



FREE

TWENTY FIVE CENTS

FALL TWO VOLUME ONE

al-islam

ISLAMIC MOVEMENT JOURNAL



ONE GOD - ONE MESSAGE - ONE MOVEMENT

INSIDE COVERAGE

Editorial - - - - -	Page 2
Organization In Islam - - - - -	Page 3
Motherhood In Islam - - - - -	Page 5
Poll On Elijah- - - - -	Page 6
Vicegerency - - - - -	Page 7
Bilal - - - - -	Page 8
Today - Tomorrow- - - - -	Page 9
Our Ideological Sources - - - - -	Page 10

War In Islam Series VIII- - - - -	Page 12
A Message From Exile- - - - -	Page 13
Notes Of A Worker - - - - -	Page 14
Party Affairs - - - - -	Page 15
The Women's Dress - - - - -	Page 16
Clippings - - - - -	Page 17
Black-Jewish Attitudes- - - - -	Page 18
Book Review - - - - -	Page 19

EDITORIAL

Allahu Akbar - Allah is the Greatest

The front cover of this issue of Al-Islam bears an extended finger. The implications of this finger are much different from the implications of the cold political fist of Nationalist/Marxist/Socialist/Communist movements and the vague "V" of Eisenhower in Europe and the peace marchers in the U.S. The extended finger has been for over thirteen centuries a symbol of the unity of Allah and subservience to Him by millions of people. There are no hand gestures or political signs as significant as that displayed on the cover, for to move into such a position calls for consciousness and direction, awareness of a path to correctness and treading that path with clarity, patience, perseverance and knowledge. This path is that tread by the Islamic movement. This movement has watch words and merely their utterance provokes a quickening in any spirit desiring progress and it inspires determination to the path manifesting fruits. The watch words are Allahu Akbar, Allahu Akbar, Allahu Akbar Wa lilah ilhamd-- Allah is the Greatest, Allah is the Greatest, Allah is the Greatest and only He is to be praised. With these words the Muslim recognizes that all else is inferior to the Creator, His system of life, His policies, His program. His analyses are the correct ones and are only to be compared to others in order to illustrate the greatness of the Creator. For the Muslim worker, struggling to implement 'Allah is the Greatest' in his deeds and actions, a comparison to Allah's system only demonstrates again and again that man as a created being cannot come forth with a better system of living than Allah the creator of All things. Such ideas are not merely thoughts they are exemplified in the coordinated system of life known as Islam.

The extended finger represents consciousness, being the position a person's hand assumes as he declares his faith in Allah, his belief and acceptance of Muhammad ibn Abdullah as His Prophet and his agreement to use life as a witness (example) in demonstrating the veracity of the above statements. This is in stark contrast to the power fist, symbolizing the frustrated and angry concept of political power. The power fist is not indicating a direction but merely striking out from the dark in an attempt to force a new system upon the society-in most cases undefined. It is a reaction to many years of oppression and tyranny but in contradiction to the best problem solving method, that is a complete ideology, a system, plan or analysis of life as a whole. For it symbolizes only political power and politics is only one aspect of man's life and it is certainly not the solution to all of man's problems.

The vague "V" of the peace movement or President Nixon, depending on which side of the

fence you are on, is likewise not attempting to address all of man's life. In fact it addresses only a limited space of time, either victory or peace. It is certainly not symbolic of any well thought out, well designed and calculated procedure to bring justice in the world, it cannot lead people to a way of life that will establish equitable economic, social and moral institutions; infact it is very questionably for peace at all if you see President Nixon and the like with the "V".

The "V" and the power fist are emotional displays of the futile efforts to bring some order to modern day life but that have not indicated a direction or path for effectively doing so. The peace "V" and the power fist were all a person interested in change had to select from. Now all those desiring to bring about meaningful and constructive change to today's sordid conditions should know that there is a direction, an awareness, consciousness and procedure capable of doing so - based around and dedicated to the one true fact, There is no god but Allah and symbolized by the extended finger. The recognition and application of this fact will bring about the necessary improvements in the world. Any objective analysis of Islam and its effect on those who are and have totally applied it will bear this out.

ONLY ALLAH IS TO BE PRAISED

For the Muslim the phrase "and only He is to be praised" means simply that, none of Allah's creations could exist without Him and as such what ever actions they take that are worthy of praise, the praise truly belongs to Him. In addition, those who are truly working for Allah the meaning of the phrase goes much deeper, for the connection between Allah and those working for Him is deeper. For them "and only He is to be praised" is supporting the idea that no system, no creature, no party, or movement exemplifies more of the things to be praised or will bring about institutions worthy of praise other than the Islamic Movement, because this movement is totally submitted to Allah and the things it does are done only to enhance praise to Him.

If anyone is misled by the few parcels of good side products of the corrupt, tyrannical and exploitative government of the U.S. and most others in the world such a one is truly misled. For he has added support to the forces corrupting and exploiting mankind, has praised something other than Allah and has lost sight of his real purpose in life; which is to utilize his mind, energy and resources to bring about the best system of life known to man-Islam.

ALLAHU AKBAR ALLAHU AKBAR ALLAHU AKBAR WA LILAH IL HAMD.

Organization In Islam

PART I

Organization in Qur'an

"O you who believe...hold tight to the rope of Allah in an organized way, and do not cause one another to be separated." Qur'an 3:103

"It is the Party of Allah that must certainly gain the victory."
Qur'an 5:59

Before we properly consider what Allah says in the Qur'an about the subject of ORGANIZATION, we can examine the Qur'an itself, the Book, as a prime example of organization. The Qur'an is not put together like an ordinary book because it is not an ordinary book. Its organization is unique because it was revealed as a living guideline for building a Movement that lead to a nation, and it was revealed from time to time as the nucleus of the nation was being formed. It is not a human document nor the result of skillful human literary endeavor; Qur'an is the collection of well-arranged Words of God revealed over a period of 23 years. Its sequence of Divine instruction passes from the inner things which build the character and shape the individual as a God-conscious being to the more complex and substantial matters which encompass the collected group (community), the state, the world and the universe. This very method of arrangement emphasizes that the Qur'an is a system of life, the book of a Movement. Allah says in Qur'an 17:106:

"It is a Qur'an which We have divided (into parts from time to time), in order that thou mayest recite it to men at intervals. We have revealed it by stages."

The arrangement or organization of the Qur'an was dictated by Allah to His Prophet Muhammad (peace be upon him). The Prophet did not use his own discretion in its final compilation, but did so as directed by Allah:

"It is for Us to collect it (the Qur'an) and to promulgate it, but when We have promulgated it, follow thou (O Muhammad) its recital (as promulgated)." Qur'an 75:17, see also 25:32.

Because the Qur'an was sent to build and mold a Movement of men and women who would fear Allah and obey Him, it was sent in a manner designed for easy comprehension and obedience: slow, gradual, well organized in its message. In this way, too, the Qur'an could be memorized by the Prophet (pbuh) and hundreds of Muslims during the early years of the Movement. This is one of the ways by which Allah preserved and protected the message of the Qur'an, along with the written form.

"We have, without doubt, sent down the Message, and We will assuredly guard it (from corruption)."
Qur'an 15:9

It would be helpful to look at

Webster's definition of organization: "the act or process of arranging or forming into a coherent unity or functioning whole; the condition or manner of arranging by systematic planning; association, society." Note that the purpose of organization is to bring scattered parts together so as to form some order of arrangement. Organization implies planning and action in a systematic fashion in order to get a job done. Organization is essential to achieving a unified objective and it is the opposite of separation

The Qur'an tells us that Allah is a God of ORGANIZATION. When we observe the physical world which Allah has made, and as we probe the unseen world by those laws and principles which reveal some of their nature, we find organization. Allah has not put the Universe together in haphazard fashion, otherwise we might expect the sun to rise from the west at nighttime, or the earth to fly out in orbit around Mars or some other planet. No, there is order and law in the physical world, there is definite arrangement, there is organization. Allah says:

"It is He Who hath created for you all things that are on earth; moreover His design comprehended the heavens, for He gave order and perfection to the seven firmaments." Qur'an 2:29; 10:5

"Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the Throne (of Authority); He has subjected the sun and the moon (to His Law). Each one runs (its course) for a term appointed. He doth regulate all affairs." Qur'an 13:2

These verses mention some important terms connected with organization: design, order, measurement, count, appointed term, regulation. Were it not for the organization of the universe into spheres of natural law, we could not depend on the earth's rotation and man could not count time or calculate travel into space. Were there no organization, all life on earth would die, because the things upon which man depends for life would all be left to the unpredictable moods of chance. Perhaps the sun will rise to give light. Perhaps the rain will fall to give water. Perhaps the mixture of oxygen in the air will remain constant so that we can breathe. Perhaps our bodies will perform the millions of intricate functions which keep us alive. Perhaps...perhaps...this is how it would be without organization, law and design.

Furthermore, Qur'an tells us that Allah has organized people into nations and tribes and that He has established laws for mankind so that society (organized collective existence) can be maintained:

"O mankind! 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." Qur'an 49:13

"Glorify the Name of thy Guardian Lord Most High, Who hath created, and further, given order and proportion; Who hath ordained laws, and granted guidance."
Qur'an 87:1-3

It is because Allah has provided mankind with a world of proportion and order -- a world that bespeaks organization, not chaos, and because Allah has established certain laws for our guidance and growth both physically and spiritually, that one of the 99 Names or Attributes of Allah is AL-JAMI' : The One Who Assembles, The One Who Organizes.

The Muslim Jamaat

One of the very important organizations which Allah has ordained for man is the Muslim Jamaat. A Jamaat is a group of servants of Allah which has been established according to certain guidelines He has given, and its purpose is to make Allah's Way supreme in the earth through an established arrangement of work and service. The authority in the Jamaat flows in organized fashion from Allah, His Messenger (pbuh) and the appointed officials chosen by the members of the Jamaat to govern it. Qur'an refers to this in 4:59 when it says "Obey Allah, and obey the Messenger, and those charged with authority among you."

But do Muslims need an organization or to be organized in order to worship Allah in the best fashion? Is organization really necessary? Allah says Yes! For example, in the verse quoted above, how could we obey Allah, His Messenger and those charged with authority if there is no organization which is the basis for authority? However, Allah does not leave the matter open to speculation but tells us quite plainly that organization is indispensable in Qur'an 3:102,3

"O you who believe...hold tight to the rope of Allah in an organized way, and do not cause one another to be separated."

This is a well-known verse, but often its finer meanings are not appreciated. Without becoming too technical, let us look closer at this verse and its deeper shades of meaning in the Arabic, which reveal the necessity of organization. To begin with, the "you" addressed is in the plural number in Arabic, showing that Allah is talking here to Muslims as a group, not individually. Allah tells Believers as a group to "hold tight" to the "rope" or guideline which binds us to Him "in an organized way." "In an organized way" is all one word in Arabic: Jamii'an. This word is in what Arabic grammarians call the Hal (state or condition) of the subject ("O you who believe"), it answers the question Kayfa?, How? (See A Grammar of the Arabic Language by W. Wright, vol. 2, pp. 112-114.) That is, Jamii'an functions as an adverb of manner telling how we are to hold tight to the rope of Allah: "in an organized way."

Jamii'an in Arabic comes from the root J-M-' (Jeem, Meem, 'Ayn), which means basically a collectivity, an assembled or arranged group, something organized. This basic meaning is evident in the common Arabic words formed from the root J-M-', such as:

- 1) Jamaat: party, community, group; a number of persons gathered or collected, organized society
- 2) Ijma': consensus (collective opinion)
- 3) Jaami': mosque, as referring to the organized group of people, whereas masjid refers to the place of prostra-

tion (sajda).

