after a person tastes it, you know, he can't get enough. It's like the best sweet potato pie you ever ate, but smoother and lighter and not sticky. It won't ever give you gas like sweet potatoes do, and it's also more economical to make. Navy beans swell, you know, so they go a long way. I can take six pounds of dried navy beans and make two hundred five-inch pies." The beans aren't recognizable in the final product. They're cooked, mashed, or ground to a pulp in a blender, mixed with fresh milk, fresh eggs, butter, spices, and sugar, and turned into big ten-inch or small individual pies.

Bean pie is a traditional Muslim dessert, thought to have been introduced by the late Elijah Muhammad himself — a black man born in Washington County, Georgia, who founded the Black Muslims. Besides the usual Islamic dietary restrictions, such as no pork or alcohol, Elijah Muhammad urged his black followers to abstain from soul food in general as too rich, too greasy, and, in the case of collard greens and sweet potatoes, too harsh on the digestive system. "Bean pie became the substitute for sweet potato pie," says Mrs. Ali. "That's why in every American city where you find Muslims you can find bean pie."

Appoint Muslim businessman to state SBA council

By Ihsan Ruqayyah Muhammad

THE GOVERNOR of the State of Delaware has appointed a prominent Muslim businessman as one of 17 members to a newly created State Small Business Council.

Rudolph Ali, of the Ali Baking Company (See Bilalian News, Vol. 5 No. 45) in Wilmington, Del., is the only Muslim and Bilalian to sit on the council whose purpose it is to advise Republican Gov. Pierre S. du Pont on policies that will stimulate the growth of small businesses.

"Always in things like this, the concerns of minority businesses are not really stated or given much attention," explained Mr. Ali, who also is treasurer of the Delaware Minority Business Association.



IN 1980, SHARON and Rudolph Ali, owners and operators of the Ali Baking Co. in Wilmington, Del., were given the "Small Business of the Year Award" for Delaware by the federal Small Business Administration. Mr. Ali on Sept. 11, 1981, was appointed to the Delaware Small Business Council by Gov. Pierre S. du Pont. He is the only Bilalian and Muslim serving on that committee.

"The State realized that the backbone of the economy is just about small businesses surviving,

especially in these economic times when so many are being forced out of business.

"This council was set up to sort of give small businesses a boost and receive some input to help them survive," he said.

The state government, Mr. Ali continued to explain, was responding to the Reagan Administration's thrust to stabilize small businesses to spur the economy.

In Delaware alone, there are more than 12,000 small businesses which employ more than 100,000 persons.





Shelby and Viola Karim have been married for 66-years.

(Photo by Mildred El-Amin)

Having established a 66-year marital success, Shelby and Viola Karim have given us a beautiful example of Islamic family life. They exemplify the proper understanding of the mutual rights and duties of the husband and wife as taught by the Holy Qur'an and the extreme importance that Allah stresses of our duty to the marriage relationship.

They explain that as a couple you must set goals, have the will to live a righteous life and trust in Allah. "We discuss, plan and agree before we do anything. You must want the same things," said Viola Karim. "We agree on everything we do," Shelby Karim said in supporting the reason his wife gave as the key to their successful marriage.

The Karims said they never separated or had an argument in the 66 years they've been married. Mrs. Karim explains why: "If you know your rights, allow your mate to see it. I've seen it happen many times, when my husband did not agree with me at first, he came back later and said, 'You know, you were right,' and apologized. But there was not an argument because I just shut my mouth, and sometimes he would shut his mouth and let me come around. But we never stopped talking. You can see when an argument is coming and one person should just shut his or her mouth.

"If an argument should occur," advises Sister Karim, "then examine yourself for what you did wrong. After weighing things out and you see your wrong don't be too stiff-hearted or stiff-necked to humble yourself and apologize. Whatever the situation is the husband and wife must come to an agreement."

The Karims radiate love and peace. They call each other "honey." He is 86 and she is 80, together they've reared nine children. They also have more than 35 grand-children, 35 great grand-children and 3 great-great grandchildren. They've established a tradition of strong family life that has passed through the generations; Sister Karim's parents were married more than 60 years and of their nine children only one was divorced.

The Karims became Muslims in 1932. She tells of how her father and mother accepted the religion of Al-Islam and her father was a minister.

"Al-Islam gives us the guidelines; all we have to do is enforce them," stresses Sister Karim. "Children today need guidelines; they have too much rope. If we gave our children a deadline they came back on time." She tells how she respected what her parents said and her children respected her and other adults.

With regard to disciplining the children Sister Karim gave this excellent advice, "If I was chastising the children my husband never interfered, and if he was chastising the children, which he seldom would not interfere. Maybe I thought he was hitting too hard; I would not say anything. I would try to give him a sign or a look but I wouldn't say anything until later."

When hard times came the Karim family continued to work together. Sister Karim tells of their loving relationship. "When he could not find work I got a job and he stayed home and cleaned the house, cooked and took care of the children."

And when they decided to find a better place to live Allah blessed them with the help of their older children to raise \$5,000,000 as a downpayment on one of Chicago's finest homes.

The Karims say, "Real love doesn't die. It's like a commitment to the religion." He expressed, "She always stood out to me" and she tells how she couldn't take her eyes off him the first time she saw him. They learned to agree and through Allah's guidance built a strong, lasting marriage.

The

Karims: 66 years of marital success

Family Life

By Mildred El-Amin
(Special to Muslim Journal)

In the name of God, Most Gracious,

Most Merciful.

I. God has indeed

Heard (and accepted) the statement
Of the woman who pleads
With thee concerning her husband
And carries her complaint
(In prayer) to God:
And God (always) hears
The arguments between both
Sides among you: for God
Hears and sees (all things).

Holy Qur'an, Sura 58, Ayat 1
Yusuf Ali Translation

Protecting the sanctity of marriage

Family Life question:

What should a sister do when she is trying to follow Al-Qur'an but after almost five years of marital difficulties she has run out of tolerance, patience, understanding and trust in her husband. We have lived in houses without water and lights, and in insanitary conditions. We've been put out-of-doors, gone without food and it wasn't the month of Ramadan and had no T.V., radio or telephone. He is suspicious of me and other people. He does not believe a woman should work outside the home.

Al-Islam views marriage as a sacred, social contract in which there is an interdependence of man and woman to ensure their mutual fullness in life. Allah clearly gives the roles, responsibilities and obligation of the husband, wife, and children in the Holy Qur'an.

If the marriage contract is not being fulfilled, as Allah has designed, you should ask yourself is this really a marriage? Do we have a true marriage in the sight of God?

Respect is of great importance to all relationships. A deep respect must exist for a mate, otherwise love is not lasting, and the marriage will end in disillusion and disappointment. Many make the mistake of marrying for the wrong reasons and live with it for years, sometimes a while life-time.

MANY COUPLES are miserable together but are tied to each other because of children, economic conditions, religion, fear of what others will say and other reasons.

As Muslims, we are guided to tolerate faults and shortcoming in our mate. However, the sacredness of marriage is violated when husband and wife have no mutual respect for each other.

A Muslim should seek fulfillment in life and not involve him or herself in situations or with persons who hinder growth and do not contribute to the best way of life.

The body, talents, property, and the life of a Muslim are a trust to the person from Allah. We are obligated to develop and protect these trust for the service of Allah alone.

WOMEN AND MEN BOTH have to decide what they want out of life, to make the best of their lives in a manner most pleasing to Allah. Husband and wives are to grow together as Allah has designed, to find true fulfillment and success in life.

Qur'anic permission to terminate the marital relationship is only given if it becomes absolutely impossible for a couple to continue together.

Of all things permitted by law," said Prophet Muhammad, May the Peace and blessings of Allah be upon him, 'divorce is the most hateful in the sight of God.'

"While the sanctity of marriage is the essential basis of family life, the incompatibility of individuals and the weaknesses of human nature require certain outlets and safeguards if that sanctity is not to be made into a fetish at the expense of human life," Yusuf Ali says in the introduction to Sura 65 in his translation of the Qur'an.

Don't marry Mushriks

Do not marry mushrik woman (idolatresses) Until they believe: A slave woman who believes Is better than a free woman who does not believe. Even though (the idolatress) woman may appear very attractive to you. (Likewise) do not marry (your girls) to mushrik men Until they believe: A slave man who believes Is better than an unbeliever. Even though (the mushrik) man may attract you. These mushriks invite you to the fire But Allah by his grace invites you to his jannat And forgiveness by his leave. And (Allah) makes clear his messages to mankind. So that they might bear them in mind.

وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ

حَتَّى يُؤْمِنُوْا

وَلَا أَمْرَةٌ مُّؤْمِنَةٌ

خَيْرٌ مِّنْ مُّشْرِكَةٍ

وَلَوْ أَحْبَبْتُمْ كُفْرَهُمْ

وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ

حَتَّى يُؤْمِنُوْا

وَلَعَبْدٌ مُّؤْمِنٌ

خَيْرٌ مِّنْ مُّشْرِكٍ

وَلَوْ أَحْبَبْتُمْ كُفْرَهُمْ

أُولَئِكَ يَدْعُوْنَ إِلَى النَّارِ

وَاللَّهُ يَدْعُوْا إِلَى الْجَنَّةِ

وَالْمَغْفِرَةِ بِأَذْنِ

وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ

لَعَلَّهُمْ يَتَذَكَّرُوْنَ

Holy Qur'an 2:221

Marriage is a most intimate communion, and the mystery of sex finds its highest fulfillment when intimate spiritual harmony is combined with the physical link. If religion is at all a real influence in life to both parties or to either party, a difference in this vital matter must affect the lives of both more profoundly than differences of birth, race, language, or position in life. It is therefore only right that the parties to be married should have the same spiritual outlook. If two persons love each, their outlook in the highest things of life must be the same. Note that religion is not here a mere label or a matter of custom or birth. The two persons may have been born in different religions, but if, by their mutual influence, they come to see the truth in the same way, they must openly accept the same rites and the same social brotherhood. Otherwise the position will become impossible individually and socially.

Islam forbids any kind of discrimination based on the grounds of Race, Language, Colour or Riches.

It however, recognizes ethical, moral, religious and ideological differences. In Belief and Un-belief (Kufr) are not the same.

Therefore, Muslim men are forbidden to marry Mushrik (one who ascribe divinity to anything besides Allah) women unless they are converted; and a Muslim Woman may not marry a non-Muslim man, unless he is converted.

However, any man or woman, of any race, colour or faith, may on accepting Al-Islam, freely marry any Muslim woman or man.

Mutual cooperation in marriage is essential

Family Life Question:

I am interested in a man that has a lot of desirable qualities. However conflict frequently arises in our relationship, I can't seem to determine the source of conflict.

Dear Sister:

The Holy Qur'an (30:21) gives this guidance with regard to the relationship between mates: "that ye may dwell in tranquillity with them, and Allah has put love and mercy between your hearts." You should seek a mate with whom, from your mutual knowledge of each other, you feel you can evolve to the fulfillment with in marriage.

The basis for growth in marriage is mutual co-operation, love and compassion.

"Believers are those who conduct their affairs by mutual consultation," Holy Qur'an 42:38. So if a man and woman engage in open, honest communication all difficulties can reach a healthy solution that is best for the relationship. From the Holy Qur'an 33:70 we are advised, "O ye who believe! fear God and always say a word directed to the right."

In other words fight your own insecurities and struggle to be honest in all relationships. Two persons, whether marriage or considering entering into the sacred union of marriage, must make a sincere effort to (as they say) put all the cards on the table. Have constructive conversation about your goals, aspiration and general outlook on life that you may evaluate your relationship.

Research shows that most problems arise in relationships through one or both persons evading or hiding knowledge about themselves. It's the same as trying to work a puzzle without all the pieces.

After engaging in communication as prescribed by the Holy Qur'an and evaluating your relationship using the standards that the Holy Qur'an for marriage let Allah guide you to the best solution about your prospective marriage.

A dowry is the wife's property

And give the women (On marriage) their dower As a free gift; but if they Of their own good pleasure Remit any part of it to you, Take it and enjoy it With right good cheer.

Holy Qur'an Sura 4, Ayat 4 Yusuf Ali translation

Family Life Question:

When a husband gives a wife a dowry, is that dowry, if land, supposed to be in his or her name?

Dear Sister:

The Holy Qur'an clearly protects the wife's full right to her marriage gift or dowry. The dowry is enjoined in marriage for women's dignity and economic security. It is the property of the wife, therefore the dowry should be in her name.

On dowry, the Holy Qur'an (4:20) states, "If ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dowry, take not the least bit of it back."

"Besides all other provisions for her protection at the time of marriage, Islamically it is specifically decreed that woman has full right to her marriage gift, which is presented to her by her husband and is included in the nuptial contract, and that such ownership does not transfer to her father or husband. The dowry is a gift symbolizing love and affection," advised the book Islam - Its Meaning and Messages by Khurshid Ahmad.

Divorce is hateful in the sight of Allah



Dr. Jihad and Joy Ahmad were the subject of the family life column in the August 1, 1986 issue of Muslim Journal. "Our goal as husband and wife is to create a homelife where our children can grow as Muslims and then, insha'Allah, our grandchildren, great grandchildren and future generations will remain examples of Muslims using Islamic knowledge to bring into existence a new renaissance for the total humanity."

Marriage shouldn't be based on lust

Family Life Question:

How can we best select a person to build a lasting and successful marital relationship?

Dear Prospective Couple:

The love on which men and women structure a successful marriage is love in its noblest sense. The relationship should not be based on love for lust or any lowly desires. The society presents sex as love and this creates a false foundation for marriage and unrealistic expectations of marriage.

"By the mystery of creation of male and female. Verily the ends ye strive for are diverse." *Holy Qur'an* 92:3 and 4.

Before marriage one must know enough about themselves to be able to identify their requirements for compatibility and fulfillment. Sometimes that which is most often overlooked, but most valuable to the success of marriage is one's personal pursuits. Be it a pursuit for education, business or scientific research; the time, space and energy one needs for these pursuits; along with what one is willing to invest in a relationship with the considered person, are all part of a successful marriage.

Knowledge of self is necessary for two individuals to find compatibility in their quest for service to Allah and humanity.

Marriage can be a heaven or hell depending on the intention that brought the couple together and the foundation on which the marriage is established.



KARACHI, PAKISTAN: Man identified as Aye Awal Khan is flogged publicly at the Korangi sports stadium here Jan. 8. An Islamic court sentenced him to 30 lashes and life imprisonment for raping a four-year-old girl.

Don't go near adultery

Mother and father both responsible for offspring



As values ebb, divorces rise

WASHINGTON (UPI)—More than 1.5 million men and women—many under 25—lived together out of wedlock in 1977, a sharp rise from the previous year, a recent government study said.

"Many of the young people who adopt this living arrangement are in a temporary or transitional situation which serves as a prelude to entering into more conventional family living," the Census Bureau said.



HOW TO REMAIN MARRIED? Practice Islam, is the answer

Child abuse and wife beating

By Imam Darnell Karim
(Special to A.M. Journal)

**Allah The Most High Says In Quran:
Surah 41:**

The Women

1. O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, his mate, and from them twain scattered (like seeds) countless men and women; reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (that bore you): for Allah ever watches over you.

Surah 42:

Consultation

49. To Allah belongs the dominion of the heaven and the earth. He creates what he wills (and plans). He bestows (children) male and female according to his will (and plan).

50. Or he bestows both males and females, and he leaves barren whom he will: For he is full of knowledge and power.

ALLAH HAS a meaning and purpose in all things and his power is complete to carry out his purpose. Allah has created everybody, mother, father, sister and brother. He created each one of us for a specific role in this life. Along with that role Allah has given each individual a responsibility to carry out that role.

As long as man stays on the pattern of growth that Allah (the Creator) has established he will never go wrong. He will run into obstacles, but he will never stay down, he will continue to get back up and keep trying.

IF YOU WILL examine the problems that exist in the homes today you will find they have been misguided by the corruption in society, on radio, T.V. and the movie theaters. The man and woman will take on the role of the characters in the movies and relive them at

home. The same applies with the child, he or she takes on the mind of a child that disrespects and talks back to his parents, so you will find the families confused and divided.

First we look at the marriage itself and we see that it is a commitment to life itself, to society and to the dignified, meaningful survival of the human race. It is a commitment that partners make to themselves for the sake of Allah. Marriage in Al-Islam is regarded as a righteous act, an act of responsibility and devotion to each other. It is also the way that Allah has ordained for life to be reproduced.

WHEN A MAN and woman in Al-Islam marry, they are not marrying as two wholes or two separate individuals but two halves and together they make one whole. So throughout their marriage they live as one. Everything they do — they

do it together.

One of the main problems that bring about dissension in the marriage is when the man and woman start keeping secrets from each other. The best way to be with each other is honest. You should discuss the matter with each other before the secret gets too big.

We should never forget that Allah is the source of all problem solving. We should not make it a habit of making quick decisions. On many occasions we find ourselves sorry for coming to the wrong conclusion.

**Allah The Most High Says In Quran:
Surah 58:1**

"Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: And Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things)."

WE SHOULD NOT forget that it is Allah who has given us life and in that life span it entails development of man's mind and intellect, his moral character, his deeds, his knowledge and understanding and how he uses them for the advancement of self and his community.

We are here for a very short time and when Allah calls for us to leave this life, the only thing that we will carry with us is our deeds. We will also be answerable to Allah on how we lived up to our responsibility to our wife and children.

It is the husband who is

responsible for the maintenance and economic security of his family. He is to provide her with the kind of security and provisions she was used to before he married her. If there are any legal disputes between the husband and wife during hard times, the Quran reminds us that we should be kind to each other.

Prophet Muhammad (P.B.U.H.) has said that the best Muslim is the one who is best to his family and the greatest, most blessed joy in life is a good, righteous wife. The man is not to beat his wife as though she is a punching bag or something to be used and abused.

Remember that Allah produces life from the woman's womb. Perhaps if the husband begins beating her, he will bring about permanent damage. From that beating she might not ever produce another child, and for that action the man will be held accountable.

THE MAN does not have to bruise a woman to prove his strength. The best way to show her he is a man is to use his intelligence and try talking to her from the teachings of the Quran on the matter. He can prove to his wife that he is a man by seeking lawful employment if he is unemployed.

If we look at the husbands and wives relationship, we will see that it has a strong effect on the children. Our children are our future. We are not to beat our children as to bruise them such as breaking limbs, fractures, burns, trying to punish them by keeping them from food, causing severe malnutrition, emotional malnutrition, or a combination of abuses; just as harmful as abuse is child neglect.

It includes abandonment, inadequate shelter, lack of medical care, inappropriate clothing, improper diet, lack of parental love, guidance and supervision.

ABUSE OCCURS when a person responsible for a child's welfare inflicts, causes, allows or creates the risk of a physical injury to a child which leads to death, disfigurement, impairment of any bodily function. Also included are excessive corporal punishment and torture. Neglect occurs when a person responsible for a child's welfare abandons the child or fails to provide the proper support, education, or medical care necessary for the child's well-being. To take care of a child is one of the most commendable deeds in Al-Islam. Prophet Muhammad (P.B.U.H.) was very fond of and kind to children, he said, "That his community would be noted among other communities for its kindness to children."

**Allah the Most High Says in Quran:
Surah 6:151-152:**

151 Says:

Come, I will rehearse what Allah hath (really) prohibited you from: Join not anything as equal with Him; be good to your parents; kill not your parents; on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds, whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law. Thus doth He command you, that ye may learn wisdom.

152.

And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice; no burden do We place on any soul, but that which it can bear; whenever ye speak, speak justly, even if a near relative is concerned; and fulfill the covenant of Allah: thus doth He command you, that ye may remember."

Allah said the truth.

The best of you are those who are best to their wives

Communication essential factor in marital happiness

Al-Islam forbids pornography

Often men and women view pornography for sexual stimulation, as opposed to learning the personal stimuli of our own mate. For each individual there is a key that will unlock the natural response that Allah has put in man and woman to bring them together in a harmonious spiritual stimulating relationship. Whether it be the caressing through massaging of one's feet or other parts of the body; or the unburdening of oneself through an evening of conversational interchange by candlelight, there are many creative, natural ways to enhance the physical, intellectual and spiritual union of marriage.

Unfortunately most couples do not realize that the development of spiritual and healthy mental stimulation far exceeds and is more lasting than relying on the physical. For unless the physical is incorporated with these stimuli the relationship is short lived.

Sex is not a thing to be ashamed of, or to be treated lightly, or to be indulged in to excess. It is a solemn fact of any life.

There are many things like pornography that have been accepted by a segment of the society for generations, but violate the Laws of God. The Holy Qur'an teaches "When they do aught that is shameful, they say: 'We found our fathers doing so.'" (7:28)

The Holy Qur'an and the hadith specifically spells out the dangers of lost morals, lustfulness, and other evils that violate the sanctity of the natural union of man and woman. In fact the nation that Prophet Lot was sent to was destroyed for the lack of adhering to the natural laws of man and woman relationships.

In respect to modesty in relation to members of the opposite sex (outside of marriage and the immediate family), the Holy Qur'an (24:30&31) guides men and women to lower their gaze out of respect for modesty and to guard their modesty through proper covering of their body. Certainly if the Qur'an teaches us to lower our gaze (gaze means to stare or to look long and steadily) in these cases it is crystal clear that pornography is not permitted.

Husbands and wives are instructed in the Qur'an not to allow their children in their presence at the times when they are undressed. Again the Qur'an gives us further guidance with regard to nudity.

In keeping with the guidance of the Qur'an, the Hadith of Prophet Muhammad (peace and blessings be upon him) advised us not to even look on the body of someone of the same sex. We now have clear evidence that pornography is a destructive force in our personal and family lives as well as the total society.

On Abortion

"Kill not your children on a plea of want. We provide sustenance for you and for them. Come not near to shameful deeds whether open or secret. Take not life which God has made sacred, except by way of justice and law. Thus does He command you that you may learn wisdom." (6:151)

"Oh mankind! Fear your Lord for the convulsion of the hour of judgment will be a thing terrible. The day you shall see it every mother giving suck shall forget her suckling babe and every pregnant female all drop her load. You shall see mankind in a drunken riot, yet not drunk. But dreadful will be the wrath of God." (22:1-2)

Today because of the high divorce rate and the immoral way of life of people in western society who unshamefully commit adultery and fornication, certain western social scientists, through the medium of the press, radio and TV are bombarding us with articles and advice encouraging women to terminate their pregnancies by having an abortion.

Naturally these same so-called experts very subtly fail to mention the high price - the mental and physical suffering and the moral and spiritual aspects involved - in having an abortion. Many women who have taken their advice and have had an abortion are regretting their decision.

It is a well known fact that an abortion is a very dangerous operation. Abortion may impair a woman's health through a variety of complications. These may occur at the time or soon after the abortion or may be discovered much later, perhaps in connection with another pregnancy or with efforts to become pregnant again.

International evidence has shown considerable increase in the number of miscarriages and premature births in countries where abortion has been legalized. Frustration, resentment and depression are common and normal symptoms in early pregnancies but as the pregnancy advances, the mother's attitude changes to one of acceptance and anticipation.

Many women who have made hasty decisions and have had an abortion are today bitterly regretting their action and are suffering untold hard-

Birth control in Al-Islam

With the Name of Allah, the Compassionate, the Gracious.
Family Life Question:

We now have a 2-month-old baby, born by Caesarean Section. What is the Islamic view on birth control?

Dear Sister:

Most Islamic scholars agree that the practice of birth control may be tolerated in special circumstances depending on the private conditions of a couple and their intentions. And the method used should not entail physical or psychological damage to either the woman or the man.

However, birth control should not be made the general policy of a Muslim society. For the practice of birth control, unless for a legitimate cause, conflicts with the Islamic virtue of relying upon and trusting in Allah as expressed in the above verses from the Holy Qur'an. Also an unconditional practice of birth control disagrees with the role of marriage for the dignified and meaningful survival of the human race.

"Allah created you from a single person, created of like nature, his mate, and from them twain scattered (like seeds), countless men and woman," says the Holy Qur'an 4:1.

Proper spacing of children is a legitimate reason to use birth control for it allows the mother time for physical and psychological healing and special time is needed for the nurturing of the new life. Also, time is needed to maintain and develop the marital bond. "The carrying of the (child) to his weaning is (a period of) thirty months," Qur'an 46:15. Here the Qur'an tells us time is needed. We see spacing of children is Islamic.

Pregnancies too close

together are destructive to the body. Qur'an 4:29 tells us "And kill not (or destroy not) yourselves; verily Allah is unto you ever Merciful." In the selection of family planning methods, the safest contraceptives available should be used. Surgical methods are a form of

destroying the body and should not be considered unless medically required.

Breast feeding was a very effective birth control method in the past; however, today it is a little more than 50 percent effective. As we get back into harmony with that which is natural through eating natural foods, and having the word of God as our inspiration, we will become more normal or natural.

There are Muslims who feel that one should not use any contraceptives or do anything to prevent the sperm from developing into human life. If one is convinced that this belief is governed by Allah, they should pursue that position and not be forced otherwise. This is a woman's decision and she should make it with the guidance of Allah.

Remember many sperm are lost continuously upon ejaculation. Just think that if all the seeds that blow from the trees were to grow, where would we live? All life must be cultivated for balance in life.

Adultery and fornication

By Imam Alauddin Shabazz
(Islamic Content Editor)

Part I

In Al-Qur'an (17:31) Allah, the one God and creator of all the worlds, tells us plainly "Nor come near to adultery for it is a shameful deed and an evil, opening the road to other evils."

Internationally, both of the cited moral crimes, plus the traditional crimes of murder, rape, theft and other sordid offences are increasing rapidly. Causes have long been sought and solutions the world over have been disappointed.

Al-Qur'an (42:30) makes clear the causes in these words... "whatever misfortune befalls you, it is because of the things your hands have wrought, and for many (of them) He grants forgiveness."

THE FACT OF the matter is, man cannot indulge in a lifestyle of materialism, dishonesty, immorality, shirk, partiality, racism, sectarianism, blind patriotism, etc., and expect no dire consequences. All sorrow, pain and affliction are not normal but realities of things twisted from the pure design and nature created for them by Allah Taala.

The very first verse of Qur'an quoted in this inditement gives warning to intelligent people. The "other evils" mentioned by Allah in Qur'an are headlines, for the most part, all over the so-called civilized world, especially Christian America. Venereal disease (now called "love pollution" by immoral people), divorces, AIDS, etc., are a few examples.

Today there are people in every walk of life who are trying very hard to promote, beautify and glamourize indulging in sexual affairs outside marriage. Their method is to present a distorted and one-sided version of this whole, unhealthy, immoral and hearbreaking way of life.

MOST OF THESE corrupted people only speak about the pleasure side of immorality, but conveniently omit the high price of misery and suffering one has to pay by living an adulterous and immoral life.

The Prophet said: "I swear by Allah (God); that there is not anything which Allah so hates as adultery."

Since there may be many people who are still naive and easily brainwashed by advocates of immorality, it therefore becomes our duty, to briefly, put them in touch with the situation of living an immoral life. We must proclaim Al-Qur'an.

It is a well known fact that because of today's lax moral standards in society, venereal disease has reached epidemic proportions and is completely out of control.

Abortions, illegitimacy and divorces have reached dangerous proportions, thereby destroying family life and producing insecure children.

THE SUICIDE rate is climbing to an all time high. All this suffering and misery has resulted from a few moments of lustful and illicit pleasure. The Holy Qur'an warns, "In the long run evil in the extreme will be the end of those who do evil." (Qur'an 30:10)

It is no use trying to kid ourselves any longer, that one can be happy and enjoy life by indulging in illicit sexual affairs. A genuine, happy, beautiful, lasting and loving relationship with mutual respect and understanding can only be achieved within marriage and not by hopping into bed with anyone like an unpaid prostitute.

So let us not be fooled by the permissive society and get involved in adultery and fornication and afterwards regret it for the rest of our lives. Let us live and good, clean, decent and virtuous life. Our chances of happiness will be greater.

The dances of today are clearly reversion toward savagery. They are fundamentally immoral and sinful. They are designed to insidiously direct weak-minded people toward sex betrayal. They are preliminaries and nothing less than disbolical animal/physical dissipation. Surely we have all seen the monkey-like antics, and lewd gyrations displayed on Soul Train, and Band Stand, and Solid Gold, and Dance Fever, etc.

THE ENVIRONMENTAL and social influences which most frequently wreck our spiritual ideas have to do with sex, especially with its misuse. Most people want to be sexually attractive.

Allah forbids adultery

Committing Adultery

God goes on to say, "Nor come near to adultery." In this verse God mentions adultery. Keep in mind the sequence. First He says to worship none but Him. He then mentions respect for the parent, respect for your near relative, respect for your earnings, respect for your children, respect for the wayfarer or child of the road, in that order. Now after you have done all of those things, what is there that can break up a family? Adultery! I hope the Muslims will be able to relate to this as I do to the masjid, to the community and others. Aren't these units of people working together, acting as a family with heads over them, with responsibility to each other, and with authority they should respect.

We have associated this act of adultery with many kinds of disloyalties, but it actually means unfaithfulness, especially to your spouse. But, God with

His Wisdom points to a concern greater than our private concern in the home; the concern for the loyal bonds upon which society must depend if it is to stay in tact and progress.

When God says, "Do not commit adultery," it means do not be unfaithful. Do not be disloyal. When you say you are committed to something, be committed to it. Adultery here is not limited to just sexual intercourse. You can intercourse sexually and you can intercourse verbally with words. For verbal communication we use the words "discourse" and also "intercourse."

The next verse reads, "For it is a shameful deed, and an evil, opening the road to other evils." Unfaithfulness! Disloyalty! When you break the link of loyalty, you open the way for many other evils. That is what the devil wants. He wants us to be disloyal to each other.

Do good to parents, even if they are not Muslims

Family Life Question:

My parents are Christians and they find it hard to accept the fact that I have chosen to become a Muslim. How can I help them understand more about this beautiful, great religion?

Dear Sir:

Allah enjoins us to do good to parents even if they are non-Muslim, regardless of their attitude toward Al-Islam. But we are enjoined to abstain from obeying non-Muslim parents in their anti-religious beliefs and practices. This is the guidance of the above verses from the Holy Qur'an.

If we follow this guidance and extend utmost help and kindness to parents, and other family members, showing them true feeling of love and care, they will see the beauty of the religion through your actions. The best way to propagate Al-Islam is to be a good Muslim example. Let your parents know through your actions that they can continue to have as good or better relationship with you. There will be less hostility between you, and they will be more receptive of Al-Islam.

"Thy Lord hath decreed that ye worship none but Allah, and that ye be kind to parents." Holy Qur'an 17:23.

The Muslim woman's dress



The Muslim women shown here are wearing various forms of modest dress as instructed by the Qur'an.

By Imam Nuri Muhammad

(Associate Editor)

Certainly no one can say that clothes is the only criteria by which you judge the character of a Muslim woman; this would be absurd, though there are some who would take that position. Such a position is as absurd as the one which states that the length of a man's beard is a reflection of the strength or weakness of his iman (faith), because it was reported that Prophet Muhammad, peace be upon him, encouraged the Muslim man to let the beard grow but to clip the moustache. Obviously a beard doesn't hold one back from sin any more than does a long dress.

However, there is a deeper significance to the Muslim woman understanding the Islamic code of dress and for that matter, of conduct. Imam W. Deen Muhammad of Masjid Elijah Muhammad in Chicago reminded us recently in a ta'alim, that the woman is the first teacher of the children; the very future of the Islamic Ummah rests on the dignified character of Muslim womanhood. If a Muslim woman loses sight of this role, if she gets her priorities mixed up somewhere along the line and ends up running after the images planted in the pages of magazines like *Essence*, *Ebony*, *Ms* and others; she will obviously find refuge in any excuse that can help her justify being "modern" and Muslim too.