4) Jaami'ah: university (an organized group); league, federation

5) Jam'iyah: society, organization

6) Ijtimaa': gathering, meeting, assembly

7) Yaum ul-Jum'ah: "Day of Assembly," Friday, the day when Muslims hold collective organizational worship

These common terms from the root J-M-' all carry the basic idea expressed by the dictionary definition of ORGANIZATION: a united arrangement or systematic collection. Therefore, whereas Qur'an 3:103 is usually translated 'Hold to the rope of Allah all together,' the deeper shades of meaning of J-M-' show that Jamii'an refers to worship or service "in an organized way." The collectivity is an organized group for Islamic endeavor; there is no place for chaotic separatism.

To bring this point home, the very next verse (3:104) tells us the reason for serving Allah in an organized way rather than in separate fashion or in disorganization:

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong."

Note, there must be organization because Allah wants a band (Arabic: ummah) of people to rise up with the collective authority to invite to the good, enjoin what is right and forbid what is wrong. This cannot be done without organization. One cannot build a nation or community (which are also meanings of ummah) without people collected together in organized fashion around a set of principles and with systematic planning at its base.

Islam Stresses Organized Worship

It is therefore not a matter of separating ourselves off to do our "own thing," Allah says: "Do not cause one another to be separated." (3:103) This means both that we should not separate ourselves from the organized group nor advocate separation as a course for others. There are also many other ways by which Allah stresses the organizational and collective aspects of Islamic service. He has given us certain rites (organized actions) of worship, Qur'an tells us at 22:34 and 67. In these rites Allah has given all Muslims one direction to turn to for prayers (the Qiblah, Qur'an 2:144), one set of time sequences of prayer for all, one month, Ramadan, for special collective fasting (Quran 2:183-85), and one grand assembly at Mecca during the Hajj. During the battles of the Prophet (pbuh) collective, organized movement was particularly necessary (3:121, 156) and life in this world is a constant struggle against the forces of ignorance and unbelief. Therefore, organized service is a continuing necessity.

So beautiful is the organized worship and service of Allah's people, when done in accordance with the Command of Allah and the Example (Sunnah) of His Prophet (pbuh) that in speaking of it Qur'an says: "Ah! What a beautiful fellowship!" (4:69). At two other places the believers who strive to establish the Way of Allah on earth are referred to organizationally as "The Party of Allah." (5:59

and 58:22) The context of 58:22 in particular gives the picture of active struggle in and with a Movement, organized interaction in society to uphold the religion of Truth. Struggle, patience and constancy are required because the Party of Allah is up against the machinations and plots of another party, the "Party of Satan," (58:19) that vast group of mankind who knowingly follow falsehood, thinking that their riches and position and lying will protect them from Allah's judgment. Nevertheless, He has declared that the "Party of Satan will perish." (58:19) As for Allah's Party He says:

"Thou wilt not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Apostle, even though they were their fathers or their sons, or their brothers, or their kindred. For such He has written Faith in their hearts, and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which rivulets flow, to dwell therein. Allah will be well pleased with them, and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve success."

Qur'an 58:22

The very use of the term "party" with reference to Muslims who strive against all odds in Allah's cause is significant, for what party exists or can exist without ORGANIZATION? What party can be effective without ORGANIZATION? Furthermore, not only does the Qur'an commend, emphasize and command organization, but it also expressly condemns and warns against the opposite of organization, which is disorganization or division. We must hold to the organization at all costs and work to strengthen it, assist its leadership and share in its purpose. Those who break off from united worship, who promote the formation of sects and divisions based on this or that matter or doctrine which becomes important all out of proportion, are condemned by Allah and He tells the believers to "leave them in their confused ignorance." (23:53)

"Be ye not among those who join gods with Allah, those who split up their religion and become (mere) sects, each faction rejoicing in that which is with itself!"

(Qur'an 30:31, 32)

There is an entire Surah which calls attention to the need for organization by Allah's servants, both in heaven and on earth, Surah Saffat (37). This name means "those arranged in rows or lines for struggle." Surah Saff (61) has its title from the same root in Arabic, and this theme of organized struggle is found in Surah Saff as well:

"Truly Allah loves those who fight in His cause in battle array, as if they were a solid cemented structure." (Qur'an 61:4)

"A solid cemented structure" is what Allah loves to see the believers become. This expression reminds one of a firm brick wall, solid, with rows of bricks well organized and cemented fast in place. If there were no organization, if the bricks were placed

in the wall in haphazard, slipshod fashion, there would be no solid structure, just a pile of bricks. In order to form a strong, useful structure, the bricks would have to be organized and cemented into place. The same is true of people in the Muslim Jamaat. There must be the cementing bond of love and each member must help and support the other. All must stand for one purpose, the Cause of Allah.

The stress being put on organization is not to suggest that Islam neglects the matter of individual development. A chain or wall or Jamaat is made up of individual members, and the chain, wall or Jamaat is only as strong and effective as the members thereof. The Prophet (pbuh) and his Companions (may Allah be pleased with them) were well-developed as individuals and they also interacted in the best fashion as a Jamaat. Islam tolerates neither the excessive individualism prevalent in Western Capitalistic societies nor the excessive sublimation or subservience common to some Eastern societies. Islam is the way of the golden mean, the path of moderation. One must not be so concerned with individual progress, important as this is, to the extent that he or she neglects sharing his or her insights with the Jamaat, or neglects learning from the Jamaat; nor must the group be so concerned with the progress of the whole to the extent that it treats the individual members of the Jamaat in a mechanical fashion, as mere faceless numbers -- a practice typical of the cold, inhuman technocratic societies of our time, societies bereft of soul, the human touch and love.

The deeds and effects of Muslim organization bear not only upon this life, but upon the Hereafter as well. Allah will question us on the purpose and form of our organizing or upon our lack of organization. How well we work with the organization and follow its leadership will have a bearing on our future reward. Allah will also question the leaders of Muslim organizations on how well they discharged their leadership. Allah declares:

"One day We shall call together all human beings, with their respective Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least. But those who were blind in this world, will be blind in the Hereafter, and most astray from the Path."

Qur'an 17:71

Allah has not left us to wander about blindly, as people without leadership and without organization. He does not want us to stray from His Path due to division or separation. He has given us the Divine institution of the Muslim Jamaat through which we can strive in His Cause and establish His Way of life in the world, in company with other servants of Allah who are dedicated to the same goal. Let us help and strengthen one another in Allah's service, well-arranged and organized for the task. The Party of Allah is a party organized along the lines Allah has designated and it is because of its being so organized that Allah declares it will succeed. Therefore, "O you who believe...hold tight to the rope of Allah in an organized way."

End of Part I

Motherhood in Islam

by Sister Zakiya Barakat

Nowhere can we find an experience more rewarding and fulfilling than that of motherhood itself. In the role of mother, a woman finds many satisfactions and blessings. It is a reciprocal relationship with duties and responsibilities on the part of the mother and mutual obligations on the part of the child. Allah in His Divine Wisdom has laid down guidelines in this area also, for Islam being a total, complete way of life, Allah in His mercy left man Divine injunctions to enable him to aspire successfully to His goal, that is, the pleasure of Allah. And our Holy Prophet, Muhammad, s.a.w., has also given us instructions on the role of motherhood.

Motherhood is a natural function of woman and as such is her primary concern. Her whole, total being was developed for this sacred role. For this role woman is biologically, intellectually, and emotionally equipped. Physically woman is endowed with those reproductive organs which, if it is the will of Allah, will produce and nurture an addition to the human race. Writing about the depth of maternal instinct in women, Havelock Ellis, a renowned sociologist, says: "Most people, certainly most women, feel at moments, or at some period in their lives, a desire for children, and in women the longing for a child may become so urgent and imperative that we may regard it as scarcely less imperative than the sexual impulse."

We find in the West an ever increasing number of women leaving their children with babysitters in nurseries while seeking employment with subsequent unpleasant ramifications. In situations where the mother is the sole breadwinner, or where her joint employment with the husband is essential to their survival, this is understandable. But in the case where there is a husband able to provide for the family and the wife seeks employment at the cost of her primary vocation, society suffers from this maladjustment as we can see all around us today. On the whole, the Islamic pattern of life is one in which woman has her main functions confined to home life. This does not mean she is shut off or prevented from going out to take part in social activities, for by no means is she confined solely to domestic activities at the expense of her intellectual and social development. But there is no doubt that Islam disapproves of a social pattern in which women neglect their primary and essential functions or plunge into wider spheres of activity at the cost of their primary duties. Women who have the time and ability to do useful service in the social or political field are not prevented by Islam to enter these fields, provided it does not prejudice or impede their functions at home.

It might be asked why a mother can't work outside the home if a competent babysitter or nursery could be secured? Simply this, these alternatives lack the most essential and ne-

cessary ingredient to the child's growth and development, namely love. Psychologists pretty much agree that the first six years are the most crucial to the welfare of the child. During this stage his attitudes, habits, manners, etc., are formed. The child at this young age badly stands in need of the mother's attention, love, discipline and direction. How can a babysitter or nursery give this motherly care and love to children? Love can not be acquired, it is a natural, inborn instinct. How can a nursery with lots of other children in its care be expected to focus on any one particular child? How can a collective institution devoid of human emotion or a babysitter, no matter how efficient, intelligent, or competent, be an effective substitute for the warmth, and devotion of a mother? If a Muslim mother finds it necessary to seek employment outside the home, she should at least arrange to leave her children in the care of a practicing Muslim mother so the child can receive the vital spiritual training and direction which he needs.

If the Muslim mother fails to inculcate discipline in the child, then the immediate and long-run effects on the child will be quite detrimental. If illness should occur and the mother has to be absent from the home, or if she should have to leave town for a while and the child is left in the care of another Muslim mother who enforces discipline, this child will be totally handicapped in that his reaction to such discipline might be seen in a negative manner and more than likely reacted to with hostility and stubbornness. To fail to enforce discipline is not a kindness to children, but a disservice which will cripple them socially, psychologically, emotionally, and spiritually in later years.

We can see the ramifications of permissiveness in society today. Discipline is equated with hatred of the child. Spankings are old-fashioned. Punishments stifle development; admonitions and reprimands are unheard of. The attitude prevalent is to let the child "do his own thing." Let him "express himself." As a result of this warped trend of thinking, children are disrespecting not only other adults in authority but even their own mother, beating them, cursing them and disobeying them. Mothers helplessly cry "I just can't control him."

On the other hand, Our Prophet (s.a.w.) was a firm believer in discipline. He is reported to have said very often: "Enjoin salat on your child when he is seven years old and beat him if he neglects it after he reaches ten." The Prophet (s.a.w.) is reported to have said, "A person while admonishing his children earns more reward from Allah than when he is spending about seven pounds of grain in His path." In another Hadith the Prophet (s.a.w.) has said, "May Allah bless a person who keeps a lash hanging in his house for the admonition of his house-folk." On another occasion he said, "No father can bestow anything better on his children than to teach them good manners."

But our Holy Prophet (s.a.w.) also blended discipline with kindness. He was not harsh and crude to children. On the contrary. He

Motherhood in Islam continued p. 9 . . .

POLL ON ELIJAH

Some of the material in the past three issues of Al-Islam have reflected the Islamic Party's position on Elijah Muhammad and his organization, commonly known as the "Black Muslims". The expositions given heretofore have all had the foundations in the Holy Qur'an and sayings of Prophet Muhammad Ibn Abdullah (S), clearly demonstrating by these unquestionable sources that the organization of Elijah Muhammad does not represent Islam. Rather Elijah Muhammad is a deceiver of Black folk and is using the noble name of Islam as his catch word.

The Islamic Party has taken this national position in order to maintain the integrity of Islam and in behalf of the entire Muslim community-world wide. Strangely, there are a few who believe that this is not a correct reflection of the Islamic law. This poll is being instituted in order to demonstrate loud and clear that Muslims understand Islam and are operating under a unity of thought on the subject of these misrepresentatives and distorters of the Islamic faith.

The poll is designed to express the feelings of the Muslim nation in the U.S. The thousands of Muslim readers of Al-Islam are requested to indicate either their support of the Islamic Party's position or their disagreement with it, and if there is some disagreement, why so. After filling the poll ticket in please send it in immediately. Tell your friends to also send it in.

POLL

- Yes, I support the Islamic Party's position on Elijah Muhammad and his followers
- No I do not support The Islamic Party's position on Elijah Muhammad and his organization.
If No why? (Use Qur'an and Sunnah as sources)
- _____
- _____

The Islamic Party feels this poll is significant because Muslims have not effectively made their stand on Elijah Muhammad known, and unfortunately this could be misconstrued as Orthodox Muslim support for the misrepresentatives of Islam. In order to dispel this type of concept we request that all Muslims cooperate and send in their poll tickets. Names and addresses need not be included.

Comfort HAJJ Economy

UNIVERSAL MISSIONARIES INC. - PRESENTS

AN INVITATION TO OUR MUSLIM BROTHERS AND SISTERS CONCERNING THE PERFORMANCE OF THE HAJJ (PILGRIMAGE) FOR THE INCLUSIVE PRICE OF \$425.00 WHICH INCLUDES: AIR FARE, 6 (SIX) DAYS CAIRO, EGYPT-15 (FIFTEEN) DAYS SAUDI ARABIA--ROUNDRIP--HALAL FOOD, HAJJ FILM, GUIDANCE AND ASSISTANCE OF VETERAN PILGRIMS, INSHALLAH. A DEPOSIT OF \$100.00 WILL BE EXACTED TO RESERVE A SEAT, PAYABLE VIA--CERTIFIED CHECK OR MONEY ORDER. PAYABLE BY DECEMBER 15th--DEADLINE. THIS IS AN IMPORTANT OPPORTUNITY FOR THOSE WHO REFLECT.

FOR INFORMATION: CONTACT
a/c (212)
272-5860- KHALID YASINE
773-8884-C/O: OR
322-5629- UMAR A. HAKIM

WRITE TO: UNIVERSAL MISSIONARIES INC.
240 SUMPTER STREET
BROOKLYN, NEW YORK 11233

VICEGERENCY

Man as a rational animal is innately inclined to question his purposive relation with the universe in general and God in particular. That at times he is tempted to linger in doubt as to the nature of good and evil in and of this world is not by chance. The probability of all the ends-in-view are, however, carefully planned trials and tribulations that he must face in order to gain ascension after death. The enigma of this problem then, is how to properly prepare himself to live with the good of this world, and to avoid the evil ways not so much in his selection-rejection of what he considers soluble; but rather in his acceptance of his vicegerency: his status as God's representative on earth. That is, man accepts God as the absolute sovereignty over mankind and he (man) adopts the Divine law as revealed through the Prophets.

The hypothesis advanced at this point is that sovereignty is due to God rather than, let us say, to a particular nation or state or person. That in Islam man does not have the right to claim sovereignty is the raison d'etre for the Khilafat: the agency which is the vicegerent of the de jure and de facto sovereign, viz., Allah (God). It would not be difficult to point out numerous examples from man-made laws that have failed in their attempt to lay down rules and establish regulations that serve as a code of life. In this instance the doctrines of communism, capitalism, socialism, pan-Africanism, and all-ism's other than Islam have failed in their attempt to give man a system of life that will not only eliminate the economic ills that plague his life, but place him in a harmonious relation with his creator and the universe.

Man as vicegerent of Allah (God) is commanded to obey Him and His Messenger. The Holy Qur'an states that:

"It is not for a believing man or a believing woman to have a say in any affair when it has been decided by Allah and His Messenger; and whoever disobeys Allah and His Messenger, he goes astray manifestly."

It is clear that in Islam de jure sovereignty belongs exclusively and solely to Allah (God). By and large, most non-Muslims live and honestly believe that Divine law has no relation to their mundane ways of life. But this assertion is a gross mark of ignorance on their part. Man was not created haphazardly or randomly, but with a purpose, viz., as a vicegerent. The Holy Qur'an says:

"Behold, the Lord said to the Angels: 'I will create a vicegerent on earth.' They said: 'Wilt Thou place therein one who will make mischief therein and shed blood?--Whilst we do celebrate Thy praises and glorify Thy holy (name)?' He said: 'I know what ye know not.'"

Man is a well-planned entity on this earth. He is Allah's vicegerent and it is man's duty and obligation to obey his Creator. If then it is man's duty and obligation to obey his

Creator then it should follow that man should obey the laws as laid down in Qur'an and as taught by the Messenger. Man must similarly remember that there will be times when Satan (in western terms the devil) will emerge and test him. However, man must not become weak and feeble of mind, but rather he should "seek (God's) help with patient perseverance and prayer..." (II, 45).

There is not one system of government on the planet earth other than Islam that can place man in harmonious relation with his Creator. Surely not the iniquitous government of Mao in China, or Nyerere's idealist socialism in Tanzania, or Stokely Carmichael's fantasized pan-Africanism, or Angela Davis' visionary communism. Of course, there may be some elimination of man's economic ills, but communism-socialism and pan-Africanism are dialectic materialist ideologies. Whatever is not economically related seems to be totally forgotten.

Man does have a purpose, a reason for his existence, but he must arrive at an understanding of his purpose and his function on this earth. Of course, one may argue that he is able to live a rich and prosperous life; however, he forgets that it is to his Lord that he will return. And the life of this world is nothing compared to the Hereafter.

Finally, if man is sincere about living a clean honest and Allah (God) conscious life in preparation for life in the Hereafter then he must arm himself in this life with the correct ideas and laws that govern life on this earth. In short, he must accept his position as Allah's vicegerent on earth.

Saeed M. Abu-Bakr

AL ISLAM AGENTS

Masjid Fajr 309 E. 25th St., Ind., Ind.
611 Peyton St. Apt. 2 Raleigh, N. C.
P. O. Box 17174 Houston, Texas
P. O. Box 4254 Berkeley, California
1340 W. 99th St. Chicago, Illinois
Masjid Al-Falaq 651 Edgewood Ave. Akron, Ohio
P. O. Box 636 Summit, New Jersey
23 Elmhill Park Boston, Mass (Roxbury)
658 Newman Lane Pontiac, Michigan
210 Hillview Dr. Goleta, Calif. 91307
Amherst College Box 1400 Amherst, Mass.
4321 S. Broadway Los Angeles, California
7149 Hamilton Ave. Pittsburg, Pa.
1554 -1556 Virginia Ave. Detroit, Michigan
P. O. Box 11 Lawrence, Kansas (Kansas Univ.)
P. O. Box 2031 Norman, Oklahoma
Mosques of Allah 464 E. 167th St. Bronx N.Y.

Can also be had in other cities

ATTEND THE SUNDAY LECTURE SERIES AT 2:30 p.m.

Masjid-Ul-Ummah
The Community Mosque
101 S Street, N.W.
Washington, D.C. 20001
Phone: 202 462-9731

In Chicago, Illinois visit:
THE MUSLIM COMMUNITY MOSQUE
1340 West 99th Street

BILAL - A SHORT HISTORY

As we study the early history of the religion choose for mankind by our Lord, we find among the companions of our Prophet Muhammed (pbuh) one Bilal, a black Abyssinian slave, who was among the first to accept the Divinely revealed religion of Islam, i.e. submission to the Will of ALLAH.

At the time Islam was revealed to man, through the Apostle of ALLAH, Muhammed, the evil institution of slavery was a part of the social order. As has been proven the case throughout history, the oppressed are often first to recognize the Mercy of Allah, and Bilal, as an oppressed slave of the times, some thirteen hundred years ago, was among the first converts to the True faith.

Bilal was to play a major role in the establishment of the religion of Islam. However, prior to this, we must understand the total ramifications of the step this single oppressed slave took in pronouncing his belief in the Oneness of ALLAH. For this profession of belief, Bilal was subjected to severe, almost inhuman torture by his "master" and other oppressors, with the sole aim being to force him to reject his faith. The oppressor is quick to understand that one who submits his or her whole self to the Will of Allah, is by this act, no longer one who can be subjected to anything or anyone else contrary to the Divine Will of the Creator. By this act, one becomes truly free. Before this was recognized by the unbelieving "master", Bilal was often taken out into an open place during the hottest part of the day, bound, thrown on his back with a great rock placed on his chest. His "master" would say, "You will stay here until you die or deny Prophet Muhammed (pbuh), and revert to the worship of Al-lat and al-Uzza, local gods of those times. In response, Bilal would say over and over again, "One", "One", referring to the oneness of Allah. Other times Bilal was subjected to prolonged deprivation of food and drink, and dragged through the streets, all vain efforts to force him to renounce his faith.

All Praise be to Allah, during one of these times of torture, another early convert to Islam, Abu Bakr, a man of wealth and the 2nd Caliph of Islam, saw Bilal's plight, and arranged his physical freedom. From this point on, Bilal was numbered among the companions of the Prophet, (pbuh).

The new and tiny religion of Islam began to grow, and as it did, persecution increased. As history factually records, the early Muslims were harassed and persecuted to such an extent that some worshipped secretly for their own safety. As the movement grew, the believing people finally migrated from Mecca to Medina, as the Prophet (pbuh) was divinely inspired by Allah to do, and this migration is referred to as the Hijra.

After the migration to Medina, where the Muslims were welcomed by many of the people of

Medina who recognized the truth of the Prophet's message, Islam was firmly established. At last salat i.e. prayer could be made openly without fear of persecution, and an immediate concern was how to summons the Muslims to prayer. The Prophet (pbuh) was approached by a Muslim, one Abdullah b. Zayd, told him of a dream in which he was told a way to call the people to prayer. This method was acceptable to the Prophet (pbuh), who recognized the believers dream as a vision from Allah, and hence, the Azan, or call to prayer became a divinely inspired part of the religion of Islam.

Bilal was chosen by Muhammed (pbuh), to be his first Muezzin (i.e. caller of the Azan), because of his sincere faith and penetrating voice. As J.A. Rogers says in his book, *World's Great Men of Color*, "Bilal, the black Abyssinian, whose voice was the mightiest and sweetest in Islam". (p.76) Every sincere Muslim who hears the Azan, feels the penetrations of true faith in his heart and soul as he recognizes this call to prayer revealed to the believing people from the Lord of the Worlds, summoning them to Salat. One cannot underestimate the Grace and Mercy of ALLAH upon Bilal, a former slave, the first Muezzin of Islam.

Indeed, more than a summons to prayer, the Azan sums up very concisely the message of Islam. What joy for the believers to hear the Azan called by Bilal in the early days of Islam, from the highest roof in the city of Medina, proclaiming the Glory of ALLAH. As for those who reject faith in the Oneness of Allah, our Lord revealed in the Holy Qur'an,..... "When ye proclaim your call to prayer, they (the unbelievers) take it but as mockery and sport; That is because they are a people without understanding." (Q. VV -61) And even today, over 1300 years later, the Azan is called five times each day by Muslim communities, exactly as done by Bilal, to summon the Muslims to prayer, wherever they may be in this world.