Misconceptions

Obviously, there is a serious misconception here. As Karima Omar illustrated in her article, "A Response to a False Report on Muslim Women," printed in Feb. 14, 1986 issue of *Muslim Journal*, the question is not one of being "modern and un-Islamic versus Islamic and 'primitive.'" Al-Islam is a code of life, which when practiced, is the most advanced state of consciousness that any human being can achieve.

Actually the argument is not about being "modern" at all,

it's about decency versus indecency; it's about morality versus amorality and immorality; it's about being serious and committed about establishing a genuine Islamic environment for our children and ourselves to grow in here in the west, versus a lukewarm, halfhearted and compromising effort to reflect our Islam in this contemporary age. It is at the point where "doing as the Romans do" becomes counterproductive to our Islamic aspirations that we must stop being like the "modern" Romans.

Morals and Manners

The morals and manners of the Muslim woman is quite different than the non-Muslim woman. Though among all people can be found aspects of goodness and congeniality, the guidance which the Muslim woman accepts from Islam is holistic and therefore is reflected in all aspects of her life. The Muslim woman is chaste, dignified, self-respecting and modest while

the trend today is for women to be vain, showy and anxious to display their attractions. Many women who fall into this trap of vanity are many times unaware of the effect of the media on creating the images by which they live.

Islam has provided some guidelines by which the Muslim woman should conduct herself to maintain the strength of character required to carry out the responsibility of being the first teacher, and to maintain the influence she should have on the society in general:

1. Allah, Subhana Wa Ta'ala (glory to my Lord the most high) tells the believing women to lower their gaze, (Qur'an 24, Ayat 31). One of the most striking aspects of a Muslim woman is her modesty and the best expression of modesty is lowering the gaze. The woman in contemporary society is taught contrary to this. The T.V. image (which is all pervasive), is one of a provocative "we've come a long way baby," image of women.

The Muslim woman, (as well as the man), is discouraged from gazing into the eye of the opposite sex. This does not suggest that she walk with her head down or that she turn her face in another direction when she is conversing with a man, but rather that she should be conscious of the potential for mischief which comes with gazing into the eyes and remember the words of the Prophet, peace and blessings be upon him, that the "first look is for you but the second is for shaitan."

2. Not mixing freely with men in such a way that their bodies come in contact with them. This is a precaution against promiscuity, which again is taken for granted in contemporary society. A woman who is in close contact with a man who is neither her husband or relative should be careful she is not opening herself up to be insulted by a presumptuous man who assumes that such close contact gives him the license to be indecent. A Muslim woman will avoid such intermingling to protect her dignity.

Clothing in Public

3. Her clothing in public must conform to the standard prescribed in Islam, that is:

a). Her garment should cover her entire body with the exception of "that which is apparent," (Qur'an, Sura 24, Ayat 31), which according to preferable interpretation refers to the face and hands.

b). Should not be light, thin or transparent revealing what is underneath. The Prophet, peace and blessings be upon him, admonished women who "are clothed yet naked..."

c). Her dress should not be too tight so as to define the parts of her body, especially its curves, even through the dress may not be transparent.

d). She should not wear styles of clothes which are specifically designed for men such as suits, pants, etc. The trend today is not only toward unisex in dress but characters like singer-actors Grace Jones and Prince reflect a trend toward the total erosion of traditional distinctions in male and female attire. Al-Islam forbids women trying to resemble men and men trying to resemble women in dress. It is acceptable for women to wear pants with a covering long enough below the knee

and wide enough to cover the form of the body.

e). In the choice of clothing Muslim women should not imitate non-Muslims; Islam disapproves of conformity to non-Islamic modes and encourages the Muslim to be creative in developing their unique and distinctive characteristic in appearance and style. The Prophet, peace be upon him, has said, "whoever imitates a people is one of them."

There is no excuse

This does not suggest that Muslim women in the west should try to look like women of Saudi Arabia or Pakistan. Each have their own cultural prejudices which is reflected in their style of dress. The Muslim woman in the Americas should reflect their culture here in the Americas

but make that cultural expression conform to the dictates of the Islamic position on dressing rather than the other way around. There is no excuse in Islam which allows Muslim women to go around uncovered in public and justify it by saying, "this is America, we are not Arabs." Being Arabs is not the issue here, being Muslim is.

Some Muslim women have unfortunately used every possible excuse to remain uncommitted to a proper Islamic code of dress. They say, "it's not what's outside that counts, Allah says He will not judge you by your form but by the state of your heart."

Close examination reveals that these excuses are symptomatic of an even deeper malady in some Muslim women; that of confused priorities and a belligerent refusal to give an ear to what the proper Islamic position on dress really is. But where can the children go when they are confronted with peer pressure to conform to un-Islamic trends, if in the home the "first teacher" is not mature enough to take a stand on her own Islamic convictions? Muslim women in the Americas should give serious thought to the tremendous responsibility that rests at their feet.

A Muslim man, should have the highest respect for the dignity of a Muslim woman who tries to live by the dictates of Al-Islam, in public as well as in private. It is more difficult for them than for us. When Muslim men walk in the streets, we are not recognized as being any different than those around us but the minute a Muslim woman steps on the street, her convictions

are seen in her attire; she is different. This takes strength. But it is just that kind of strength to be different, that early Islam was built upon.

Sources

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The veil and Islamic dress

By Imam Alauddin Shabazz
(Islamic Contents Editor)

Bismillah:...Say to the believing men that they lower their gaze and restrain their sexual passions. That is purer for them. Surely Allah is aware of what they do. ...And say to the believing women that they lower their gaze and restraint their sexual passions and do not display their adornment except what appear thereof. And let them wear their head covering over their bosoms. And they should not display their adornment except to their husbands or their fathers or the fathers of their husbands, or their sons, or the sons of their husband, or their brothers, or their brother's sons, or their sister's sons, or their women, or those whom their right hands possess, or guileless male servants, or the children who know not women's nakedness. And let them not strike their feet so that the adornment that they hide may be known. And turn to Allah all, O believers, so that you may be successful." (Qur'an 24:30-31.)



system but at times, also by oppressed males.

Al-Islam teaches male Muslims to respect women as a mother, wife, daughter, sister and also as a person. In many so-called modern societies the women are still nothing more than a tool to be used. A sex object.

In America, women are directed to... "Show us your underalls"... Women are told that "nothing beats a great pair of legs." Such programming debilitates the moral sensitivity of society; to be "sexy" is the abnormal desire of innocent young and old women in the U.S. and European dominated countries.

To give woman her identity as a person, Al-Islam provided her with a dress which would conceal her sexuality and focus on her personality. In Al-Islam the woman is held in high, not low, esteem. heaven is at her feet, says Prophet Muhammad.

IN AL-ISLAM women are permitted, in the presence of people not related to her by blood or foster relationship, to wear any garment which completely conceals her entire body except her hands and face.

An argument corroborating this is the fact that when praying, even on Hajj in Mecca, women are not required to cover their faces or hands. However the rest of her body must be covered.

Prophet Muhammad said, according to a hadith, to his wife Asma (r.a.) when she ap-

peared before him in a transparent garment: "O Asma, when women attain their puberty, it is not proper that any part of their body should be seen except this (and he pointed to his face and hands)."

There is no verse of the Qur'an, or hadith of Rasullah, which clearly tell women to veil their faces. Basically, two verses of Qur'an relate to women's dress. These are verse 59 in Sura Al-Ahzah (The 33rd chapter of Al-Qur'an) and verse 31 in Sura An-Nur (the 24th chapter). Sura Al-Ahzah was revealed in the fifth year after the hijra. Verse 59 says:

"Prophet, tell thy wives and daughters and the believing women, that they should let down upon them their overgarment that is more proper. So that they may be recognized and not annoyed. Allah is ever forgiving, merciful."

The injunction rendered here is to lucidly distinguished Muslim women from others so that lewd minded men would know they would not tolerate insults or vile deportment. One must be conversant with the background and circumstances in which an ayat (verse) was revealed if one is to see into its wisdom. To just read a verse of Qur'an without knowledge of the conditions that induced such verse is to merely read letters in syntax. Al-Qur'an oft-times urges the reader to do more than just read. It directs on to **ponder, reflect, and think.**

Granted, there are many Muslims who misunderstand Qur'an when it comes to women, dress etc. There is, in many so-called Muslim countries, the popular opinion that women should conceal themselves completely from men. And, if possible, never go outside of their houses. This is a serious mistake. It is clear that they misunderstand and misuse a verse of Qur'an (Sura Al-Ahzah, 32-33) which related to the wives of Prophet Muhammad. It must be understood that Messenger Muhammad was a man of the people. His home was open to all comers and many of his visitors did not remember his natural needs nor respect his consorts.

SOME OF THE visitors were very uncouth bedouins. One should reflect on the immoral and uncivil conditions in Arabia at that time. The privacy and respect of the Prophet's household was jeopardized by the constant flow of such visitors.

Why Muslim women dress modestly

Have you ever wondered who the women are that show only their face, feet, and hands?

Why do they cover up the way they do?

What is beneath the veil or scarves that they wear, even during the hottest weather?

Do they cover up like that all the time?

These are just some of the questions that many people throughout the community have been asking.

Since I am one of those women, please allow me to

give you a little insight as to who the women are.

They are women who have researched their history, who have pondered over the conditions in the world, women who have opted to stand up for justice in order to bring about a change in themselves and those around them. They are divinely dressed women in Al-Islam who dress the way they do as a disciplinary, obligatory religious duty demanded by Almighty God (Allah),

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in accordance with their Holy Book, the Qur'an.

THESE WOMEN DRESS modestly because they adhere to the religious principles and disciplines that are similar to the principles practised by Mary, the mother of Jesus more than 2,000 years ago. They do not feel that since it is 1985, they must dress by the imagination of fashion designers. However, they do dress neat, clean, and appropriate. These women are called Muslims or you may have heard them referred to as Moslems, meaning the same: One who obeys Allah (God).

The religion they practice is the same religion commanded to Adam and all the Prophets sent by Allah before Jesus and is the same religion com-

manded to the people by Allah 1400 years ago, 600 years after Jesus, as taught in the Holy Qur'an.

They view this world as a temporary dwelling place for mankind; and therefore, they shall fulfill their purpose on earth which is to seek means of livelihood and also worship and serve their Creator and Sustainer on earth; and not just in a passive way, but to serve their Lord by dealing with adverse circumstances as well.

They seek both secular and religious education. Beneath their covering are warm-hearted, concerned, women who are also seeking ways to better the communities in which they live, and also hope to bring forth children who will do likewise.

The Man and The Woman in Islamic Society

"...It is a habit of the Western world to have a big wedding celebration and to shower the newly married couple with gifts. This practice is not good for society. It gives the husband and the wife a false start in life. Life is not a shower of gifts, so why start out like this? It makes the man think that whenever he needs help from the society, society is going to shower gifts down upon him and his wife. In Islam, the couple that is getting married is supposed to give gifts to the guests that come to witness the wedding. If the couple is poor, they just give some sweets to each person who comes to witness the ceremony. If they have more money, they give more expensive sweets, or maybe a little token gift..."

Sports and Hijjab

By Karima Omar

(Special to Muslim Journal)

SAN MATEO, California — When a Muslim man from an Islamic nation was asked if a fashionable resort in his homeland featured any special facilities such as private swimming pools, tennis courts, indoor riding arenas, etc. for women wearing Hijjab he was heard to say, "Of course not. Women who cover aren't interested in those things!"

In all fairness, his reply stems from the sad fact that in too many Westernized societies, Hijjab is generally regarded by the cinema, the media, and the masses as something reserved for the aged and the indigent, not for the young, active and middle-class. But Al Hamdulillah, this attitude seems to be gradually changing, as more and more Muslimah throughout the world adopt correct Islamic attire and voice such questions.

Allah (SWT) has blessed us in North America with a virtual embarrassment of recreational riches. While we may be lacking facilities specifically intended for Muslim women, we can engage in virtually any sport in any setting, all of which, with a little effort and imagination, can be tailored to meet the requirements of Islamic decency.

For it would seem that any pre-geriatric Muslimah would take exception to this Muslim man's assessments of the athletic aspirations of Muslim women. Contrary to common misconceptions, the donning of Hijjab does not smother all of a Muslimah's recreation, fresh air and exercise. Islamic modesty is not a cage. It does not preclude activity.

In all aspects of our lives, we are given evidence of Al-Islam's perfect harmony of the body and spirit. Allah Subbanahu Wa Ta'ala wants us to be strong and healthy, physically, intellectually, and spiritually, in His Cause. Abu Huraira reported that Prophet Muhammad, Peace and blessings of Allah be upon him, said, "The strong Believer is more loved by Allah than the weak Believer in all aspects of goodness." (Muslim) In all aspects.

Recreation has always been a part of Islamic life, for women as well as men. Aisha narrated, "I raced with the Prophet and beat him in the race. Later, when I had put on some weight, we raced again and he won. Then he said, 'This cancels that', referring to the previous occasion."

We know that the Muslim woman has never been a hot-house flower. By the Grace of Allah, we have a history rich with the names of Muslimah who fought for Al-Islam. Muslimah such as Naseba, Asmma daughter of Yazeed, Umm Math, Umm Mata, Umm Sinan, Umm Salama, Umm Atiyya, and the list goes on. Others such as Hamama and Zunaira withstood torture for the sake of Al-Islam, the latter actually exhausting her tormentor by her stoicism.

None of these acts of valor would have been possible if women had simply been expected to languish, wasting the strengths which Allah had granted them. With such a legacy, then why must we give the matter of physical fitness a second thought?

Why should we consider exercise a luxury instead of the duty which it is for all Muslims?

And why do people continue to assume that simply because

It is particularly difficult for young girls growing up in the West when they feel unable to participate in various sports.

Al-Islam would seem as appealing as it should during those difficult years when so many unIslamic things take on an appealing quality.

The ideal settings are available to very few Muslims. That is, homes with private pools, tennis courts, stables, etc., would provide lovely environments for all female members of the household in which to remain active.

While, In-Sha'Allah, such facilities could be shared with other members of the Community, the majority who find such situations far beyond their grasp actually have numerous options available to them.

Allah has blessed us in North America with a virtual

we cover, we can't be interested in any strenuous activity?

Actually, it's partially our own fault. We simply haven't created a great enough demand. While the early Muslim men and women derived a great deal of exercise from their daily lives, we lack most of this today in our lives of physical ease.

The current fitness craze is perhaps the product of this instinctive human need, in which Westerners are actually creating athletic "chores" by which to work themselves into a state of physical exhaustion quite alien to those of this century.

Even in our comfortable existences, we are given two constant reminders of our responsibility to maintain what Allah has bestowed upon us: childbirth and Hajj, each physically taxing in its own way.

But another incentive should be Da'wah. Da'wah for non-Muslim women who may have been put off by the idea of Hijjab, assuming it to be too restrictive, and to Muslim women who fear that Hijjab will limit their activities — especially younger Muslimah.

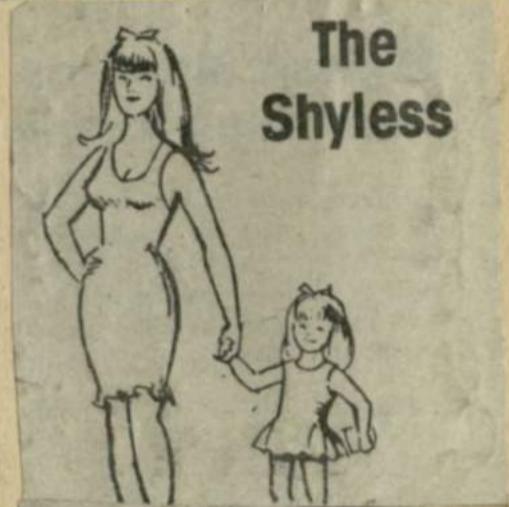
embarrassment of recreational riches. While we may be lacking facilities specifically intended for Muslim women, we can engage in virtually any sport in any setting, all of which, with a little effort and imagination, can be tailored to meet the requirements of Islamic decency.

Even swimming is possible with the abundance of women's health clubs and the current popularity of "pedal pushers" which can preserve a Muslim woman's modesty without hindering movement in the water.

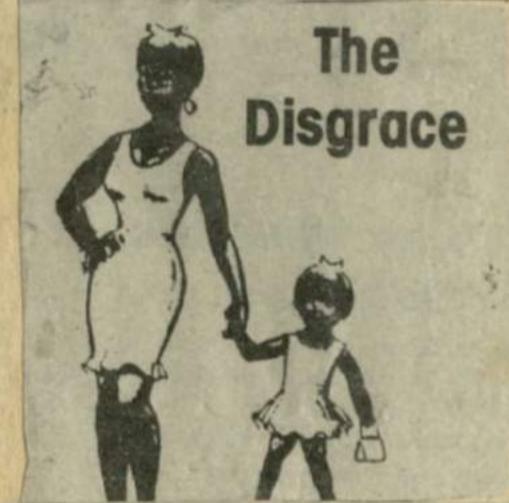
Of swimming, the Prophet said, "Any action without the remembrance of Allah is either a diversion or heedlessness excepting four acts: walking from target to target (during archery practice), training a horse, playing with one's family, and learning to swim." (Al Tabarani) With outfits similar to shalwaars, a Muslim woman can, In-Sha' Allah, enjoy horseback riding. Warm up suits provide ample covering for various racquet sports in segregated women's health clubs.

The Filth That Produces The Filth.

Holy Quran (7:27) O children of Adam, let not the arch deceiver seduce you, as he expelled your parents from the garden, pulling off from them their clothing that he might show them their shame. He surely sees you, he as well as his host, from whence you see them not. Surely We have made the devils to be the friends of those who believe not.



The Shyless



The Disgrace

The Qur'an gives clear guidance on dress

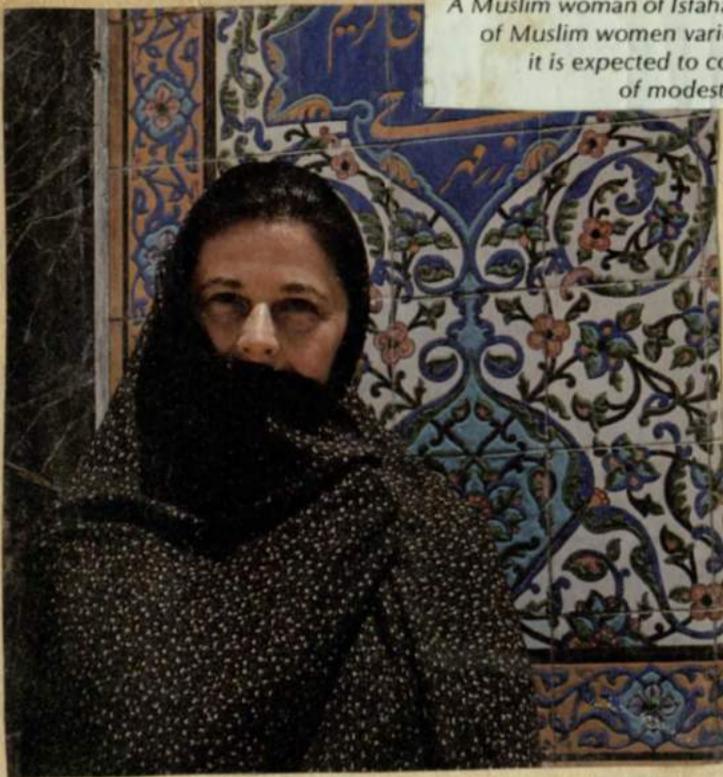
"O Prophet!
Tell thy wives and daughters
And the believing women
That they should cast
Their outer garments over
Their person when, (abroad):
That is most convenient
That should be known
(As such) and not molested
And Allah is Oft-Forgiving
Most Merciful."

(Holy Qur'an Sura 33, Ayat 59)
Yusuf Ali translation



MUSLIM WOMEN

A Muslim woman of Isfahan, Iran. Although the dress of Muslim women varies from country to country, it is expected to conform to Islamic standards of modesty, no matter what the style.



THE CASE FOR COVERING UP:

The Holy Quran about Women

IN THE WEST IF A MUSLIM woman is seen wearing *hijab* (modest dress), the first question that comes to the mind of western women is why is she covered?

If women living in western societies took an honest look at themselves, such a question would not arise. They are the slaves of appearance and the puppets of a male chauvinistic society. Every magazine and news medium (such as television and radio) tells them how they should look and behave. They should wear glamorous clothes and make themselves beautiful for strange men to gaze and gloat over them. A woman in the West is nothing more than a sexual object and is only there for the desires of men. The western women should realize this by just looking at the clothes that are designed for them to wear every year. They are not designed for practical use. Dresses that are skin-tight and have hardly any material to them are only to attract the male gender. Western women believe unless they dress like this, they will become spinsters and that no man will seek their acquaintance. They forget that they have a personality and a spiritual side to their lives.

There are groups in the West that are trying to liberate women from this way of life. They call themselves Women's Liberation Movements and advise women to compete with men, to behave like men, and to work like men in manual jobs. In every sense, it means that if women want to have equal rights in the West they must turn into men! They are forgetting that men are men and women are women. It is impossible for them to be the same physically or psychologically.

Islam looks at women with a different view. Women are equal with men but

they are not the same as men; women have their rights as women and men have their rights as men. One is not superior to the other. So why do Muslim women cover themselves?

If one considers the physical aspects, one becomes aware that with regard to sexual feelings, men are much weaker than women. This does not mean that women are colder. It means that they are much stronger. Also, if one looks at how women are created, one realizes that they are more beautiful than men. In the other species of creation, the male is the more beautiful of the two.

So women who wear *hijab* do not wear it because they are weak. They wear it for they know the high status Allah has given them and they also wish to protect their society and stop the existence of immorality. They do not wish to be demoralized. *Hijab* for women is to achieve justice in society (Imam Khomeini). This does not mean that men should not dress modestly. The Qur'an states the responsibility of both men and women towards *hijab*. Sura Nisa. *Hijab* also must not just be an outer garment. It must be in the heart as well, because if one does not have inner *hijab*, then how can one sincerely portray outer *hijab*?

So the question is not why Muslim women wear *hijab*, but why the women in the West, who think they are so liberated, do not wear *hijab*? ■

Islam and Raising Girls

The Holy Quran recalls the practices of the Age of Ignorance and says, "And when a daughter is announced to one of them, his face becomes black and he is full of wrath. He hides himself from the people because of the evil of that which is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? Now surely evil is what they judge."

In Sura 81, it says, "And when the one buried alive is asked for what sin she was killed?"

Just like a boy, a girl has the right to life and no difference exists in this respect between her and a boy. Not only has Islam vehemently criticized the conditions existing in that time but it had also considered an extensive program for raising daughters. It has called the daughter 'the best child' and has considered fathers to be responsible and duty-bound towards them and has given some advice about them.

The Holy Prophet had said, "The best among your children are your daughters." He also said, "Daughters who wear the modest dress are good children." "Whoever has a daughter, the Lord would make that girl a shield for him before the flames of Hell. And whoever has two daughters, the Lord will take him into heaven because of them." The Prophet also said, "Among the blessings and auspiciousness of a woman is that her first child be a girl."

The Upbringing of a Girl and a Boy

It can be stated that the upbringing of girls is more important and necessary for society than the upbringing of boys. For the girls of today are the mothers of tomorrow and competent mothers should bring up brave and competent children. According to a number of social scientists, "If you want to build a society, build mothers."

It is incumbent upon mothers and fathers to bring up their daughters as chaste and competent, to acquaint them with Islamic teachings and religious and moral duties. This matter does not merely relate to girls, but rather it is required of parents to train their children, whether girl or boy, according to Islamic precepts, to acquaint them with these religious precepts and to bring them up correctly. The Holy Prophet said, "Value your children, train them well so they will be blessed." Imam Ali said, "The best inheritance that remains for children from their fathers is correct training and civility." Imam Sajad said, "The right of a child upon you is that you should know that he or she is from you, his or her good and evil deeds in this world are connected to you. You should know that you are responsible for his or her good education, guidance toward theology, and helping him or her in the path of obeying the truth and know that you will be questioned about them on the Day of Judgment. Then behave towards a child like a person who knows that he or she will be rewarded for his good deeds towards his child and punished for his evil deeds."

Teaching Religious Duties to the Children

Teaching religious duties to children is of the highest priority and the fathers carry a heavy responsibility in this respect. The Prophet looking at a group of children, said, "Woe be upon the children of the hereafter because of their fathers." They asked, "Oh Messenger of God! Because of fathers who disbelieve?" He answered, "No, because of those very fathers who have faith: Fathers who do not teach the precepts of God to their children and prevent them from learning these precepts by themselves; fathers who are pleased with their children if they have a small share of worldly goods. I am weary of them and they are weary of me." In this tradition, the Prophet also says, "I am detached and removed from fathers who are inconsiderate of the religious affairs of their children."



MUSLIM WOMEN, such as the ones shown here praying in Chicago's Grant Park on July 4, have a right to attend the masjid. Prophet Muhammad ibn Abdullah told men not to "profit the handmaids of Allah from going to the masjid of Allah (Bukhari, 11:12). (Photo by Reginald Cummings)

A woman, mother's role

By Raushanah Khaaliq

(Special to Muslim Journal)

A woman is the guardian of her home, she is responsible for the comfort of her husband and children. It is her responsibility to keep the house in order thereby a home. She should spend wisely. She should endeavor to ensure that an atmosphere of piety prevails at home to engender the moral growth and decent upbringing of her children.

A wife is the center of activity at home. By her forbearance and concern for her family, she creates a relaxed and happy atmosphere. Her ability to listen with loving concern draws her closer to her children and to her husband. She is a source of consolation and solace for them. Prophet Muhammad, Peace and blessings of Allah be upon him, use to go to his wives to relax his mind. This was not the only way, but certainly it was one of them. The Holy Quran (30:21) states... "and of his signs is this: He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and he has put love and mercy between your hearts: Verily in that are signs for those who reflect."

A WIFE AND HUSBAND both are expected to contribute to the success and peacefulness of the marriage. The late Honorable Elijah Muhammad use to say that woman was man's heaven. I feel that he was trying to get



Raushanah Khaaliq

us (women) to function in accord with the meaning of that verse of Qur'an. Prophet Muhammad, more than 1400 years ago, said that "paradise lies at the feet of a mother." To me, both statements speak of the same thing: The eximious worth of a woman.

Needless to say, women must conduct themselves in such manner as to warrant and justify such respect, etc. Prophet Muhammad (S.A.W.) also is reported to have said... "The entire world is a (temporary) provision, and the best provision in this world is a good wife." See Sahih Muslim. Another hadith reports that Prophet Muhammad said... "The best of you is he who is best to his wife, and I am the best of you to my wife." How many Muslims follow this sunnah of Rasullulah?

Aisha, (may Allah be pleased with her) one of the wives of Prophet Muhammad, was

asked, "What was the Prophet's mode of life at home?" She said, "he was at the disposal of his wives, meaning that he assisted his wife (in her household chores)" Bukhari reports it. Our Amir, Imam W. Deen Muhammad, advocates the sunnah of Rasullah. He has candidly said that husbands should help their wives at home. Imam W. Deen Muhammad directs us over and over again to the Qur'an and sunnah.

ONE SHOULDN'T underestimate the role and merits of motherhood. It is a creative role becoming a mother. Mother, by virtue of her conceiving and housing the baby from conception to infancy should speak for her innate worth. That by itself is a sign. The original nature of every child is called "Mother Nature". The original home of the human being as a whole is called "mother earth". The instructing signs are all about us. It is the mother that influence that mainly shape the child's personality. The intelligence and character of the mother is most important; this cannot be over emphasized.

No woman, man, wife or husband should count their role in life as minor. It is reported in hadith (Bukhari) that Prophet Muhammad said, "Every one of you (within his sphere of activity) is a ruler, and every one of you should be called to account for those under you." A hint to the wise. Allahu Akbar.



An Islamic Society: Would it seclude and oppress women?

By Imam Kaukab Siddique

'Adi bin Hatim (Allah be pleased with him) narrates that the messenger of Allah (peace be on him) said to me: Beware! I know what is keeping you from embracing Al-Islam. You are distracted by the thought that the people who are believing in this man and following him are the weak, the oppressed, and the poor, and that the 'big' people of Arabia did not believe him and instead threw him aside and are not accepting him. Tell me, have you seen Hira? (A city in Iraq at that time.) I ('Adi) said: I have not seen it but I have heard of it. The Prophet said: I swear by Him in whose Hand is my life, that Allah Almighty will surely fulfil this matter (of Al-Islam), till the time will come that a woman without any assistance, alone, will come from Hira to the Ka'aba and fulfil the ritual of tawaf, and by Allah, you people will sieze control of the treasures of Chosroes (the Persian Emperor) through victory. I ('Adi) said: you mean the treasures of of Chosroes son of Hormuz whom no king can face today? He (the Prophet) said: Yes, the treasures of Chosroes, the son of Hormuz. And, by Allah, there will be such prosperity that people will want to give chaity in Allah's way and there will be no one to receive it. (After narrating this hadith 'Adi ibn Hatim said: I have seen the fulfilment of the Prophet's words with my own eyes, and you can see too, that a woman comes from Hira to Mecca, alone, and does the Hajj and the Tawaf, and goes back

alone. And I myself participated in the conquest and distribution of the treasures of Chosroes, by Allah I was. And surely the third thing too will come true because the messenger of God (peace and blessings of Allah be on him) said so.

Hadith, Musnad of Imam Ahmad Ibn Hanbal

This hadith is reported in numerous narrations and collections of hadith. The importance of this hadith lies in its bringing together some salient features of the Islamic struggle. Al-Islam, the holy Prophet is telling us here, is basically the movement of the weak, the oppressed, the poor. But it is also open to those rich persons who are willing to re-educate themselves.

THE ROLE OF WOMEN in the Islamic movement is the key to an understanding of the sort of society Al-Islam tries to create. In such a society a woman, who is usually exploited and constantly vulnerable to assault in kafir/munafiq society, can freely go about her business without any fear or danger. Even if she travels all alone from Iraq across all of Arabia, to Mecca, she does not fear anybody. This respect for humanity and a total elimination of physical danger from the members of the community is the sign of a truly Islamic society.

Compare the Prophet's vision, with the vision of our mullahs. Our 'custodians of religion' think that women must be kept in seclusion and not be permitted to take part in life outside the home.

Al-Islam does urge women,

and other weak persons, from going out, specially Al-Islam's point of view is very different from that of some mullahs. In Al-Islam, we are taught to struggle against oppression so that women may gain their dignity and go outside the home without being molested. They, like weak men, and children, should be protected if the roads are dangerous. But for mullahs the restrictions increase as the society becomes more 'Islamic'.

It is important to remember that 'Adi ibn Hatim (Allah be pleased with him) is affirming that he himself saw women going alone from Hira to Mecca and back. He describes these journeys as a general routine, as a sign of the Islamic way of life; not as something exceptional.

Finally, this beautiful hadith points to the coming prosperity for the vast majority. This again is very different from the established concepts which see islands of luxury ('development') as signs of progress. Progress is meaningless unless it takes the shape of prosperity for the entire people. Thus Al-Islam begins with poverty, overthrows the exploiters, distributes the wealth, and creates a new society in which everybody is prosperous. In the time of Umar ibn al-Khattab (Allah be pleased with him) there were periods of famine, but then the distribution of wealth was worked out so well that everybody had a prosperous life without scarcity.

Muslim women

I offer the following additional suggestions for my sisters (as well as for myself):

1. We must strengthen the basic unit of society — the family — by creating and maintaining an Islamic atmosphere and environment in the home.
2. Through proper self-education, we must become aware of public issues and needs.
3. We must develop skills useful to our society in a variety of areas; not only in religion and the maintenance of the family, but also in health, agriculture, the arts and sciences, and in industry.
4. We must teach those who are uneducated and
5. Help to reform those who have strayed from the path.
6. Most importantly, we must continually ask for Allah's help and guidance in order to avoid being among those who sit at home and serve not in Allah's Cause.