Abu Huraira, one of the foremost authorities on the traditions of the Holy Prophet (pbuh) said: "We were with God's Messenger when Bilal got up and made the call to prayer. When he finished, God's Messenger said, "If anyone says the same as this sincerely, he will enter paradise."

Throughout the 23 year Prophethood of Muhammed (pbuh), Bilal was a constant companion. During the many trials and tribulations suffered by that first community in the propagation of the True Religion of Allah, the penetrating voice of Bilal, could be heard summoning the people to Salat.

Aminah Rashida

WHY NOT JOIN THE ISLAMIC PARTY?

WRITE US

TODAY — TOMORROW

If only for today,
let us be
ourselves,
in so much
that tomorrow,
it may become a
learned experience-
an innate desire,
believing
in the oneness of Allah.
And love will help
us understand
how
to just be
us-
a creation of ALLAH
in HIS own image,
HIS
own likeness.
And if only for today,
let us believe,
believing with that special
kind of truth
to discover/unfold
an unconscious intention
of beautifying our
inner most selves;
acknowledging
our purpose:
why we are here,
like maybe even realizing-
finding out
why
we need to be,
if only for today,
ourselves:
cause tomorrow
the sureness of tomorrow
belongs only to
ALLAH...
And yesterday will not draw
tears from our eyes
today
for it was all a test
Soon to pass over into
tomorrow
a joy profound
cause ALLAH knows
(sees well all that we do).
And if only for today,
let us remember
to be ourselves,
that tomorrow
it might become a
learned experience-
an innate desire.

Asha Adija

Support Islamic Work

Annual Patron	\$15.00
Zakat	_____
General Donation	_____
Al-Islam (Journal)	_____
Annual Subscription	\$5.00

Name _____
Address _____
(Zip) _____

Mail your check to: **The Islamic Party**
c/o Finance Section
101 S Street, N. W.
Washington, D. C. 20001

Motherhood Continued

loved little children dearly; he stopped them in the street and patted their heads with great affection. In times of leisure he even joined them in their innocent games. On many occasions, they would gather around him, and he would kiss them and instruct them. "Ten years," said Anas, his faithful servant, "I was with the Prophet, and he never said as much as 'fie' to me." The Prophet saw women and children coming from a wedding, so he stood up erect and said: "O Allah! You are the most loved of all people to me." He said this three times.

As I mentioned earlier, motherhood has a two-fold blessing, mutual responsibilities and duties for both mother and child. Children are obliged by Allah and His Messenger to perform certain duties towards their parents. Islam considers kindness to parents next to the worship of Allah in its importance. Let us look at Allah's injunctions as regards duties to parents. Bismillah ir Rahman ir Rahim, "Your Lord has decreed that you worship none save Him, and that you be kind to your parents..." Quran exhorts good treatment for mothers. "And we have enjoined upon man to be good to his parents: His mother bears him in weakness upon weakness and in years twain was his weaning: (Hear the command), Show gratitude to Me and to thy parents: To Me is thy final Goal."

Our Holy Prophet also bears witness to the exalted position motherhood holds in Islam. A man came to the Holy Prophet (s.a.w.) asking "O Messenger of Allah, who among the people is the most worthy of my good company?" The Prophet said, "Your mother." The man said, "then who else?" The Prophet said, "Your mother." The man said, "Then who else?" The Prophet said, "Your mother." The man said, "Then who else?" The Prophet said, "Your father." The Prophet said, "Paradise is at the feet of mothers."

Even if a mother does something to offend the child, the child is prevented from severing relations with the mother. Our Prophet (s.a.w.) has said that a man is bound to do good to his parents, although they may have injured him. But we are commanded to obey our parents only when they enjoin on us those things consistent with the pleasure of Allah. Allah says in Quran, "We have enjoined on man kindness to parents; but if they (either of them) strive to force thee to join with Me in worship anything of which thou has no knowledge obey them not. Ye have all to return to Me, and I will tell you the truth of all that ye did."

OUR IDEOLOGY

AL-QUR'AN

In the name of Allah, the Beneficent, the Merciful.

131. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

132. Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.

133. If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

134. Whoso desireth the reward of the world (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.

135. O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man for Allah is nearer unto both (than ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.

136. O ye who believe! Believe in Allah and His messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.

137. Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.

138. Bear unto the hypocrites the tidings that for them there is a painful doom.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اٰتَوْنَا الْكِتٰبَ
مِنْ قَبْلِكَمْ وَاِتَاكُمْ اَنْ اتَّقُوا اللَّهَ
وَ اِنْ تَكْفُرُوْا فَاِنَّ لِلَّهِ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاَنَّ
اللَّهَ غَدِيْرٌ حَمِيْدٌ ۝

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
وَكَفَى بِاللَّهِ وَكِيْلًا ۝

اِنْ يَشَآءْ يَنْزِلْ بِكُمْ اَيُّهَا النَّاسُ وَ
يَاْتِ بِاٰخَرِيْنَ ۝ وَاَنَّ اللَّهَ عَلٰى
ذٰلِكَ قَدِيْرٌ ۝

مَنْ كَانَ يَرْيِدُ ثَوَابَ الدُّنْيَا
فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ
۝ وَاَنَّ اللَّهَ سَمِيْعٌ بَصِيْرٌ ۝

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوٰمِيْنَ
بِالْقِسْطِ شٰهَدَآءَ لِلَّهِ وَلَوْ عَلٰى
اَنْفُسِكُمْ اَوْ الْوَالِدِيْنَ وَالْاَقْرَبِيْنَ
اِنْ يَكُنْ غَدِيْبًا اَوْ فَقِيْرًا وَاَنَّ اللَّهَ
اَوْلٰى بِهِمَا۟ۤا فَاَلَّا تَتَّبِعُوْا الْهَوٰى
اَنْ تَعْدِلُوْا وَاِنْ تَلَوْا اَوْ تَعْرَضُوْا
فَاِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اٰمِنُوْا بِاللَّهِ وَ
رَسُوْلِهِ وَاَلِكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى
رَسُوْلِهِ وَاَلِكِتٰبِ الَّذِيْ اَنْزَلَ مِنْ
قَبْلُ ۝ وَمَنْ يَكْفُرْ بِاللَّهِ وَرَسُوْلِهِ
وَكِتٰبِهِ وَرُسُلِهِ وَاَلْيَوْمِ الْاٰخِرِ
فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ۝

لَا الَّذِيْنَ اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ
اٰمَنُوْا ثُمَّ كَفَرُوْا ثُمَّ اٰزَدُوْا كُفْرًا
لَمْ يَكُنْ لِلَّهِ لِيَغْفِرْ لَهُمْ وَلَا
لِيَهْدِيَهُمْ سَبِيْلًا ۝

بَشِيْرَ الْمُنٰفِقِيْنَ اَنَّ لَهُمْ عَذَابًا اَلِيْمًا ۝

139. Those who choose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

140. He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;

141. Those who wait upon occasion in regard to you and, if a victory cometh unto you from Allah, say: Are we not with you? and if the disbelievers meet with a success, say: Had we not the mastery of you, and did we not protect you from the believers?—Allah will judge between you at the Day of Resurrection, and Allah will not give the disbelievers any way (of success) against the believers.

142. Lo! the hypocrites seek to beguile Allah, but it is Allah Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;

143. Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him.

144. O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you?

الَّذِيْنَ يَتَّخِذُوْنَ الْكٰفِرِيْنَ اَوْلِيَاۤءَ
مِنْ دُوْنِ الْمُؤْمِنِيْنَ اَيْتَعُوْنَ
عِنْدَهُمُ الْعِزَّةَ فَاِنَّ الْعِزَّةَ لِلَّهِ
جَمِيْعًا ۝

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتٰبِ
اَنْ اِذَا سَمِعْتُمْ اٰتِ اللَّهَ يَكْفُرُ
بِهَا وَيُسْتَهْزِءُ بِهَا فَلَا تَقْعُدُوْا
مَعَهُمْ حَتّٰى يَخْرُجُوْا فِي حَدِيْثِ
غِيْرَةٍ ۝ اِنَّكُمْ اِذَا تَشَلَّهْتُمْ اِنَّ اللَّهَ
جٰمِعُ الْمُنٰفِقِيْنَ وَالْكٰفِرِيْنَ فِي
جَهَنَّمَ جَمِيْعًا ۝

الَّذِيْنَ يَتَرَبَّصُوْنَ بِكُمْ فَاِنْ كَانَ
لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوْا اَلَمْ نَكُنْ
مَعَكُمْ ۝ وَاِنْ كَانَ لِلْكٰفِرِيْنَ
نَصِيْبٌ قَالُوْا اَلَمْ نَسْتَحِذْ عَلَيْكُمْ
وَنَنْتَعِمْ بِمَنْ الْمُؤْمِنِيْنَ ۝ قَالَهُ
يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ ۝ وَلَنْ
يَجْعَلَ اللَّهُ لِلْكٰفِرِيْنَ عَلٰى
الْمُؤْمِنِيْنَ سَبِيْلًا ۝

اِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللَّهَ وَهُوَ
خَادِعُهُمْ ۝ وَاِذَا قَامُوْا اِلَى الصَّلٰوةِ
قَامُوْا كَسٰلٰى يَسْرٰءُوْنَ وَالنَّاسُ
وَلَا يَذْكُرُوْنَ اللَّهَ اِلَّا قَلِيْلًا ۝

مُدْبِدِيْنَ بَيْنَ بَيْنَ ذٰلِكَ ۝ لَا اِلٰهَ
هُوَ اِلَّا هُوَ لَا اِلٰهَ اِلَّا هُوَ اِلَّا هُوَ
يُضِلُّ لِمَنْ يَشَآءُ ۝ فَلَنْ تَجِدَ لَهُ
سَبِيْلًا ۝

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا
الْكٰفِرِيْنَ اَوْلِيَاۤءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ
اَتُرِيْدُوْنَ اَنْ تَجْعَلُوْا لِلَّهِ عَلَيْكُمْ
سُلْطٰنًا مُّبِيْنًا ۝

GICAL SOURCES

AL-SUNNAH

1 Ibn 'Umar reported, I heard the Messenger of Allāh, ^{peace and blessings of Allah be on him,} say : "Every one of you is a ruler and every one of you shall be questioned about those under his rule ; the king is a ruler and he shall be questioned about his subjects ; and the man is a ruler in his family and he shall be questioned about those under his care ; and the woman is a ruler in the house of her husband, and she shall be questioned about those under her care ; and the servant is a ruler so far as the property of his master is concerned, and he shall be questioned about that which is entrusted to him." ¹

(B. 11 : 11.)

3 Ibn 'Umar reported, The Prophet, ^{peace and blessings of Allah be on him,} said : "To hear and obey (the authorities) is binding, so long as one is not commanded to disobey (God); when one is commanded to disobey (God), he shall not hear or obey." ³

(B. 56 : 108.)

11 'A'ishah said, When Abū Bakr was chosen as successor (to the Prophet), he said, My people know that the profession I followed was by no means lacking in supporting my family ; and now I am occupied with the affairs of the Muslims, and so the family of Abū Bakr will eat out of this (public) treasury, and he (Abū Bakr) will do work for the Muslims. ¹⁰

(B. 34 : 15.)