Muslim women in the struggle against oppression

(Editor's note: The writer is an activist of Jamaat al-Muslimeen (the Islamic People's Movement). This speech was given at Jamaat al-Muslimeen's seminar on South Africa, at Western Michigan University, Kalamazoo, on September 1, 1985)

Muslims must follow not only the Qur'an but also the Sunnah of Prophet Muhammad (peace be on him), the living example of the Qur'an. Among the numerous documented teachings of Prophet Muhammad, the one I find most appropriate for this occasion is the one in which he said: None among you believes (truly) till he likes for his brother or his neighbor that which he loves for himself.

As I read this hadith, I shed a tear for my sisters in Lebanon, for my sisters in Occupied Palestine, for my sisters in Afghanistan, for my sisters in South Africa, and for my sisters and brothers wherever they are in a state of oppression. For Allah says in the Qur'an, 4:74-76:

"Let those fight in the cause of Allah who sell the life of this world for the Hereafter; to him who fights in the cause of Allah, whether he is slain or gets victory, soon shall We give a great reward. And why should you not fight in the Cause of Allah and of those who, being weak, are ill-treated (and oppressed)? — men, women, and children, whose cry is: "Our Lord! rescue us from this town whose people are oppressors, and raise for us from Thee one who will protect, and raise for us from Thee one who will help!"

Those who believe fight in the cause of Allah, and those who reject faith fight in the cause of Evil; So fight against the friends of Satan; feeble indeed is the cunning of Satan.

MUSLIM WOMEN all over the world have borne the brunt of oppression, alongside their fathers, their husbands, and their sons. They have encountered dangers of all sorts, sacrificed life and property, endured the difficulties of exile and starvation, but remained strong in their struggle. In many instances they have borne arms, alongside their men, in defense of their homeland, in defense of justice, and in the continuing battle to wipe out all oppression. How many of us can fully realize the effect of having our homes bulldozed (as in Palestine, our children taken away to be indoctrinated with Communism (as in Afghanistan), our husbands imprisoned in a location we know not where?

As Muslim women we have an obligation to participate in the struggle against oppression, for Allah says in the Qur'an, 9:71 **The Believers, men and women, are protectors and helpers, one of another: They enjoin what is just and forbid what is evil; they perform regular prayers, practice regular charity, and obey Allah and His messenger. On them will Allah pour His mercy: for Allah is Exalted in Power, Wise.**

Jihad is an all-out struggle which involves the entire community. If women are not involved in the struggle, that eliminates half the population, over half in some cases. How could we then expect to be victorious? There is nothing in the teachings of Al-Islam which instructs the Muslim woman to stay at home, cook the food, have babies, and keep her mouth shut!

Allah says to us in the Qur'an 3:195. And their Lord has accepted of them and answered them: "Never will I suffer to be lost the work of any of you, be you male or female: you are members, one of another: Those who have left their homes or been driven from there, or suffered harm in my cause, or fought or been slain, - Verily I will blot out from them their iniquities, and admit them into gardens with rivers flowing beneath; a reward from the presence of Allah; and from His presence is the best of rewards.

SOME PEOPLE, including many Muslim women themselves, may wonder, as to exactly what is or has been the role of the Muslim woman in jihad. If you study the early history of the Islamic movement, you will find that from the very beginning Muslim women took part in it equally with men. The first to believe in the mission of Prophet Muhammad (peace be on him) was his wife Khadija (may Allah be pleased with her). Her capital financed Muslim efforts during the early years of Islam in Mecca.



ইব্রাহিম

IN ATLANTA

Atlantans honor Imam Pasha

ATLANTA — This city that has given rise to such well-known leaders as Dr. Martin Luther King Jr., and former United Nation's Ambassador Andrew Young, recently acknowledged the emergence of another noteworthy personality who demands such respect and honor that hundreds turned out to pay tribute to the leadership of Imam Ibrahim Pasha in the Atlanta Masjid and as Southern Regional Imam for the American Muslim Mission.

As the incoming crowd kept the staff of the downtown Atlanta Stadium Hotel jumping to meet the increased demand for seats, this historic occasion, the first of its kind in recent memory, promised to be as enlightening and eloquent as the honoree himself.



Imam Pasha acknowledges tribute paid him as Imam Warith Deen Muhammad looks on.



Muslims head Atlanta city departments



ASKIA BASHIR (r) stands with Jim Washington, director of Atlanta's Bureau of Parks and Recreation.

(Photo by Sabir Kasib Muhammad)

By Sabir Kasib Muhammad
Atlanta bureau Chief

ATLANTA — With the advent of the leadership of Imam W. Deen Muhammad and his bringing about the proper form of worship within the American Muslim Mission, the largest body of Muslims in the Western Hemisphere, the acceptance of Muslims into the mainstream has been steady and impressive.

In the City of Atlanta, two Muslims have been named to head their respective departments. Both credit their being Muslim with reputations of being trustworthy and honest as the main criteria which earned them their positions.

ASKIA BASHIR, an Atlanta native and Muslim for 12 years, is thankful for the transition under the leadership of Imam W. Deen Muhammad and sees his leadership as having given him an opportunity to utilize those positive experiences gained while serving as a lieutenant of the FOI during the time of the Honorable Elijah Muhammad.

"After Imam Muhammad came into leadership and put us on the proper path of the deen," stated Bashir, "I was then able to see the tremendous resources I had gained during a time of great misunderstanding concerning the religion, that I am now able to utilize in my present work."

"I CREDIT Brother Abdul

Bin-Assad (former captain of the FOI in Atlanta) for teaching me the importance of organization, and his ability to instruct us in organization has been a great help for me."

Having served as a police officer for several years and in several other capacities, Mr. Bashir has been named to head the Department of Aquatics within the Department of Parks and Recreation for the City of Atlanta, a position that requires constant monitoring due to the great safety factor involved.

THE OTHER brother, Abdul-Hadee Muhammad, moved to Atlanta in the early '70s and accepted Al-Islam during the first year of Imam Muhammad's leadership.

"I accepted the religion at Temple No. 55 in Memphis, Tenn. after hearing Imam Pasha speak here in Atlanta," said Mr. Muhammad who now heads one of Atlanta's most visible departments, the Bureau of Vehicles For Hire.



BEVERLY CRAWFORD/Staff

Abdul-Hadee Muhammad, taxi bureau chief.

The zero: Muslim Mathematicians greatest contribution

Without zero it is absolutely impossible to do any arithmetical calculation or to represent astronomical and geological calculations. In mathematics there is no numeral of greater significance than the zero. Without the zero any number system will be much more complicated and clumsy. The difference in appearance between 5 and 50 is only a zero. Therefore, zero is the greatest innovation of man not only in the history of mathematics but in the history of sciences in general. So long as human civilization exists with its dependence on calculations, the innovation of zero will remain the Muslims' greatest gift to humanity.

Zero was formulated by a Muslim mathematician, as contained in a manuscript on mathematics, dated 873 of the Christian era. The earliest Hindu example of a zero was on an inscription of 876 C.E. at Gwalior.

THE CREATION OF THE ZERO, *sifr* in Arabic, literally meaning empty, opened the way for the entire concept of algebraic positive and negative numbers, which are used for calculations, identification of electrical charge and discharge, for navigation, for aviation, and so on. In combination with the nine basic numerals, the zero provides numbers with an infinite variety of values. It simplified tremendously all kinds of operations.

The symbol for the zero came later than the zero itself as a mathematical concept. A number of different representations as symbol of the zero were used in the Muslim world. While in the Muslim East, the dot • was used and their augmented sets of numerals became: 1,2,3,4,5,6,7,8,9,•. The Muslim West (North Africa, Spain) adopted the circle 0, as their symbol for zero and their complete sets of numerals became: 1,2,3,4,5,6,7,8,9, and 0.

Until the use of the symbol for the zero, it was necessary to have paper or tablets in columns, in order to keep the digits in their proper places. The zero was symbolized by an empty place.

The creation of the zero also opened for the Muslim mathematicians a way for the innovation of the decimal numerational system. It took Europe at least 250 years to accept and acknowledge the zero and the decimal system as two priceless gifts from the Muslims. It was not until the late twelfth century that the European mathematicians really began to make use of the zero and the decimal system.

WHEN FIBONACCI (Leonardo of Pisa) wrote the *Liber Abaci* in 1202, which is one of the early mathematical works in the Latin world, he spoke of the symbol of the zero as *zephirum* which is but the Latinized form of the Arabic *sifr*. A century later Maximus Planudes (d.1340) called it *tzipha*, and this form was still used as late as the sixteenth century.

The words in old and modern European languages which stand for zero are derived either directly from the Arabic *sifr* itself or its Latinized forms.

In Italian, *zero*, *cenzero*, and *zephiro* were used in the fourteenth and fifteenth centuries by Calnadri, Luca Pacili, and some others. *Cipher* was used by a number of French and German Mathematicians, such as Adrian Metiers (1611), Herigone (1634), Cavalieri (1643), and Euler (1783). The more modern German, French, Spanish, and English words for zero, which are respectively *ziffer*, *zero*, and *zero*, are also derivations from the Arabic *sifr*.

Qur'an rooted in mathematics

by Tynetta Muhammad

*Bismillah-Ibrahim-Ibrahim:
In the Name of Allah, the
Beneficent, the Merciful.*

In the revelation of the Holy Qur'an, we find that there are 93 surahs which were revealed at Mecca and 21 surahs revealed at Madinah. On the other hand, there are 92 surahs revealed during the entire Meccan Period covering 13 years, and 22 surahs revealed during the Madinah Period covering 10 to nearly 11 years. This slight distinction occurs in the revelation of surah 110 entitled, Al-Nasr: The Help, which was revealed at Mecca during Muhammad's Farewell Pilgrimage which occurred during the Madinah Period.

The Holy Qur'an chapters or surahs were revealed in two

parts. They were arranged through Divine Command by the Almighty God to fit the chronology of events which would manifest the Presence of God in the last days of this world's judgment and Doom. The root language of the Qur'anic Revelation is Mathematics and mathematics is Islam by which we can prove all things of the Divine Presence of God and His created worlds.

As we study over the above figures, we come to two important observations. The number 93, representing the number of Meccan surahs, gives us the beginning number with the addition of a series of 6 zeros, the figure 93,000,000 (million). This figure is equal to the distance of the sun from the earth. In the number 21 representing the number of

Madinah surahs, we have the number of zeros which added to six sex tillion tons, equals the weight of the Planet Earth. The figure 6 sex tillion can be read as two sixes combined (66). The 66th surah of the Holy Qur'an, The Prohibition, is the 21st and last chapter in the series of the Madinah Period to appear in the chronology of the Holy Qur'an.

Al-Islam and space exploration

By Muhammad Asghar Qureshi

Al-Islam is a scientific religion in the sense that it is rational, logical, realistic and practical. Allah's revealed Book — the Holy Qur'an — makes an appeal to the human intellect and common sense. And its principles, knowledge and wisdom, can be tested and verified by means of scientific inquiry.

"Knowledge and discovery of new sciences will enable us to turn these things in nature to our use" (35:43 and 2:34).

After reading these ayats nobody can deny that present space explorations are in concordance with Al-Islam and not in conflict. The Holy Qur'an emphasizes reflection on the laws of nature, with examples drawn from cosmology, physics, biology and medicine — as signs for all men. So this is how the Holy Qur'an explains the principles of Al-Islam.

Incidentally, the above ayat also show how the study of nature strengthens the belief in Al-Islam. During the past fourteen centuries science has not been able to contradict any of the Qur'anic principles. In fact, as science progresses, the truth of Islamic laws is being tested and verified.

Allah has repeatedly emphasised in the Holy Qur'an that man should have the power of obtaining control and utilizing the forces of nature that exist between the heights and surface.

"See ye not how Allah has subjected to your control all that is above and all that is below and hath been bounteous to you in His favours both in relation to the manifest and the potential."

Man's greatness and superb position in the universe were clearly established in the Holy Qur'an, chapter 16, entitled the Bee (An-Nahl), where the activities of the Bee are mentioned as the type of duty and of usefulness.

Seven hundred and fifty verses of the Holy Quran (almost one eighth of the book) exhort believers to study nature, to make the best use of reason in their search for the ultimate knowledge and to make the acquisition of knowledge and scientific comprehension part of the community's life.

Man elevated Al-Islam, in short, revolutionized and transformed the whole thinking and living of man. It gave a glittering face to human action and elevated man to unprecedented heights. Human nature possesses the best talents, but we need divine guidance for progress. The Holy Qur'an states, "Verily We created man of the best stature" (95.4).

There has been, no doubt, remarkable progress in the realm of science and technology, but there has been no change in the nature of man. The spirit of rivalry, which brought the pre-historic tribes to clash is still permeating the mind of modern man and he is busy inventing highly destructive weapons for annihilating humanity from the surface of the world.

It is the same old brutal mentality which is working in the modern man. And if there is any difference at all, it is only a difference of speed and structure.

In Al-Islam, the study of science of any dimension is permissible for peaceful and constructive purposes. Understanding of human nature must be the basis of any real improvement in human life. Science has done wonders in mastering the laws of the physical world, but our nature is much less understood, as yet, than the nature of the stars and electronics. When science learns to understand human nature, it will be able to bring

a happiness into our lives which machines and the physical sciences have failed to create.

Al-Islam teaches humanity to march forward on the road of morality. The early Muslims dedicated themselves to the observation, experimentation and deepening of the mechanism of the universe through the inspiration of Quranic verses and became the pioneers of knowledge and learning.

Will To Achieve

Al-Islam is a natural religion and conforms to the realities of life. Allah, who is Peerless, created human beings as well as the whole universe. He is the Creator of everything and can annihilate all if He may so desire. He endow-

ed man with reason to exercise control over matters placed under his jurisdiction. He gave man faith in his rationality so that he may adopt whatever he may deem fit. Man has also been given the will to achieve what he may like.

The remarkable evolution of military technology in the nuclear age has resulted in a precipitous drop in global security. Four decades ago an all-out attack could not bring any Power to its knees in anything less than several months, today entire civilization could be extinguished less than an hour.

A danger is all the time felt that the ceaseless nuclear arms race ranging from ballistic missiles to "Star Wars" plan might take the world to a calamitous war.



SUTTAN BIN SALMAN bin Abdul Aziz al-Saud of Saudi Arabia (left) is the first Muslim astronaut. He flew aboard the U.S. Space Ship Discovery in June 1985. At right is payload specialist Major Abdul Moshen Hamad al Bassam of the Saudi Airforce. Both are sitting in the pilot's seat of the Discovery.

Michelle Majied-Muhammad studying to become a pilot

By Faheemah Sultan

"My early years at Sister Clara Muhammad School were the happiest years of my life."

It warmed my heart to hear Michelle Majied-Muhammad and my son, Seifullah Sultan agree upon this fact as they recounted experiences and remembered the names and whereabouts of classmates during a recent trip to California.

Michelle was spending her last week home from school entertaining us and one item on the agenda was to fly us to Catalina Island. This feat was possible because of schooling she has received in preparation for her desired occupation as an airline pilot.

I listened to these young adults talk about their plans for the future without barriers or limitations. I compared the cir-

cumstances at the time I came through college and heard counselors tell us, "you better prepare to be a teacher or a lawyer or a minister; black children catch it very hard trying to get into other fields."

From "all things are possible for those who love the Lord," to "up you mighty nation, you can accomplish what you will," to "seek knowledge from the cradle to the grave," Allah has blessed these children to live at a time to experience three major cycles toward Allah and they have.

In Prescott, Arizona, she is a senior this fall. Her major is aviation.

She will finish school in Prescott in a year and a half, and plans to enter the Navy as an officer as the first African-

American female naval transfer pilot. She will have to sacrifice six years of her life in the Navy because of lack of funds to go straight to the Flight Safety School in Florida to build up flying time.