12 Ma'qil said, I heard the Prophet ^{peace and blessings of Allah be on him,} say : "There is not a man whom Allāh grants to rule

١- عَنْ ابْنِ عُمَرَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ ☆

٣- عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ السَّمْعُ وَالطَّاعَةُ حَقٌّ مَا لَمْ يَأْمُرْ بِالْمَعْصِيَةِ فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا تَسْمَعُ وَلَا تَطَاعَةَ ☆

١١- عَنْ عَائِشَةَ قَالَتْ لَمَّا اسْتَخْلَفَ أَبُو بَكْرٍ الصِّدِّيقُ قَالَ لَقَدْ عَلِمَ قَوْمِي أَنَّ حَرْفِي لَمْ تَكُنْ تَعْبُرِينَ عَن مَثُونَةِ أَهْلِي وَشَغَلْتُ بِأَمْرِ الْمُسْلِمِينَ فَمَيَّا كُلُّ أُلِّ أَبِي بَكْرٍ مِنْ هَذَا الْمَالِ وَ يَحْتَرِفُ لِلْمُسْلِمِينَ فِيهِ ☆

١٢- عَنْ مَعْقِلٍ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ مَا مِنْ عَبْدٍ اسْتَرْعَاهُ

people, then he does not manage their affairs for (their) good but he will not smell the sweet odour of paradise." ¹¹ (B. 94 : 8.)

15 Hasan said, Allāh has given orders to the rulers that they shall not follow their low desires, and shall not fear people, and shall not take a small price for Allāh's injunctions. ¹³

(B. 94 : 16.)

1 Abū Mūsā reported, The Prophet, ^{peace and blessings of Allah be on him,} said : "Sadaqah is incumbent on every Muslim." They (his companions) said, O Prophet of Allāh ! And (what about him) who has not got (anything to give) ? He said :

"He should work with his hand and profit himself and give in charity."

They said, If he has nothing (in spite of this). He said :

"He should help the distressed one who is in need."

They said, If he is unable to do this. He said :

"He should do good deeds and refrain from doing evil—this is charity on his part" (B. 24 : 31.)

8 Zubair reported, The Prophet, ^{peace and blessings of Allah be on him,} said :

"If one of you should take his rope and bring a bundle of fire-wood on his back and then sell it, with which Allāh should save his honour, it is better for him than that he should beg of people whether they give him or do not give him." (B. 24 : 50.)

اللَّهُ رَعِيَّةٌ فَلَمْ يَحْطُهَا بِنَصِيحَةٍ إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ ☆

١٥- قَالَ الْحَسَنُ أَخَذَ اللَّهُ عَلَى الْحُكَّامِ أَنْ لَا يَتَّبِعُوا الْهَوَى وَلَا يَخْشَوْا النَّاسَ وَلَا يَشْتَرُوا بِأَيَاتِي ثَمَنًا قَلِيلًا ☆

١- عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ فَقَالُوا يَا نَبِيَّ اللَّهِ فَمَنْ لَمْ يَجِدْ فَقَالَ يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَ يَتَصَدَّقُ قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفِ قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ فَلْيَعْمَلْ بِالْمَعْرُوفِ وَ لِيُمْسِكِ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ ☆

٨- عَنِ الزُّبَيْرِ عَنِ النَّبِيِّ ﷺ قَالَ لِأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَأْتِيَ بِخِزْمَةٍ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا فَيَكْفِيَ اللَّهُ بِهَا وَجْهَهُ خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ أَعْطَوْهُ أَوْ مَنَعُوهُ ☆

WAR IN ISLAM Series VIII

(6) In Support of oppressed Muslims.

Another form of defensive war, when Muslims are permitted to take up the sword, is that in which a group of Muslims, weak and devoid of resources, is caught in the grip of an enemy too strong for them. In such a situation those Muslims who are free and have the strength for battle are obliged to fight and free their oppressed brothers. The Holy Qur'an says:

"Why do ye not fight, in Allah's cause and (the cause) of the feeble among men and of the women and the children, who call out: "Our Lord! Bring us forth out of this town of which the people are oppressors! O' give us from Thy presence some protecting friend! Oh, give us from Thy presence some defender (An-Nisa :75)

Elsewhere, the Qur'an clearly states the need for this support and stresses its importance:

"And those who believed but did not leave their homes, ye have no duty to help or protect them till they leave their homes, but if they seek of help from you in the matter of the (Islamic) way of life, then it is your duty to help, except against a folk between whom and you there is a treaty. Allah is seer of what ye do. And those who disbelieve are protectors, one of another--If ye do not so (help the Muslims) there will be disruption in the land, and great corruption." (Al-Anfal: 72-73)

These verses bring out the relationship of Muslims who are free and Muslims who are slaves. "Ye have no duty to help or protect them" refers to the disconnection of cultural and political relationship between Muslims who prefer to or are forced to live in a land hostile in its total way of life to Islam, (Darul-Kufr), and those who live in the land of Islam (Darul Islam). For example inheritance, property, donations in the way of God, shares of land taxes or war spoils cannot be transferred from Darul-Islam to Muslims in Darul-Kufr. But this disconnection does not sever the bond of help and support forged by faith. As long as a person is a Muslim, in whatever corner of the world he may be, his relationship with all Muslims persists and entitles him to help and protection. If the way life based on his faith is endangered and he asks for help in the name of the bond of faith it is the duty of Muslims to go to his help, provided they do not have a treaty with those against whom help is asked, for a Muslim must keep his word and abstain from giving help before the period of treaty ends. After striving and commanding this help the Qur'an refers to its need: See how those disbelievers help each other to deface Islam, and become one to oppose the Muslims whatever their mutual enmity and opposition may be. Hence if you do not remember the religious relationship between you the world will be full of disruption (fitna) and corruption (fasaad). Fitna (which we have so weakly translated as disruption-translator), in Quranic terminology is used to mean the dominance of evil and the involvement of the followers of the True Faith in

degradation and calamity. In the same way, fasaad, is also meant to convey the dominance of waywardness over guidance and the disappearance of healthy growth and goodness. Thus Allah Almighty describes the liquidation of a Muslim group or a move to force it off the right path, as Fitna and fasaad. It is the duty of Muslims to fight these evils.

The purpose of Defense

An appraisal of the situations which make defensive war necessary, as enumerated above, shows that all the six forms have one purpose in common: that Muslims may never on any conditions allow their way of life (Deen) and their group entity to be overwhelmed by evil and mischief. From wherever evil emerges, from within or without, Muslims should be ever ready to crush it. If Muslims are to keep their duty to Allah their first need is to save their ranks from disruption and corruption and to fortify their political and national entity. If they do not safeguard their distinct way of life and through non-chalance towards the intervals of internal and external foes become a sick nation their fate will not be different from that of earlier nations who earned the punishment of Allah. Thus Muslims would not only harm themselves but also become incapable of living up to the very reason for their existence. Hence their enemies have been clearly marked for them and they have been commanded to smash the enemies who would rob the world of its light and who insist on obstructing the work of universal change. The Qur'an does not merely command the use arms when evil lifts its head and works disruption; it calls for unending vigilance and preparation so that evil may not dare raise its head and its poison may die within it.

"Prepare for them whatever you can of (armed) force and of tethered horses ever ready. Thereby you will dismay and put in awe the enemy of Allah and your enemy, and others beside them whom you know not but Allah knows. Whatsoever you spend in Allah's way in this work will be repaid to you in full, and you will not be wronged." (Al-Quran Chapter Al-Anfal:60)

This verse shows that for purposes of war Muslims should not be satisfied with a militia which would be collected for a special purpose and dispersed after that need was over. They should have a standing army always prepared. Some reflection on the words of the verse reveals a richness of meaning in it. The kind of war material is referred to as quwwat or force, a word which covers the arrows and scaling towers of the first century of the Hyra as well as the artillery, aircraft, and submarines of the fourteenth century and later day inventions of our time.¹ The words "whatever you can" refer to the quantity of quwwat to the ability and resources of the Muslims. If they have the power to provide a heavily armed army they should do so. But even if they cannot obtain the heavier kinds of weaponry the duty of defense still remains paramount. They should use every resource of war which may be available to the Muslims. The utility of keeping ready horses is described, additionally or referring to "others-whom you know but

A MESSAGE FROM EXILE

(The following message was recently sent to Muslim students from Muslim countries studying in the United States by Ayatallah Khumayni, a popular Islamic leader now in exile from his native country Iran.)

In the Name of Allah Almighty

Assalaamu 'Alaikum wa Rahmatula wa Barakatuhu

To the Muslim students in America and Canada, may Allah strengthen them!

We have received your esteemed letter. Your efforts, enlightened Muslim youth, and untiring struggles for the correct comprehension of Islam and making known the truth of the Noble Qur'an are a source of hope and satisfaction to all conscious Muslims. I express my appreciation of your Islamic spirit and your search for the truth, noble youths. At the same time I consider it necessary to remind you that, while advancing on this sacred path, you will encounter numerous difficulties and dangers, and the concealed hands of the enemies of Islam will from every side attempt to prevent you from reaching your sacred goal. The agents and servants of imperialism know that if the peoples of the world, particularly the young and educated generation, become acquainted with the sacred principles of Islam, the downfall and annihilation of the imperialists and the liberation from their control of the resources of exploited nations and peoples will be inevitable. They therefore engage in sabotage and attempt to prevent the resplendent visage of Islam from showing itself by poisoning and polluting the minds and thoughts of the young, and try to pervert them with all kinds of alluring schools of thought and deceptive slogans. It is a duty for you, O Muslim youth, when examining the truths of Islam with respect to politics, economics, society and the like, to keep in mind the purity and originality of Islam, and not to forget the superiority which separates Islam from all other schools of thought. Never confuse the Holy Qur'an and the salvation-bestowing path of Islam with the erroneous and delusive schools of thought which are the product of the human mind. You must be aware that as long as the people of Islam are subjected to these imperialist schools, as long as they compare divine laws with them and put them on the same level together with them, tranquility and freedom will be denied to the Muslims. These different schools, being offered to the Muslims from left to right, are only for the purpose of leading them astray; it is desired to keep the Muslims abject, humiliated, backward and enslaved forever, and to remove them from the liberating teachings of the Noble Qur'an.

Imperialism of the left and imperialism of the right have joined hands in their efforts to annihilate the Muslim peoples and their countries; they have come together in order to enslave the Muslim peoples and plunder

their abundant capital and natural resources. Israel was born with the collusion and agreement of the imperialist states of east and west; it was created in order to suppress and exploit the Muslim peoples; and it is being supported today by all the imperialists. Britain and America, by strengthening Israel militarily and politically, and supplying it with lethal weapons, are encouraging Israel to undertake repeated aggression against the Arabs and the Muslims to continue the occupation of Palestine and other Islamic lands. The Soviet Union, by preventing the Muslims from arming themselves adequately, by its deceit, treachery and conciliatory policy, is guaranteeing the existence of Israel.

If the Muslim states and peoples, instead of relying on the eastern or western bloc, were to rely on Islam, placed before their eyes the luminous and liberating teaching of the Noble Qur'an and then practised those teachings, they would not today be enslaved by the Zionist aggressors, terrorized by American Phantoms, and at the mercy of the satanic cunning of the Soviet Union. It is the gulf between the Muslim states and the Holy Qur'an that has plunged our people into this black and catastrophic situation, and placed the destiny of the Muslim peoples and countries into the hands of the treacherous policies of imperialism of the right and the left. It is your duty, respected youth of Islam, who are the source of hope of the Muslims, to awaken people, to expose the sinister and destructive designs of imperialism. Strive harder for the propagation of Islam. Learn and apply the sacred teachings of the Qur'an. With utter devotion exert yourselves for the diffusion and propagation of Islam among non-Muslims and for the advancement of the great aims of Islam. Devote greater attention to planning the foundations of an Islamic state and studying the problems involved. Be well prepared, organize and unite, press your ranks close together. Have unity of thought, and cultivate the readiness to sacrifice. Do your utmost to expose the plans of the tyrannical regime of Iran against Islam and the Muslims. Convey to the world the voice of your tortured Muslim brothers in Iran and demonstrate solidarity with them. Protest against the savagery, the murder, the disregard of the law and all the other crimes which are constantly being committed in Iran. With Allah's aid it may then be possible to create the foundation for the independence and freedom of Iran and to put an end to the oppression of the tyrannical regime and the servants of imperialism, and the dangers which today threaten Islam and the Muslims will be removed. Convey my greetings to all those who are working for the sake of Islam.

AL-ISLAM

THE ISLAMIC MOVEMENT JOURNAL

Fall Two - Volume One

1392 - 1972

Published by ISLAMIC PARTY PUBLICATIONS
101 S Street, N. W.
Washington, D. C. 20001

Requests for reprinting material from AL-ISLAM should be directed to the Director.

NOTES OF A WORKER - 'SABR'

Sabr--the Islamic characteristic of self-discipline, self-control, endurance, resolution, and fortitude--is a quality which goes hand in hand with sincere faith, iman. The Muslim who has sabr maintains his consciousness of Allah (tagwah) and his emotional balance at all times. He keeps pushing forward. He keeps working for Islam and the valuable goals of life. He keeps striving in the path of Allah no matter how difficult or how easy his life may become.

The wisdom of the Holy Qur'an teaches us to seek success in this life and the next through sabr and salat, because each of them strengthens and reinforces the other. Allah says in the beautiful surat ul-baqarah: "And seek help through sabr and salat, and indeed that is most burdensome, except upon those who are humble, who have the assurance that they are to meet their Lord and that unto Him is their final return." (2:45-46). In this ayat, Allah does not just say for us to seek help through salat. It is important that He emphasizes to us to seek help through two things: sabr and salat. If we perform the five daily prayers of salat, but still lack the attitude of sabr, then what is going to keep us from lapsing or going astray through the rest of the day? Sabr helps us to maintain the mental attitude of the salat and to act according to it through the rest of our daily lives. It guards the dignity of the salat, and insures that the meaning of the salat will be incorporated in the way we think and live.

Sabr comes from the verb sabara, which means in Arabic to "bind, tie, fetter, or shackle." So sabr is the thing that binds and ties down uncontrolled passions, the dignified and respectable Islamic personality, if they were left unsubdued. We frequently hear people translating sabr as "patience, perseverance, steadfastness, endurance, etc." But it is probably best to leave the word untranslated, and to simply try to teach some of the special meanings and unique connotations that it carries. English words themselves are simply too weak and vague to convey all the meanings of sabr. If we take the word "patience," for example, it comes from the Latin verb patio, patere--meaning to "suffer". The word "patience" means "suffering" in its origin, and its usage in our vocabularies--whether we are conscious of it or not--derives out of the traditional Christian concepts of religion that identified religiosity with passive and meek suffering. This Christian concept is in the spirit of Christians being fed to the lions or helpless lambs being led to slaughter.

The word sabr, on the other hand, grows out of a completely different tradition. Sabr has all the aspects of self-discipline, self-control. It is determined, active, engaged. Sabr is in the spirit of jihād--fighting for justice and freedom, scorning oppression, and smashing the brow of tyranny. Sabr is resolution. The Muslim believer is firmly and adamantly resolved in his heart and soul that his life and his death are for Allah, Lord of all the worlds. There is no turning back, no second thoughts. The Prophet (pbuh) said, "The wise man is the one who subdues himself and works for what comes after death. But the incompetent man is the one who lets himself follow his passions and then places his hopes in Allah (that he will be forgiven)." And Allah calls to the believers to take sabr to heart and to be unmoved by all the deceptions, lies, hypocrisy and unbelief that surrounds them: "So have sabr! Verily your sabr is from Allah, and do not let yourself be grieved or distressed because of their deceptions." (16:127)

There is no better example and no more perfect embodiment of Islamic resolve, determination, and steadfastness of purpose than our Prophet (pbuh) who set out in obedience to the command of his Lord to establish the Muslim ummah among his people against the incredible odds of the hostile and pagan Quraish. But Allah told

him in surat ul-muddaththir, one of the very earliest of the Qur'anic revelations: "wa lirabbika fasbir... and so have sabr for the sake of your Lord." (74:7). Sabr became the hallmark of our Prophet, may Allah be pleased with him, and all true followers of Islam ever since. The biographers of the Prophet tell us, for example, that the Prophet was always very calm and tranquil in his disposition (halim). And when the crisis facing the new and vulnerable ummah would become most serious, those would be the times when our Prophet, pbuh, showed infinite calm and assurance that Allah would give them victory, no matter what the odds. His companions and those near him imbibed this same calm and this same spirit of absolute resignation and submission to Allah, and the Muslims became undefeatable.

The Prophet, pbuh, is reported to have said in one tradition that faith is a conviction of the heart that manifests itself in action. Similarly, sabr results from the conviction of a deep seated iman, and manifests itself in certain tangible personality traits and attitudes. The conviction that Allah is the ultimate reality becomes so strong in the mu'min who has sabr that it becomes the whole outward and inward self. This is when iman becomes a dynamic and unshakable force. Allah describes some of our mettle: "Or do you think that you will enter paradise without tests like those who came before you? They encountered such suffering and such adversity, and were so shaken in spirit that even the Prophet and those of faith with him cried: 'when will the help and victory of Allah ever come?' Verily the help of Allah is always near." (2:214) And: "And surely We shall test you with something of fear and hunger, of loss of wealth and lives and crops, but give good tidings to those who have sabr, who say when struck by misfortune: 'Indeed we belong to Allah and unto Him is our final return.'" (2:155-156)

Sabr does not just apply to times of hardship, however. It also applies to times when living becomes easy and soft, when men are blessed with wealth, prosperity, and ease. And this particular type of sabr applies to many of us with our fine apartments, cars, clothes, food, jobs, and material goods. The Qur'an tells us many times that even if wealth and prosperity are great blessings, they are also great trials of faith at the same time. We are warned about becoming proud, lazy, exultant, vain and idle--which invariably happens to those who are blessed with ease in this life. Allah says: "And if We cause him (man) to taste of great blessings after some misfortune which has befallen him, he says: 'ills have departed from me.' Lo, he becomes exultant and boastful, except for those who have sabr and do good works. Theirs will be forgiveness and a great reward." (11:10-11).

Yet, of all human personalities, it is that of the Muslim believer with his sabr and iman which is most contented and stable in life. Allah says: "Therefore show sabr and be patient with what they say, and celebrate the praises of your Lord before the rising and the setting of the sun, and celebrate them for part of the hours of the night and at the extremities of the day in order that you may have (spiritual) contentment." (20:130) The happiness of the servant of Allah is in large part a function of his being satisfied with what Allah decrees for him, no matter how rewarding or how trying. The Prophet said, pbuh: "Part of the happiness of the son of Adam consists in his being pleased with what Allah decrees for him, while part of the unappiness and misery of the son of Adam consists in his abandonment of asking Allah's blessing, and part of the misery of the son of Adam consists in his being displeased with what Allah has decreed for him." In another tradition, the Prophet, pbuh, referred to the supreme equilibrium and balance of the Muslim believer: "It is remarkable that everything turns out well for the believer while that applies only to the believer (al-mu'min). If happiness befalls him, he gives thanks and it will turn out well for him. If misfortune befalls him, he shows sabr, and it will turn out well for him."

It is also a duty of Muslims to teach sabr to each other by word and example, to strengthen each other in sabr, and to strive with each other in the practice of sabr. In the infinitely meaningful surat ul-'asr, which the Prophet, pbuh, described as representing a third of the

PARTY AFFAIRS

On October 26th, the Islamic Party held a picketing rally in front of the "Bangladesh" Embassy in Washington, D.C., in opposition to the imprisonment of Maulana Yusuf and Abbas Ali esteemed divisional leaders of Jamaat-e-Islami (East Pakistan). They were unjustly imprisoned for attempting to establish a representative and responsive government before the establishment of "Bangladesh." The present government of "Bangladesh" has acted unjustly in their imprisonment of Maulana Yusuf and Abbas Ali for attempting to establish a form of government that would be just and legal for all men.

But nevertheless, if all the gunmen in the world were to aim their sights on believing Muslims, or if all the jails were suddenly filled with Muslims, or if believing Muslims were stripped of all worldly provisions, never would these ungodly acts impede the voice of Islam or the believing Muslims from struggling in the cause of Allah. The only way to eliminate a believing Muslim is to kill him. And even death will not destroy the spirit of Islam from shining above the filth and stench of the enemies of Islam. In light of the imprisonment of Maulana Yusuf and Abbas Ali, the present leadership in "Bangladesh" is working against the establishment of Islam.

Mid-way through the protest a delegation headed by the Foreign Secretary of the Party presented a formal statement to a ministerial representative of the Ambassador of "Bangladesh" via a letter demanding (1) that the false and insulting charges of treason and murder be dropped immediately, (2) that Maulana Yusuf and Abbas Ali be immediately released, (3) that they be repatriated to Pakistan in light of the oppressive and tyrannical atmosphere existing in "Bangladesh." Furthermore, the Islamic Party answered questions from interested persons seeking more genuine information on the protest. Over one thousand copies of the letter presented to the ministerial representative of "Bangladesh" were distributed to on-lookers and passers-by.

FEED THE HUNGRY MONTH

Through the courtesy of The Islamic Party several families and numerous individuals were fed without charge during the month of Ramadan. The Islamic Party in its effort to demonstrate the Islamic concern and help for the poor offered a free food program for poor people. The "Feed the Hungry Month" program was successfully accomplished even though some difficulties had to be surmounted, through the hard-working effort of primarily Muslim sisters who cooked, on the average, 50 meals a day for one month. Muslims, through their firm belief in Islam, actively went throughout the greater Washington area soliciting poor people to come to the mosque to share in this neighborly effort.

"Mama, look how much Junior eating," said one of Mrs. Davis' sons. "Man this some good food," said an old man to one of his friends. "Don't eat like this all the time," said another man. These comments are typical of the response given by recipients of the "Feed the

Hungry Month" program.

The Islamic Party, in its dedication to assist wherever possible all oppressed people, strongly believes that one of the foremost duties of any country is to feed its people. But, as is the case in so many countries, the poor go unnoticed at the expense of the rich. If the Islamic concern for the needy is established from the grass-roots level, much of the needs of poor people could be solved by their fellow brothers and sisters, even without the government. Irrelevant of their religious beliefs, the Islamic people fed the poor not out of any selfish desire for worldly rewards, but out of love for mankind and Allah. The only thing that we ask is that Allah (God) bless and have mercy on the poor. As the Prophet Muhammad (PBUH) has taught us, it is the poor that will enter heaven first.

We thank the many brothers and sisters who donated to this project. As a result of this rewarding experience The Islamic Party has decided to make the "Feed the Hungry Month" an annual event.

"I stood at the gate of paradise, and the majority of those who entered it were the poor, the rich being held back, except that those who were to go to hell were ordered to be sent there..." Madithi.