Muslim inventor unveils 'watch of the century'

In this age of Quartz, L.E.D. (light emitting diode) and crystal liquid time pieces, it would seem but a matter of time before revolutionary new concepts of time and space principles would be applied to the art and skill of watchmaking.

According to Mr. Ibrahim Salah, 45, a Jordanian citizen, such a revolutionary development has occurred.

These features, which include calculating the angle of the sun to your geographic point, and the potential of the watch's mechanism for control of energy source lens make it ideal for the navigator and the pilot flying without instruments. Where the pilot "has to know the degree of light" at the time of landing, the watch can make such a calculation, he said.

The watch, which could easily be called "the watch of the century," is the brainchild of Mr. Salah who spent two years researching the project while employed as an engineer at a major watch firm in Biel, Switzerland where he has resided for the last 12 years.

What he described as the "first watch in the world which works on the principle of geographical location and the date of the year" is expected to reach the American market later in the year when the Omega and OKI watchmaking firms complete the first prototype.

The watch, which could easily be called "the watch of the century," is the brainchild of Mr. Salah who spent two years researching the project while employed as an engineer at a major watch firm in Biel, Switzerland where he has resided for the last 12 years.

"Inventions," Mr. Salah said, "seem to come as inspirations from God—as some sort of revelation." In this case he said that he was inspired to make a watch which could recall geographic and meteorological information over the next 30 years.

UNQUESTIONABLE VALUE

"Ultimately the watch will give you all of the Muslim times for prayer, sunrise and sunset, and distances from point A to point B, and from point X to Mecca, for instance," he said.

The value of the watch for pilots, navigators, geologists and architects is unquestionable, Mr. Salah insists. "The watch can calculate shadow lengths for any time in the year and at different locations—this is very important for the architects." In addition, he continued, "The watch can trace the position of the sun, second-by-second, over a 30-year period."

What Mr. Salah has invented in fact, is a watch-calculator which, you might guess, does all of the regular things such as giving you the correct time of day, hour and month (featuring both lunar and solar calendar operations).

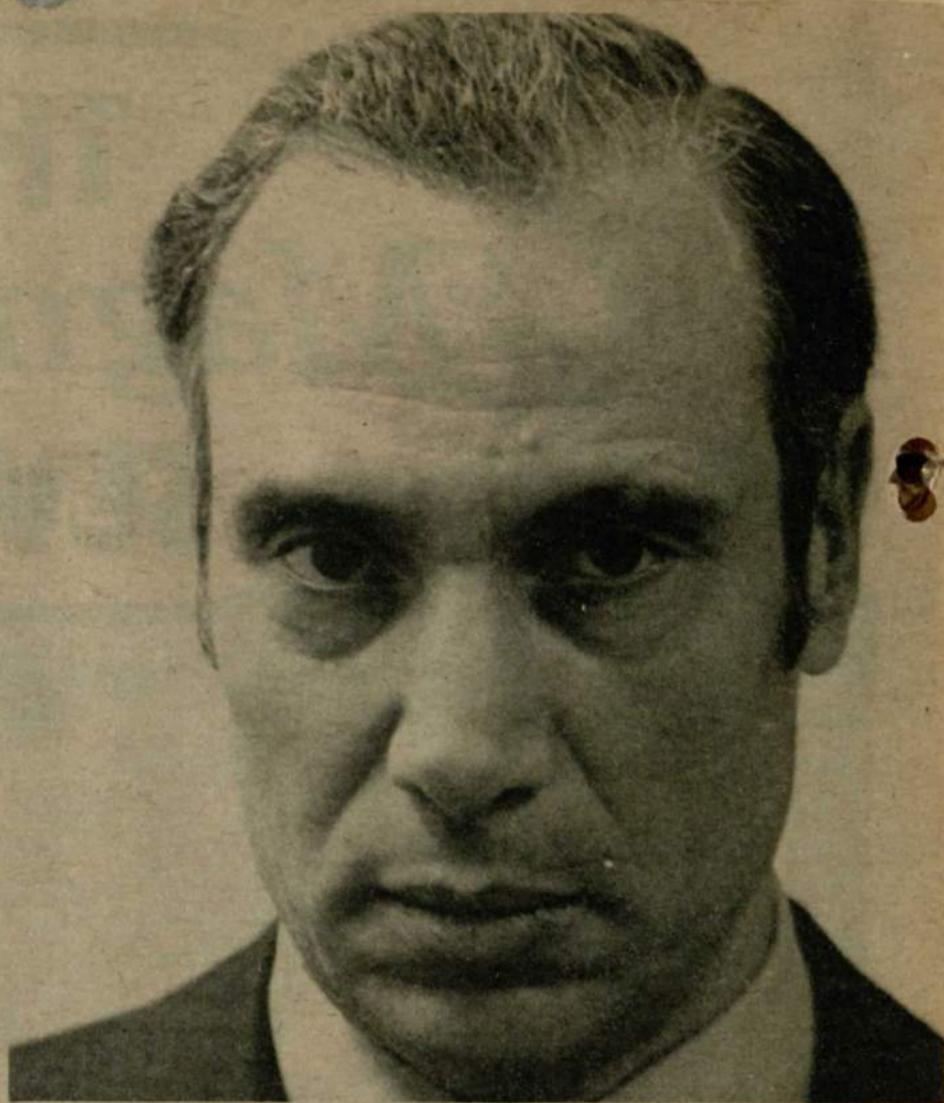
PLANS MARKETING

Mr. Salah, an agent for Salaam International in Switzerland, said that the watches will be marketed and later manufactured under the auspices of this enterprise as soon as the prototype has been developed.

Salaam International, a noted Bilalian business enterprise developed among Muslims within the World Community of Al-Islam in the West, is expected to pointly promote the watch-calculator as part of an expanding program on the international level. Headquartered in Chicago, the enterprise is headed by Mr. Nadar Ali.

Mr. Salah said that he has long observed the World Community of Al-Islam, (formerly known as the Nation of Islam) and took note of its potential for Islamic and industrial growth. With this in mind, he said, he continued to seek a joint commercial relationship in keeping with the Islamic spiritual relationship. His faith in the WCIW community, he says, proudly, has paid off.

He lauds Chief Imam Wallace D. Muhammad for guiding the community into this broadened concept of international brotherhood and trade.



MR. IBRAHIM SALAH, inventor of revolutionary new concepts in timekeeping, says inventions "seem to come as inspirations from God."

(Photo by Wali Akbar Muhammad)

Muslim olympians...

(Special to A.M. Journal)

THE BELIEVERS of the AMM Center in Portland, Ore. are very grateful to

Allah to have blessed our community with a nationally recognized amateur fencer in Tauheed Hakim Ibn Sadruddin, the oldest son of

Tauheed Hakim and Hadiyah Sadruddin. He is one of seven children.

The Sadruddin family is much loved by the believers in the community, as we have watched their growth and development over the past 13 years.

Tauheed was chosen by the Governor's Council on Health Fitness and Sports, and was selected as one of two athletes with Olympic potential. This led to his being chosen to carry the Olympic torch through a 1-mile leg through Oregon on its way to the L.A. games.

Tauheed is presently ranked number one in Oregon. Yves Auriol, a native Frenchman who is one of the Olympic coaches for the U.S. team, has been his coach for five years.

This means that for four years, Tauheed's mother has driven him faithfully 25 miles, twice a week to and from school.

Tauheed's father, a successful local general contractor and remodeling specialist, has been one of the leading factors in his son's accomplishments in this area.

The devotion of the Sadruddin family to hard work and sacrifice, their belief in Allah, and development of the community life has helped not only themselves but others as well.

We ask Allah to continue to bless them with strength, belief in our religion, ourselves and our community, and we hope that all this will lead to a better world.



LOUISVILLE, Ky.: Muhammad Ali three-time heavyweight boxing champion of the world and Olympic gold medal winner at the 18th Olympiad in 1960, carries the torch in the National relay through Louisville, the home of his parents.



TAUHEED HAKIM IBN Sadruddin displays fencing form.

BETWEEN THE LINES

Muslim center follows Koran religiously

BOSTON — Lesa Dennis' dilemma was not church vs. state but Muslim custom vs. the rules of basketball.

The 6-foot-3 Emmanuel College freshman is an athlete and an American Muslim. But while her religion says a woman's body must be covered, her sport says all players must dress alike.

According to the national rules interpreter, Dennis is the only female collegiate basketball player ever granted a rules exemption for religious reasons: In addition to the normal team jersey, she is also allowed to wear a scarf to cover her head — and sweat pants.

For reasons of uniformity and safety, no jewelry or other adornments — other than a headband or sweatband — are usually permitted. But this is directly counter to what is written in the Koran, the holy book for Muslims.

"It says in the Koran a woman's head must be covered and in our religion we are not supposed to be attracted to physical beauty," Dennis explained.

"A woman's hair is one of the most attractive things about her, so if it is covered, her beauty is not as visible as it would be otherwise."

Dennis wasn't worried about getting the exemption.

"Freedom of religion is a mandatory freedom," said Dennis, 18. "If they threw the little laws against me, I could have hit them with the big one."

June Courteau, national rules interpreter for the U.S. Girls and Women's Basketball Rules Committee, said opponents of Emmanuel's team might have objected unless special approval was given.

"The concern, of course, was that other teams would complain or that after the teams warmed up, the refs would tell Lesa she had to take off the sweat pants and scarf. And when she wouldn't, they wouldn't let her play," said Courteau.

"In the five years that I have been rules interpreter, this is the only exemption we have had due to religion. And there is no way the request for the exception, which is for religious reasons, would have been denied."

Emmanuel coach Andy Yosinoff was armed with a letter from Courteau and each oppos-



United Press International

COVER-UP: Lesa Dennis is first women's college basketball player to get a rules exemption for religious reasons.

ing team was informed of the release.

But while the regulations have been settled, there remains the human side to Dennis' situation. When her team was in Ireland on a Christmas tour, the scarf was knocked off during a game. Dennis was horrified.

"It seemed like everything stopped and everyone was watching me. All I could think of was 'Oh, no, oh, no.'" She tied the scarf back into place and rejoined the game, "but it is something I hope will never happen again."

A pre-med student at the all-woman Roman Catholic college, Dennis has no problem taking the two required theology

courses oriented toward Catholicism. She played three years at Umana High School in Boston's Dorchester section after moving from her native Brooklyn, N.Y., at age 12. Dennis said teammates at both schools have understood her religion must take precedence.

"Once I explained it, they sort of accepted it. Now, if I didn't wear the scarf or sweat pants I'd feel like the whole world was staring at me."

Dennis is pleased to be in good company among Muslim basketball centers.

"My favorite player is Kareem Abdul-Jabbar (a Black Muslim) and I wish I had a hook shot like his sky hook."

Karim Abdul-Jabbar breaks record, gives praise to Allah

By R. Intisar Jihad
(Special to A.M. Journal)

LAS VEGAS, Nev. — A capacity crowd of about 18,000 fans roared with excitement and cheers as 235 lb. 7'2" Los Angeles Laker player Karim Abdul-Jabbar used his famous "sky-hook" to carry him to the National Basketball Association's scoring record.

The unselfish player needed 21 points in order to break Wilt Chamberlain's 31,419 recorded basketball points — achieved during his career in pro ball.

IRONICALLY, Karim Abdul-Jabbar and his supportive teammates had never played a regular season's game at the Las Vegas stadium. This April 5 game against the Utah Jazz team at the new Thomas and Mack Center afforded Karim an opportunity which, if not achieved then, would most likely be fulfilled on Friday before home fans in Kansas City.

However, live fans along with thousands of t.v. viewers witnessed Karim Abdul-Jabbar's moment of victory and history making.



Karim Abdul-Jabbar

KAREEM

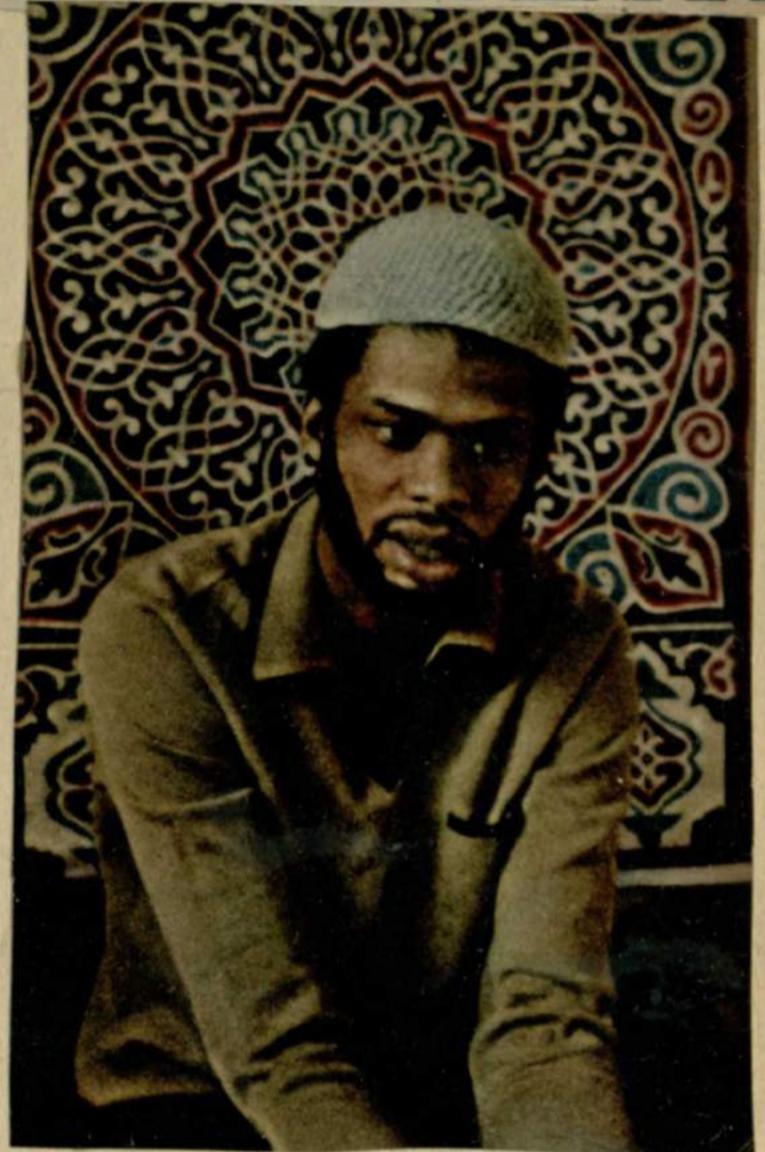
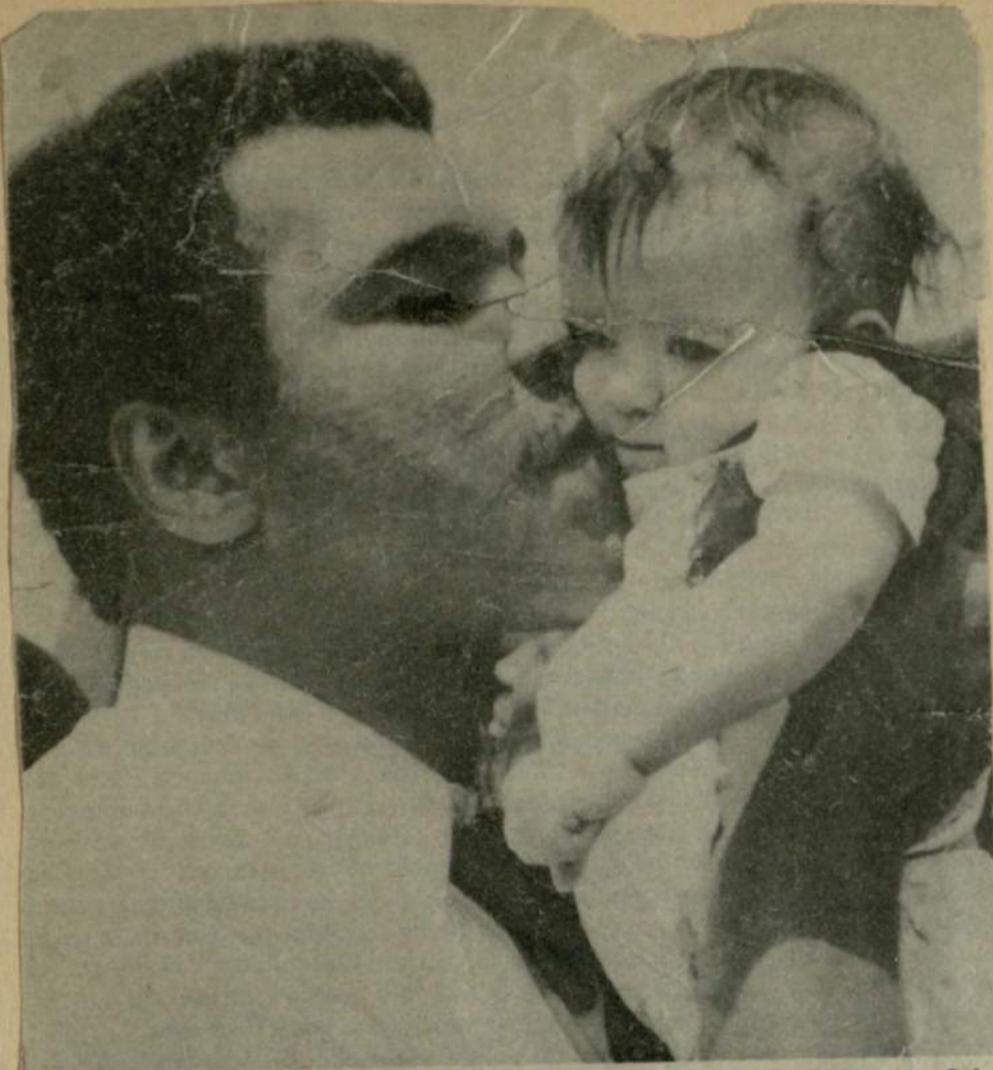


PHOTO BY MALEK ARDIL MANSOUR

*Jabbar reaches
for sky, is hooked
on being the best*



A serious student and follower of the Muslim religion, Kareem spends much of his spare time on his patio reading Arabic scripture. His second-favorite passion is listening to jazz music.