. . . Notes of a Worker continued

Holy Qur'an in its meaning, Allah says: "By time (through the ages), verily man is in a state of loss, except those who believe and do good deeds, and who direct each other to the truth and who direct each other to sabr." (103). The Qur'an also tells us: "O ye who believe! Persevere with sabr, compete with each other in the practice of sabr, strengthen each other and be conscious of Allah that perhaps you may be successful." (3:200)

If we look at the life and history of our Prophet, pbuh, we can see some of the value of this injunction that we compete in the practice of sabr and strengthen each other. At times, for example, when the Muslims were being seriously threatened or besieged in al-Madinah, it was those believers who showed sabr in this situation along with their beloved Prophet who were the true asset to the community. Each one multiplied his strength and iman in those perilous situations by imbibing the strength of his brothers in the same predicament. While those who, because of their hypocrisy or weak faith, began to spread misgivings, fears, and rumors were a danger and detriment to the security of the community.

The musabiruun will have shortcomings, but because of their constancy and because of the fact that they will always return to their iman and the remembrance of Allah, the proper Islamic disposition and behavior--Allah has promised them infinite forgiveness. And He has promised to reward them according to the very best and the most noble of their deeds in this life. Allah says: "That which is with you will waste away, while that which is with Allah will last forever. And verily We shall reward the steadfast who have sabr in proportion to the very best of what they have done." (16:96). So Allah promises us that He will overlook our shortcomings and inadequacies, if we will take His promise to heart and act according to it. He reminds us that He has commanded us to strive for His cause and to never be shaken by those who are deceived by the life of this world and ignorant of the Truth: "So persevere with sabr, for verily the promise of Allah is true, and do not let those grieve you who have no certainty of faith." (30:60)

May Allah open our hearts to what is true in what I have written and keep us from any errors in what I have written. Ameen.

Umar Farooq (Chicago)

The Women's Dress

In a primarily western environment, dress was a problem area for most women until recently. Why? Through the hypnosis of the mass media women were encouraged to dress according to "style" or "fashion" for a particular year or season. For example: suede in fall and winter, patent leather in spring and summer; sack dresses and the chemise in the 50's; pointed-toe shoes in the 60's; see-everything clothes in the 70's. In most instances, clothing manufacturers were and are only interested in profit; not the customer's purse, physical well-being, nor personal safety. The greatest profit occurs when the customer is encouraged to consider old clothes obsolete and to purchase new ones. Approximately two years ago, however, the clothing manufacturers were thrown into a tizzy because women became rejective of the "mandates" of designers (sometimes themselves homo-sexuals--and certainly having warped attitudes toward women), and began to assert their personality in dress.

This occurred in the 1970's. Just think! The Qur'an, which was revealed 1400 years ago, dealt with this subject definitively for Muslims--those who submit to the Will of Allah. What does the Qur'an say?

"And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what must ordinarily appear thereof; that they should draw their veils over their bosoms and not display their beauty...."
XXIV 31

"O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested."
XXXIII 59

The Qur'an was revealed by Allah through the Prophet Muhammad (pbuh). The record of what the Prophet said, did, or approved is called hadith. One such hadith is as follows:

"Aisha (the Prophet's wife) reported: Asma, daughter of Abu Bakr, came to the Messenger of Allah (pbuh) and she was wearing thin clothes. The Messenger of Allah (pbuh) turned away his face from her and said: 'O Asma! When the woman attains her majority, it is not proper that any part of her body should be seen except this and this.' And he pointed to his face and hands."

Another hadith reports:

"Modesty is part of faith and faith is in paradise, but obscenity is a part of hardness of heart and hardness of heart is in hell."

The basic theme in all these quotations is modesty in regard to dress. What are the

practical benefits that accrue in following these basic Islamic guidelines? Let's discuss six of them:

Most of you who read Al-Islam live in a western society where crime is prevalent. The criminal activity most likely to affect women is assaultive in nature. Many women mistakenly believe that individual freedom means the license to deliberately dress in a provocative manner, and then scream for judicial redress for the results of their wanton display. Islamic dress insures that when a woman is in public view, she does not expose to strangers the intimacy more appropriately reserved for her spouse. This does not mean that the attire guarantees protection and security, but it helps. Why? Muslim women modestly attired in fard (obligatory) dress are easily differentiated from other women. The ability for a stranger to make this identification in many instances results in deferential treatment toward her.

Another practical benefit of Islamic dress is femininity. The Muslim woman dressed in fard clothing does not look like a man. The "uni-sex" fad has no place in Islam. And why indeed would a woman want to be mistaken for a man or vice-versa?

A fourth advantage, certainly no small consideration in the present depression era, is economic practicality. Almost all women have experienced the yearly hassle with needle and thread to raise and lower hemlines to make last year's clothes "a la mode." Few women enjoy such economic comfort that they can afford an entire new wardrobe every year. The alternative to do-it-yourself alterations has been buy now/pay and cry later. With Islamic dress there is no need for this wastefulness. As long as the attire is modest, it is "in."

Fifth for consideration is creativity. Neither Qur'an nor hadith denies women the choice of fabric; pattern--print, plaid; color--light or dark; style--jumper, dress, trim--braid, embroidery; etc. The woman makes her selection on the basis of what's truly becoming to her, as well as having a wardrobe that's unique.

Last, and most important, is individuality. The current women's liberation trend seeks to have each woman recognized as an individual. However, it is difficult to be evaluated as an individual on the basis of character and intellect while one's hot-pants attire conducts primary attention to physical attributes. The latter are transitory anyway. If a woman wants to be treated as an individual, she must command respect through word and deed. Islam's modest dress is just such a beginning.

Islam is a complete way of life. Women's dress is only one aspect, and an external one, of Allah's guidelines for us to live comfortably in society. If you are interested in making further investigation into Islam, we invite you to visit your local mosque, or send an inquiry to Al-Islam.

Lateefa' Muhsin

Family of 18 in 2 bedrooms

By FERN ROBINSON

WASHINGTON, D.C. OCTOBER 28, 1972

THE WASHINGTON AFRO-AMERICAN,

OCTOBER 7, 1972

This reporter finds it very hard to write about the family of 18 who live on Galen St., SE, without editorializing about the injustices and the racism of the richest country in the world.

What is there left to say about a country that spends billions and billions of dollars on the moon just to collect rocks and has people down here on the ground in run down, dilapidated housing?

What is there left to say about a country that burns food and has people suffering from malnutrition?

Is the fact that the people on Galen St. are black, just a coincidence or is it planned historic racism?

From here on end, this AFRO reporter will just write the facts.

Ella Mae, 28, has five children. Oraneta, 30, is the mother of nine. Their mother, Theodosia Washington, has just moved to Washington from Swainsboro, Ga. with her 16 year old son, Erthy.

They all live in the two bedroom house on Galen St.

Oraneta has lived in the house for almost a year. She had lived in NW but had to move after four of her children were bitten by rats.

Ella Mae and her family moved in about a month ago.

The Galen St. house also has rats and Oraneta has been putting down rat poison to keep them down. "If rats don't have food, they'll bite the children," Ella Mae cautioned.

Both sisters are trying to find houses for their families. Ella Mae waited three years to be interviewed for a house by the National Capital Housing Association only to be informed in April that the housing association didn't have any houses available for her.

She had filled out three applications and the association wants her to start filling out applications all over again but she doesn't want to because that would mean her name would be put on the end of the list again.

Oraneta had filled out four applications for housing and was informed that there wasn't any housing available for her either. The housing association said she would "have to have a house with six bedrooms" because of her nine children and the housing association said they "don't have any houses with six bedrooms."

Oraneta asked them if she could stay in one of their houses until the housing association can find a house for her but they said they "couldn't let her do that."

When the AFRO asked Oraneta about her educational background or whether she and her sister had any skills, she informed the AFRO that neither she nor her sister went AFRO further than the fourth grade because they grew up in the country and had to quit school to work.

In a taxi one day, Oraneta was talking about how bad the apartments looked inside on Wheeler Rd. Another rider got in the cab who was one of the women of the Community Mosque at 101 "S" St., NW. The Muslim woman invited Oraneta and her family to come to dinner at the mosque.

The Muslims are observing Ramadan, their month of fasting by providing free food to indigent people in the community.

It was through the Muslims that the family was brought to the attention of the AFRO.

The night the family was to eat at the mosque, Oraneta was not able to come because her 19-month-old Nathaniel received second degree burns on his back from the kerosene stove in the living room which provides a minimal amount of heat for the 18 people in the house.

The afternoon the AFRO talked to Oraneta, she was going to get her baby out of the hospital but was worried because the doctor told her that there would have to be heat in the house or else the sores on the baby's back would get cold and the baby would have to go back into the hospital.

Later that evening, the doctor at the hospital told Oraneta that he would get in touch with her caseworker and tell him about the baby needing heat.

The heating system in the house is poor and when the family turns the gas on the bill is so high they cannot pay it all. One of the families' caseworkers said, "we won't help anybody pay any more bills."

The kindergarten aged children in the family have been placed on the waiting list at Moten Elementary School. School officials told the mothers they would let them know when there was room available.

The family is receiving food stamps and the children do not have the wide-eyed helpless look that children often have when they are hungry.

Food is not their primary concern right now. They need better housing. They need an escape from the rats. They need furniture. They need clothing for the children. They need heat.

Both sisters agreed that they would get off welfare if they could.

Muslims provide daily meal at mosque for a month

Oct. 9 to Nov. 6 has been declared Feed The Hungry Month by The Islamic Party in North America. The Muslims are celebrating Ramadan, their month of fasting, by providing free food to indigent people in the community without regard to race or religion.

Well balanced meals will be prepared nightly at The Community Mosque, 101 "S" St., NW, and the hungry will be brought to the mosque and taken back home, if necessary.

Any individual or group interested in donating food or money to buy food for this program should contact The Islamic Party Headquarters at The Community Mosque.

During Ramadan, 800 million orthodox Muslims world-wide will observe this month of fasting. There are approximately 10,000 Muslims in the Washington

area, including members of the diplomatic corps, according to Yusef Hamid, leader of The Islamic Party in North America.

During Ramadan, Muslims must abstain from food, drink or sexual gratification during the daylight hours. They are allowed to break the fast at sunset.

The fast is not binding on those Muslims who cannot keep it due to circumstances, eg. illness, pregnancy, travelling. However, these Muslims can participate in the spirit of the fast by feeding the hungry.

The fast is observed for several reasons. It is a means of spiritual upliftment for Muslims.

A knowledge of sacrifice is one of the qualities gained for the Muslims in adhering to the fast.

Through fasting the Muslims feel hunger and realize that they should feed

the poor and hungry and they should struggle to help people gain relief from continuous semi-starvation.

The fasting also helps in cleaning out all the impurities in the body.

After the fast the Muslim community is at its peak of festiveness. They celebrate with Eidulfitr, the festival of the breaking of the fast.

The orthodox Muslims at the Community Mosque are not to be confused with the followers of Elijah Muhammed, the Black Muslims.

The orthodox Muslims are members of the 1300 year old religion of Islam and make no distinctions based on race, although most of the members in this area are Afro-Americans.

There is a public meeting every Sunday at 2:30 p.m. at The Community Mosque for those interested in learning more about Islam.

HOWARD UNIVERSITY NEWSPAPER

10/27/72

Ramadan: Muslims Holy Month

by Asha Adija

It is incumbent upon all Muslims in glorification and praise of ALLAH, as one of their obligatory duties to fast during the month of Ramadan. Ramadan has been calculated as the ninth lunar month of the Muslim calendar and consists of 29-30 days. Because Ramadan is a lunar month, its arrival increases ten days every year. This year the time has been prescribed as the period from October 9th through November the 6th.