MARYUM FATIMA AHMED receives a kiss from Muhammad Ali at the July 4th celebration in Chicago. Maryum was born Dec. 25, 1979. Her parents are Linda and Vasee Ahmed of Masjid Elijah Muhammad, Chicago, Ill.



Muhammad Ali, the only three-time heavyweight champion, became a follower of the Islamic religion and dropped his given name, Cassius Clay, shortly after taking championship from Sonny Liston.

• **Muhammad Ali**—The three-time heavyweight champion is probably the most famous among those who opted for a new name. He became a follower of the Islamic religion and dropped his given name, Cassius Clay. He revealed his new identity shortly after he surprisingly won the heavyweight title from Sonny Liston in 1964.

Ali says he's in great shape to fight against racism

Ex-champion won't allow rumors to slow him down

NEW YORK — Muhammad Ali was floating around the hotel suite. His eyes sparkled. His smooth, chocolate cheeks reflected the crystal chandelier's white light.

He stopped pacing for an approving look into a wall mirror.

"People in airports come up to me and say, 'Champ, you're not so fat. You don't look so bad.'" Ali said Tuesday. "What have these people been led to believe?"

Even when he was young Cassius Clay, Muhammad Ali was concerned about his image. And that was never more true than today, when Ali hears whispers about his slurred speech, alleged brain damage from 25 years of boxing and even an association with cocaine.

"I expect that, really, because I'm a Muslim and black," said the three-time

BOXING

BY KEN PICKING

heavyweight champion, who was in Manhattan to be honored as the World Boxing Council's greatest all-time champion. "The white power structure is worried about my power with the people. They are trying to make people think I'm crazy so they won't accept my programs. The FBI, the CIA, they know what I'm planning and if they can stop me from making any headway, they will."

Though his boxing days are comfortably behind him, Ali remains the sport's premier statesman and dignitary. At lavish boxing banquets, current champions such as Larry Holmes and Roberto Duran are celebrity co-stars when Ali arrives.

But, Ali spends most of his

time spreading the word of the Islamic religion he accepted after winning the title from Sonny Liston in 1964.

"We have 50 mosques now — one in all 50 states," he said. "If the people ask, 'What is Muhammad Ali doing now?'"

Tell them I'm working with Wallace Muhammad to remove racism from religion. Life begins at 40. I'm 41 and ready to live and work for my people."

Ali said he frequently mumbles in tones barely audible. Herbert Muhammad, Ali's longtime confidant, said part of Ali's speech problems are hereditary. "Ali's father can hardly talk, but he can get up and sing," Herbert Muhammad said.

"They figured I fought more than 150,000 rounds," said Ali, who last fought Dec. 11, 1981.



STILL FIGHTING: A former three-time world heavyweight boxing champion, Muhammad Ali now uses his hands to add emphasis as he talks about spreading the word of his Islamic religion. Ali says he's trying to remove racism from religion.

losing to Trevor Berbick. "I took punches from the best fighters of my era. Wouldn't you have a little change in your speech if you got hit that many times? How about if I hit you just once? Would your speech change?"

"But that doesn't mean I have brain damage. The only people who think I'm sick is the media. I weigh 242, but I'm not big and sloppy. I think straight. I'm still pretty, don't you think? This proves I can still talk."

Just like in the final years of his boxing career, there are also moments when Ali can turn back the clock and turn it on, enunciating crisply and clearly as when he was the sport's poet laureate. It all depends on if he wants to or not.

"I'm tired, very tired; I need to rest more," Ali said. "I'm tired from walking through the masses, being around people all the time, talking with them, signing (autographs) for them, going this place, that place. People see me tired, and then they say I've got brain damage, or that I'm on drugs."

"I'm a black who has gotten so great in white America, there is a move to destroy my greatness."



All in Cairo mosque.

Cultural Arts

Abdul Rahim Ibrahim explores the roots of 'jazz'

By Aquil Nurridin

Abdul Rahim Ibrahim (Doug Carn) is proof that the influence of African and Arabic music is still a pivotal force in African-American music (jazz).

Several weeks ago (Sept. 16) Bilalian News ran an article (authored by myself) on the influence of Arabic and Eastern music in jazz. In that article several musicians were mentioned as a continuation of what most jazz critics were calling the "new wave in jazz" although that new wave was as old as the music itself.

Jazz pianist/composer Abdul Rahim Ibrahim, regrettably, was not mentioned in that article.

Just recently I received a package in the mail from Mr. Ibrahim containing his latest release on Tablighi Records entitled "Cry of the Floridian Tropic Son" and some biographical information.

A very dedicated musician, Mr. Ibrahim has been one of the consistent musicians behind the Coltrane tradition.

In addition to the heavy emphasis on Arabic influences in his music (Mr. Ibrahim, quite naturally, is a man of Islam), he was one of the first musicians to write lyrics to standard jazz tunes written by such outstanding musicians as Miles Davis and the late John Coltrane and Lee Morgan.

After a recording of Wayne Shorter's "Infant Eyes" for Gene Russell's Black Jazz—his first for that label—Mr. Ibrahim established himself as a first rate lyricist.

Along with his ex-wife, popular songstress Jean Carn, the two did a series of albums on Black Jazz winning acclaim in jazz polls and popular music magazines.

Breaking with Jean Carn and Black Jazz, he established his own label, Tablighi, which is Arabic for "place of learning." And that's exactly what the 27 year-old jazz pianist feels his music should be—a learning experience, uplifting mind and spirit simultaneously.

His latest efforts have been towards seeking the proper balance of "materialism and spiritualism" in his music, kind of a quest for balance.

"The thing about balance is one problem people have in this country, especially black people," he told the Chicago Reader. "In all part of their lives. They either get all the way out

into spiritualism, or all the way out into materialism. A lot of cats have balanced it musically, but it's been more people who are supposed to be (into) rock.

"Gil Scott-Heron has combined a message that is very vital, very expedient with music that is practical enough to fit a mass taste.

"McCoy Tyner plays music with this balance."

Like Tyner, many of the concepts in his music stem from his religious convictions. His latest album, "Cry of the Floridian Tropic Son," is an amalgam of Arabic and African-American music.

In the liner notes of his album he says: "Part of the purpose of this album is to show the members of the funk-pop-rock and jazz-cuban-latin and the traditional-blues-gospel oriented subcultures in Western societies, that the Arabic language and Islamic Din are not necessarily alien to them.

"And more specifically, to show that the syllabistic expression of the be-bop language and the evolved musical ideas of the great innovators John Coltrane and McCoy Tyner are equally Arabic in nature, as Jazz itself is a word of Arabic origin."

How are fans and critics relating to Mr. Ibrahim's quest for balance? Well, with however much weight it carried he came in second in Ebony magazine's 1975-76 Black Music Poll. Several of his own compositions "Revelation," and "Adams Apple" were listed quite prominently on Billboard's top Jazz LP's charts. And his popularity is still rising.

Unlike those musicians he claims have been infected with the Madison Avenue mentality, Mr. Ibrahim says he is not out for the tinsels of glamour and fame. He only wants to educate and uplift.

Whatever the intent of his music, few young pianists possess the originality and depth that Abdul Rahim Ibrahim (aka Doug Carn) exhibits as a composer.

And it has been through his lyrics that Mr. Ibrahim has perhaps had the greatest impact on the jazz scene.

"The reason why I employ lyrics is to get people to understand what I feel the music is all about. They might not be sensitive enough to get the exact meaning," he said.

"... What I did was try to find an aspect of commercialism that wouldn't destroy the spiritual qualities of the music."



ABDUL RAHIM Ibrahim (Doug Carn) at the 2nd Annual Spiritual Life Jubilee, hosted by the World Community of Al-Islam in the West at the Los Angeles Sports Arena.

Muslim classical pianist



DR. ABDULHAKIM MUHAMMAD, was born in Brooklyn, N.Y. in 1945. He graduated with a B.A. and Ph.D. from Harvard University. Dr. Muhammad has received many awards and has taught music theory and piano at several colleges throughout the country.

Armenta Adams Hummings

Muslim, Mother, Musician



By Zayd Ahmad Khan



AMADI HUMMINGS, 9, eldest son of Armenta Adams Hummings and Gus Hummings, like his mother is an exceptional musical talent. He recently won a \$600 scholarship to Interlochen National Music Camp, Interlochen, Mich.

Interlochen is the largest music camp in the United States, and scholarships are awarded on the basis of teacher recommendation, academic school records and tape recorded auditions.

Young Amadi earned his scholarship playing musical selections on the baritone horn, alto saxophone, violin, cello and piano.

This year, he also participated in the Glynn Middle School band program and was principal cellist in the newly formed Brunswick Youth Symphony.

HERE IS a list of the instruments Amadi plays, with his teacher rating 90 per cent of them as superior or above average:

Flute, oboe, clarinet, saxophone, bassoon, cornet, french horn, baritone, trombone, tuba, violin, viola, cello, double bass, percussion.

HIS TEACHER also made the following evaluation on his 4th week report:

"Amadi demonstrates a remarkable talent for transferring skills from one instrument to another. He is attracted to many different instruments and his previous exploration experiences have contributed to his success in this course."

ARMENTA ADAMS Hummings, Muslim, mother, musician. Each of these factors has gone into the making of a special gift for the world. Sister Armenta is no ordinary person. Her life speaks quite eloquently to the movement of a very unique mind as it searches for fulfillment in a society that has found mediocrity an all-too-accepted norm.

Born in Cleveland, Ohio, Sister Armenta's gift of musical expression was discovered very early in her life. She subsequently was to win a great many awards, scholarships and prizes. These awards helped to form the basis for the financing of her formal education in music.

Sister Armenta's advanced musical training began at the New England Conservatory in Boston. Thereafter, she would achieve six full tuition scholarships at the famed Juilliard School of Music and study with the renowned pianist Sascha Gorodnitzki, during which time she received countless other honors. Her study ultimately would lead to Sister Armenta's gaining prestigious grants from the John Hay Whitney and Martha Baird Rockefeller Foundation.

IN THE SPRING of 1961, Armenta Adams Hummings toured West Africa. She had been invited to Sierra Leone to participate in its Independence Week celebrations as a guest of the new government. While there, diplomatic representatives of Liberia and Ghana heard her piano artistry and subsequently invited her to perform in those countries. This was a great personal triumph for her.

So enthusiastic was the response to her performance that news would reach the U.S. State Department and she would be called to Washington to receive the personal congratulations from then Secretary of State Dean Rusk and Deputy Assistant Secretary Max Isenburgh. She had been referred to as the "ambassador of goodwill."

Since 1963, Sister Armenta has appeared in concerts and recitals in more than 25 countries throughout the world. This includes nine African countries along with Australia, India, and Pakistan. Everywhere she has gone, her talent, warmth, charm and grace has won her tremendous respect and admiration.

For many this would be the accomplishment of a lifetime — the fulfillment of one's most fervent dreams. However, something more is what marks Armenta Adams Hummings as truly a fantastic person. At the height of this international acclaim, she joined the then Nation of Islam in New York City. Having become a Muslim, she then began to see, in her own words, "the threat to her womanhood," woven into the fabric of a glamorous career.

Singing and Music in Al-Islam

(Editor's Note: The following is adapted from "HALAL and HARAM" by Yusuf Quradawi.)

Among the entertainments which may comfort the soul, please the heart, and refresh the ear is singing. Islam permits singing under the condition that it not be in any way obscene or harmful to Islamic morals. There is no harm in its being accompanied by music which is not exciting.

In order to create an atmosphere of joy and happiness, singing is recommended on festive occasions such as the days of 'Eid, weddings and wedding feasts, births, 'aqiqat (the celebration of the birth of a baby by the slaughter of sheep) and on the return of a traveller.

'Aishah narrated that when a woman was married to an Ansari man, the Prophet (peace be on him) said,

"Aishah, did they have entertainment? The Ansar are fond of entertainment."

Ibn 'Abbas said, "Aishah gave a girl relative of hers in marriage to a man of the Ansar." The Prophet (peace be on him) came and asked, "Did you send a singer along with her?" "No," said 'Aishah. The Messenger of Allah (peace be on him) then said, "The Ansar are a people who love poetry. You should have sent along someone who would sing, 'Here we come, to you we come, greet us as we greet you.'"

'Aishah narrated that during the days of Mina, on the day of 'Eid al-Adha, two girls were with her, singing and playing on a hand drum. The Prophet (peace be on him) was present, listening to them with his head under a shawl. Abu Bakr then entered and scolded the girls. The Prophet (peace be on him), uncovering his face,

told him, "Let them be Abu Bakr. These are the days of 'Eid."

In his book, *Ihya ulum al-deen*, 'Imam al-Ghazzali mentions the ahadith about the singing girls, the Abyssinians playing with spears in the Prophet's Mosque, the Prophet's encouraging them by saying, "Carry on, O Bani Arfidah," his asking his wife, 'Aisha, "Would you like to watch?" and standing there with her until she herself became tired and went away, and 'Aishah's playing with dolls with her friends. He then says:

All these *ahadith* are reported by al-Bukhari and Muslim in the two Sahihs, and they clearly prove that singing and playing are not *haram*. From them we may deduce the following:

First:

The permissibility of playing; the Abyssinians were in the habit of dancing and

playing.

Second:

Doing this in the mosque.

Third:

The prophet's saying, 'Carry on, O Bani Arfidah,' was a command and a request that they should play, then how can their play be considered *haram*?

Fourth:

The Prophet (peace be upon him) prevented Abu Bakr and 'Umar from interrupting and scolding the players and singers. He told Abu Bakr that 'Eid was a joyous occasion and that singing was a means of enjoyment.

Fifth:

On both occasions he stayed for a long time with 'Aishah, letting her watch the show of the Abyssinians and listening with her to the singing of the girls. This proves that it's far better to be good humored in pleasing women and children with games than to express such disapproval of such amusements out of a sense of harsh piety and asceticism.

Sixth:

The Prophet (peace be upon him) himself encouraged 'Aishah by asking her, "Would you like to watch?"

Seventh:

The permissibility of singing and playing on the drum...and what follows, to the end of al-Ghazzali's discussion on singing.

It is reported that many Companions of the Prophet (may Allah be pleased with them) as well as second generation Muslim scholars used to listen to singing and did not see anything wrong with it. As for the *ahadith* which have been reported against singing, they are all weak and have been shown by researchers to be unsound. The jurist Abu Bakr al-'Arabi says, "No sound *hadith* is available concerning the prohibition of singing," while Ibn Hazm says, "All that is reported on this subject is false and fabricated."

However, since singing is in many cases associated with drinking parties and night clubs, many scholars have declared it to be *haram* or at least *makruh* (hateful and unbecoming but not strictly forbidden). They

state that singing constitutes that kind of idle talk which is mentioned in the *anay*, "And among the people is the one who buys idle talk (at the expense of his soul) in order to lead (people) astray from the path of Allah without knowledge, holding it in mockery; for such there will be a humiliating punishment." (31:6)

Says Ibn Hazm: This verse condemns a particular behaviour, that of doing something to mock the path of Allah. Anyone who does this is an unbeliever; if he even should buy a copy of the Qur'an, doing so in order to make it the object of his mockery and thereby leading people astray, he would be an unbeliever. It is this type of behaviour which is condemned by Allah and not the idle talk in which one may indulge for mere relaxation, without intending to lead people astray from the path of Allah.

Ibn Hazm also refutes the argument of those who say that since singing is not of "the truth" it must be of "error," referring to the verse, "And what is beyond the truth except error?" (10:329) He comments,

The messenger of Allah (peace be on him) said, "Deeds will be judged according to intentions, and everyone will get what he intended." Accordingly, the one who listens to singing with the intention of using it in support of a sin is a sinner, and this holds true of anything other than singing (as well), while one who listens to singing with the intention of refreshing his soul in order to gain strength to do his duty toward Allah Ta'ala and to do good deeds, is a good and obedient servant of Allah, and his action is of the truth. And he who listens to singing intending neither obedience nor disobedience is doing something neutral and harmless, which is similar to going to the park and walking around, standing by a window and looking at the sky, wearing blue or green clothes, and so on.

However, there are some limitations to be observed in the matter of singing:

1. The subject matter of songs should not be against the teachings of Islam. For example, if the song is in praise of wine, and it invites people to drink, singing or listening to it is *haram*.

Is music, dancing un-Islamic?

BY Mildred El-Amin
(Special to Muslim Journal)

Family Life question:

We need some advice on Islamic weddings. Is it proper for Muslims to have music and dancing at the reception?

Dear Couple:

Al-Islam shows humanity the way to live properly and enjoy life. It is a religion that chooses the middle course and is opposed to extremes.

Decent music and dancing are not restricted in Al-Islam, nor should these expressive outlets become a dominant force in one's life. One should engage in such activities with selectivity and moderation.

Such activities should be ones that allow you to encourage dignity and must not take you out of your Islamic form.

"Anything that provokes sound thinking or refreshes the mind and revitalizes the body to keep man in healthy shape is encouraged and invited to by Islam so long as it does not anticipate or involve any sin, or cause any harm or delay and hamper and fulfillment of other obligations. The general precept in this matter is the statement in which the Prophet said that all believers in God have good qualities but the strong one is better than the weak. It is also reported that he approved of the sports and amusements which build up the enduring physique and strengthen the morale."

(Islam in Focus)

Dancing, music and all other art forms should not necessarily be abandoned. These are a valuable part of our cultural growth and development.

In an Islamic culture, married people should only dance with their spouses or immediate relatives.

It is recorded in the Hadith by Sahih Muslim that once Prophet Muhammad, peace and blessings be upon him, came upon a tribe of Abyssinians dancing. One of his companions attempted to stop them from dancing and the Prophet said, 'do not stop them, it is a part of their culture.' Dancing is one of the oldest and liveliest arts of our culture.

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Nubian Cultural Dancers



THE INVITERS TO TRUTH (l to r): Daaiyah Muhammad, Aminah Munir and Kamilah Furqaan.



Bilal the Poet' delivers universal

By Mildred El-Amin
 Ahmed Bilal Kareem, widely known as Bilal the Poet, strives to deliver a universal message. He has evolved into a deeply committed social activist, whose poetry entertains but also speaks to the crucial issues of today and calls for morality. Ahmed Bilal Kareem has presented his message poetry at institutions of learning and on radio and T.V. His publications have reached people throughout the world.

"We need the kind of artists today who do not just demonstrate their craft, as the ability to make words rhyme, but calls to morality, and excellence," said Bilal, a strong and responsible artist who is brave enough to speak to the serious social issues. He said "If I can reach just one individual in each audience with a message that will inspire them to live a better life, to change the condition of their thinking to a better and more beneficial one, to give them a sense of self-mastery and self-importance, my purpose as a poet is not in vain."



Bilal the Poet and his wife, Aisha.

The Academy for Human Development sponsors Bilal The Poet. It is a community service agency that offers a wide range of human services. Bilal's wife, Dr. Aisha Abdullah, Ph.D., founded the academy in 1982 because she believed in giving all youth a helping hand.

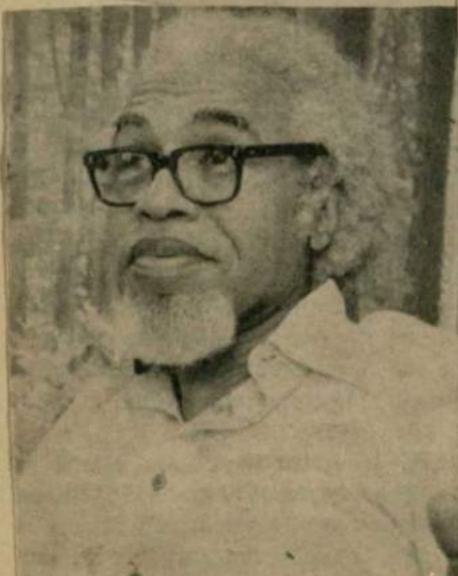
Bilal and Aisha seem to have a balanced union because of their support of each other's efforts. It is obvious that marriage, which is 50 percent of the religion for a Muslim, has provided Bilal with greater support and inspiration to deliver a universal message.



AHMED BILAL, poet, offered poems for framing or tapes for listening.

Abdal E. Majied

Muslim artist reflects on arts influence in society



"There are people in the art world who like to say that there such a thing as non-objective art—art which has no objective purpose. But that's not true. All art has an influence on people who are exposed to it. There is always a purpose that art serves."

The speaker is Abdal Eugene Majied, whose cartoons, drawings and graphic art interpretations have influenced millions of people for nearly the past 20 years.

Once known as the artistic spokesman for the Nation of Islam through **Muhammad Speaks**

Reflecting on his observations of the art world at the time he was making his critical decision to convert to the religion of Al-Islam in 1960, Mr. Majied explained how he began to "see all the sinister ways that art was being used to the detriment of, not only Bilalians, but the entire society.

"And it's still being done today," he added.

"He (the artist) helps to reflect the society in which he lives and he also helps to direct it.

"In many societies the works of artists are used to consciously forge a particular social thrust. This is done in many current societies, the Soviet Union being one example, where the artists are politically controlled.

"I tend to think that a situation like that is not all that good because it tends to put all the artists in the same mold and I worry about whether free expression is there."

In the same manner in which art can be used to forge a particular thrust, it can also be used in a positive or negative manner to influence the moral direction of a society.

"A typical example of this," Mr. Majied said, "would be using art to promote pornography and to promote all the vices that society has fallen victim to—to bring down the people's morals and to inspire them to pursue those less-than-righteous things in the society.

"That's one example in which art is used in a negative manner, and another is the way Adolph Hitler used art to promote his super race. Hitler's idea was put onto posters and illustrated even in children's books."

However, in the opinion of the man who has been referred to as a "master artist" in some art circles, perhaps the

most damaging manner in which art has been used worldwide has been in the promotion of the idea of Caucasian images of Divine in worship.

Noted European artists such as Michaelangelo, Rafaei and El Grecco all were noted for their religious works of art in which human Caucasian images were used in attempts to portray the Divine.

"Certain propagators of Christianity have used art to falsely depict images of Divine. Michaelangelo's depiction of God creating Adam, and Rafael's depictions of Jesus and the Madonna are just two examples of the numerous ways that people, under the guise of Christianity, introduced racism in worship.

"These people are responsible for perpetrating a giant fraud on civilization, having people to believe in flesh and blood images as part of the Divine.

Muslim photo-journalist wins Pulitzer

By Walli Akbar Muhammad

CHICAGO — Ozier Muhammad, Chicago trained photo-journalist, has recently added his name to the growing list of Muslim firsts by winning a Pulitzer prize for international reporting on hunger in Africa.

In addition, he is the first graduate of this city's Columbia College to receive such honors.

He joins two other African-American photographers from Chicago — John H. White of the *Chicago Sun-times*, and Ovie Carter of the *Chicago Tribune* — on the prestigious list.

Several African-Americans have won Pulitzer prizes, among them Illinois Poet Laureate Gwendolyn Brooks and Charles Fuller, author of "Soldiers Play."

It took plenty of teamwork, talent, timing and hard work, in addition to a selfless effort on behalf of a portion of the world's less fortunate.

drought throughout Africa."

THE TEAM consisted of Josh Friedman, the team leader, Dennis Bell, a 15-year employee, and Ozier Muhammad, described as "the photographic arm of the team."

They began reporting before they actually got to Africa, by interviewing the representatives to the missions of the countries they wanted to take a look at, and also shuttling back and forth to Washington, D.C. to speak with people at the Agency for International Development (USAID).

"Josh and Dennis sat down with Chester Crocker, (assistant secy. of state for African Affairs). We also talked with State Department officials," he said.

THEY THEN SPENT from 10 to 12 weeks reporting on the situation before they left for Africa. They also began interviewing representatives of the NGO's (non-governmental agencies) PVO's (private volunteer organizations)



OZIER MUHAMMAD snapped this award winning photo of an Ethiopian child being weighted in a Belgian hospital in Korem, Ethiopia. It was on the cover of *Newsday's* special report "Africa: The desperate continent."



Muslim shares Nobel Prize

ABDUS-SALAAM, of Pakistan, shared the Nobel Prize in physics with Sheldon Glasgow and Steven Weinberg.

An open letter to prison administrators

By Imam Alauddin Shabazz
(Special to Muslim Journal)

THIS letter appears in the spirit and hope of clarification regarding the fact that in Al-Islam there is no priesthood. Ditto, there are no bishops, no monks, no popes, no appointed censorious celebrants who have the power to dictate to others.

In Al-Islam there is no clericalism nor centralized authority whatsoever in a person or persons. The law of Al-Islam is solely the Holy Qur'an and deportment of Prophet Muhammad (may the peace and blessing of Allah be upon him), which lucidly exemplified the directives of Allah in Qur'an.

If anyone issues decrees or impositions to/on others, not based on the Holy Qur'an or demeanor of Prophet Muhammad, that one lies if he claims the status of an authentic Muslim, much less the status of an Imam. He shouldn't be obeyed.

For the information of right-minded prison officials, here are some directives from the Holy Qur'an itself that renders rules of judgment, authority, etc., in Al-Islam: 4:59/ 42:38/ 3:159/ 5:44/ 49:9-10/ 10:108/ 17:52,53/ 33:36/ 33:39/ 5:9/ 3:76-80. Prison officials should study Al-Islam.

IN AL-ISLAM, all Muslims are equal in status. An Imam is the leader of prayer and the one who imparts the lecture/teaching of Al-Islam. Any Muslim who knows how to pray correctly and is knowledgeable in Al-Islam can function as the Imam. One does not have to be a non-inmate to function as Imam. An Imam is selected by the ummat that is served. Al-Islam is true democracy.

An Imam can advocate Islamically only that which is sanctioned by Allah in the Holy Qur'an and by His Messenger Muhammad Ibn Abdullah.

An ummat (body of Muslims) has the duty, not merely the right, to select from themselves an Imam to lead them. No Imam can be imposed on an ummat. There are many Muslim groups. Each has its own selected Imam. However, be fully informed that Prophet Muhammad (S.A.W.) is "The Leader" of all Muslims.

ALL MUSLIMS (including incarcerated ummats) have the Islamic right to accept only an Imam that meets the requirement of the Holy Qur'an to function as their representative.

Any Imam can be rejected by any ummat if that Imam does not maintain proper Islamic merits. An Imam, no matter whether he is from the outside or an inmate, who falters, malfunctions or is found to be fallacious should be replaced as soon as possible.

The "vote of confidence" instituted by a well-known Imam of the most prestigious group of Muslims in America is ideal. It is in direct accord with the Holy Qur'an (42:38).

All Imams, whether from the so-called free world or an inmate, are to be held accountable to the ummat they serve. The ummat has the sole authority to vote in or out, the Imam who leads them. This authority enables all Muslim groups to rid themselves of any would-be dictator, trickster, tyrant, barnboss, etc.

Prisons/correctional centers, etc. should obtain only those Imams from the outside who not only meet their requirements, but also the requirement of Al-Islam. This is



Imam Alauddin Shabazz

now the modus operandi of a number of penal institutions, we are pleased to report.

However, there still are some Imams in chaplain and contractual chaplain status who manipulate the plight of inmates who have reverted to Al-Islam. These religious thieves work in concert with insidious officials for a fist full of dollars; and for a few dollars more, they bereave the Muslim inmates of the presence of others (Imams) whom they (inmates) desire to address them Islamically.

A letter to John Conyers, a member of the U.S. Congress, from a warden of a correctional center in southern Illinois states that an Imam who serves in the position of "contractual chaplain" for Muslim inmates, claimed that: "It is not a religious requirement to have Muslim prayer services on Friday, only a preference."

I HAVE investigated this issue and was informed by two officials at said institu-

tion that such a statement was made and they took it to be factual, since the "Imam" chaplain serves four other institutions in southern Illinois and Friday prayer (i.e. Jumah) is not conducted by him in those. Reality is proof with a doubt.

The "Imam" in question denies that he made such a statement to the warden. But he has not dealt with the "lie" he claims was laid at his door by the warden and senior chaplain.

In the meanwhile, Muslim inmates at three or four of the institutions he is paid to serve are without the freedom to observe Jumah. His alleged remarks are quoted from a letter to John Conyers Jr., a member of the U.S. Congress. Al-Qur'an is clear (62:9-11).

OUR INTENTION is not to debase anyone, especially any good, well-meaning Imam. But, we do intend to expose all charlatans and chameleons who issue canards about Al-Islam. Such atrocities must be opposed candidly with aseptic truth. No Imam has a diocese, and for one to claim such is un-Islamic.

All Muslims, especially Imams, must cling to Qur'an directives at all cost. No questions about it (33:36/9:24 and 4:144-152). To all incarcerated Muslims, we also beseech you to peruse number 34 of the book "40 Hadith." The reality of your status most likely impedes you from the intelligent implementation of the first part of said hadith, but the second and third part are feasible for you.

May Allah reward all of your Islamic endeavors with success. As-Salaam-Alaikum.



Tennessee State Prison inmate Imam Rashid speaks to press at news conference Tuesday as fellow inmates James David Jackson (left),

Marty Franklin and an unidentified prisoner listen. The Nashville inmates said prison conditions were to blame in the widespread rioting.

The Associated Press



These are the Imams and administration officials who were recognized for their contributions to the human and moral development of the prison communities in the New York area. They are (front row, L-R): Imam Aujub Khan, Resident Imam Faheem A. Shabazz, Rev. E. Green, Imam Abdul Hao Muhammad, Imam Alamin Lateef; (back row, L-R:) Imam Tario Shahid, Supt. Wilson J. Walters, Imam Nuridin Faiz, Imam Shamsudin A. Hakim, Imam Ishmael A. Muhammad. The awards event was hosted by the Muslim community at Taconic Correctional Facility, Bedford Hills, N.Y.