Muslims observing fasts in the month of Ramadan are required to maintain abstinence from the satisfaction of worldly pleasures and desires, from the break of dawn until the sun has set. Fasting consists of refraining from food or drink and sexual encounters of any kind. With the advent of Ramadan, Muslims are especially concerned with demonstrating their belief and fear in ALLAH to the utmost extreme, patterning themselves as near as can be possibly attained after the Prophet Muhammad (peace be upon him). Because of the attributes of the prophet, fasting also entails abstinence from idle talk, excessive laughter and/or entertainment, such as music, television, or anything not directly or indirectly involved

with the remembrance of ALLAH.

Ramadan has been established as a Holy month for all Muslims because it was during this month in the time of our prophet Muhammad (peace be upon him) that the Holy Quran was revealed to him from ALLAH through the angel Gabriel. The Holy Quran is the eternal source of guidance for all Muslims and therein lies the basis for our religion. As the foundation of one's religion determines the composite strength and faith, Islam, founded on the Holy Quran - a revelation from ALLAH, through the Prophet to mankind - far transcends man's ability to ascertain any degree of knowledge above it.

Consequently in conjunction with the month of Ramadan, "Masjid-Ul-Ummah" has been sponsoring a "Feed the Hungry" month, whereby those less fortunate than most are relieved of their physical and mental hunger through food and portions of Islamic teachings. If you find yourself suffering from either physical or mental (spiritual) deprivation, hesitate not to congregate among us at: The Headquarters of the Islamic Party in North America, 101 "S" Street, N.W., Washington, D.C. Telephone: 462-9731.

A-6 Religious News THE STAR and NEWS
Washington, D. C.
Saturday, October 7, 1972

Moslems Begin Fasts —Remember Hungry

Tomorrow night at sundown Moslems around the world will begin a month of fasting during daylight hours as they celebrate their holy month Ramadan.

Historically, the month marks the beginning of the revelation of the Koran, one of the scriptures of the faith revealed through the prophet Mohammed some 13 centuries ago.

During the 30 days of Ramadan Moslems do not eat or drink between dawn and dusk.

The Washington area's 10,000 Moslems will worship at

two mosques — one located at the Islamic Center, 2551 Massachusetts Ave. NW, and the other the Community Mosque at 101 S St. NW. Non-Moslems are encouraged to visit the centers during the religious celebrations.

The Islamic Party of America, which has headquarters at the S Street site of the mosque, in keeping with the historic purpose of Ramadan, has declared Ramadan "Feed the Hungry Month."

Each day of the month food will be picked up and prepared for the indigent at the Community Mosque.

BLACK-JEWISH ATTITUDES

In Orthodox Judaism, the Talmud or Oral Law, comprising scholarly tradition and folklore supposedly handed down from the time of Moses, is considered of equal authority with the Written Law or Torah. Among the traditions of the Talmud is that Ham, one of Noah's sons, was cursed by being turned black and all his descendants were sinful and degenerate. According to this myth, Noah said to Ham:

"Since you have disabled me...doing ugly things in blackness of night, Canaan's children shall be born ugly and black! Moreover, because you twisted your head around to see my nakedness, your grandchildren's hair shall be twisted into kinks, and their eyes red; again because your lips jested at my misfortune, theirs shall swell; and because you neglected my nakedness, they shall go naked, and their male members shall be shamefully elongated! Men of this race are called Negroes; their forefather Canaan commanded them to love theft and fornication, to be banded together in hatred of their masters and never to tell the truth."

Compare also the "Curse of Ham" recorded in the Bible, Genesis 9:20-27: "Slave of slaves shall he be to his brothers..."

One Jewish writer of the 12th century A.D., Benjamin of Tudela, declared:

"There is a people who...like animals, eat of the herbs that grow on the banks of the Nile and in their fields. They go about naked and have not the intelligence of ordinary men. They cohabit with their sisters and anyone they can find...they are taken as slaves and sold...These sons of Ham are black slaves." (Hebrew Myths, R. Graves and R. Patai, 1964, p. 121, quoted in Liberator, April 1970)

While the Jewish Talmud was holding such racist attitudes at its completion in the 6th century, A.D., another book from that same period declared that no race was cursed, and that the different races were merely to display the diversified creative power of God:

"And among (God's) signs are the creation of Heaven and Earth, and the diversity of your languages and colors. Surely these are signs (of God's creative power) for men of knowledge."

"O mankind! We created you from a single male and female (ancestor) and divided you into nations and tribes that you might get to know one another (not that you might despise one another). The noblest of you in Allah's sight is he who fears Him most."

The Qur'an: 30:22, and 49:13

* * * * *

On 17 August 1972, president Nixon announced that minority "quotas" in federal employment would be banned. He did this to appease the American Jewish Committee, which charged that quotas in jobs and educational institutions worked unfavorably against the Jews. However, many black Americans considered the employment "quotas" as equalizing goals which served as methods for breaking the cycle of black unemployment and under-employment. (*Jet* magazine, 21 Sept. 72, p. 11) For blacks, the Upward Mobility and Affirmative Action programs, which required the hiring or promotion or representative numbers of qualified blacks, were a ray of hope amidst the continuing bias, racism and discrimination which exist in both federal and private employment. Many blacks in recent years have gained decent jobs and promotion to upper grades or salary brackets only because of programs calling for such "quotas" or equal employment goals, and they fear that now, coupled with the tide of Conservatism sweeping the nation, Nixon's acquiescence to the advice of the American Jewish Committee spells the end to a great deal of black progress in employment.

Tension between blacks and Jews in America has been building for the past several years, as Black Power and self-determination have tended to raise this minority to opportunities, positions and housing now occupied by Jews. In effect, the new black self-awareness has come to be viewed by many Jews as a threat to the advantages Jews now hold in American society and once again (as in the New York teacher crisis) when black advancement clashes with Zionist interests, it is the Jews who wield influence with the power structure and the blacks, although a larger minority in America than the Jews, who must suffer.

Ibn Al-Zinji

War in Islam continued . . .

Allah knows. Thus an aspect of politics is explained. If a nation keeps its armed force strong and in alert preparation not only the forces of open enemies are kept in check but also a general image of preparedness is projected. Thus many a nation which would know no scruples in devouring a weak Muslim nation puts up an appearance of meekness and friendship, so much so that its inner aggressive desires never surface. The verse in a peculiar way also touches on a point of economics. The resources spent on an alert standing army are not thrown away. They give a sure return through the maintenance of a peaceful way of life, undisturbed by the intrusions of aggressors. The final words of the verse contain the promise of safety from wrong both in this world and in the next. This can only be so because for Muslims the perfection of their faith is the same as their worldly advancement and for them only that worldly advancement is useful which results in the perfection of their religious way of life.

¹ Readers should note that the first edition of this book appeared in 1927 C.E.Trans.

From Abul Ala Maududi's *Al-Jihaad fil Islam* translation by Kaukab Siddique.

BOOK REVIEW

Islam, The Misunderstood Religion

by Muhammad Qutb

Byline: Amma Serwaa

Islam as a total and natural way of life is simply and explicitly detailed by Muhammad Qutb in the book, Islam, The Misunderstood Religion.

Through Quran and Hadith, the author traces the dynamics of "the submission" from the angles of science, economics, sociology, sexuality, and ideology.

Realizing all is from Allah, Muhammad Qutb attempts to explain that man's knowledge of life and its components is a gift from Allah. Man does not function autonomously in the universe and thinking that he does has poisoned the human race to date. Using "modern science" as the new deity, he explains, carries man from the straight path (sirat al mustaqeema). It is dangerous and the root of the disease plaguing mankind now.

Non-believing men their scientific methods and technology have been used to attempt to refute the words of Allah instead of being used to further the declaration of the omnipotence of our Lord. Their submission is to greed and tyranny. They have sought only to satisfy their lust and Allah has said about them:

"And those who do not rule in accordance with what is revealed by God, are disbelievers." (Q V:44)

By not ruling in accord with Allah, ideological concepts like socialism, feudalism, and communism and nationalism were set up by men to propagate an elitist rule. Islam recognized no ruling class but gives according to needs. Oppression is dealt with by means of jihad. Submission is to Allah. Brother Qutb definitely brings out that all matters are in Allah's hands and that Qur'an and Hadith distinctively define property rights and acts of charity.

Refuting Western images of the system of distribution, Qutb proves that Islam is complete in its practicality.

The pillar in Islam of Zakat is far more perfect in its operation than the many taxes imposed by governments not submitting to the Will of Allah. Incumbency to pay zakat or tax is upon every believer who is able. But in governments not working with Islam as its nucleus the equal distribution concept is impossible whether it be in a communistic or socialistic society.

Not only can the wealth be improperly distributed but foremostly the human rights of men and women are easily denied.

In the chapter, "Islam and Woman", this issue is narrated in great detail. The crux of the issue which gave birth to the "women's liberation movement", is outlined in terms of the impact of the Industrial Revolution and of course the imperialistic wars of Europe and America. Not adhering to the Shariah (Islamic law), man-made ones excluded "women" as an

entity and subjected her to social oppression from every direction from motherhood to property.

Allah did not reduce women to a subservient position as in Europe and America. Believers have before them many ayyats in Qur'an and verses in Hadith such as this one which clearly states how women and men are to be treated.

"It is forbidden for a Muslim to take the life, honour, and property of another Muslim."

Besides dealing with the property and community rights of Muslim men and women, he carefully describes their rights as wives and the treatment they are entitled to by believing men.

The treatment of men and women in Islamic society applies not only to each other individually but as a jamat (community) also. Their rights communally are crucial in their nature also. Brother Qutb excellently provides analogies between the attitudes of Eastern and Western, Islamic and capitalistic societies regarding the offender of the jamat.

"Individualistic countries-such as the capitalist western states-go too far in sanctifying the individual; they regard him as the centre of all social life."

Not being believers in Allah nor the Sunnah of the Prophet Muhammad (pbuh) Qutb believes that unnecessary psychoanalysis and rationale is being used to redefine crime and lighten punishment. Thus by reducing punishment order within a society is diminished.

Islam prescribes punishment in accordance with the crime. The cause of crime is also considered, therefore Qutb gives evidence that order exists in exercising punishment within an Islamic society. What was established for the so-called modern penal systems do not take into consideration the motivation. Qutb points out, "If we study the policy adopted by Islam in prescribing punishment we shall realise that Islam tries in the first place to purify society from circumstances that lead to crime. After taking such precaution Islam prescribes a preventive and just punishment which may be inflicted upon persons who have no reasonable justification for their crimes."

The latter part of the book is devoted to refuting the myths about (1) Islam as a pacifier for "backward people", (2) Islam and its non compromise with Western decadency (3) Islam and sexual repression and (4) Islam as a suppressor of individualism.

Brother Qutb goes very deeply into explaining how Islam is practical and natural and just. He further explains that it is not an easy life for a Muslim in this world today as it was not easy in the beginning.

For a reinforcement of Dawah or a textbook in comparing Islam as a way of life as opposed to Western ideologies, this book is essential and foremost complete.

IDEOLOGY

The Islamic Party in North America is an ideological party in the widest sense and not a mere political party or a religious or social reform organization. It is based on the firm conviction that Islam is an all pervading and comprehensive "Order of Life" which it intends to promulgate and translate into action in all spheres of human life. The Party believes that the root cause of all troubles in man's life is his forgetfulness of Allah (God) Almighty, his disregard of Divine Guidance as revealed through the Prophets and his lack of concern for being accountable for his deeds in the Hereafter. As a matter of fact, wherever and whenever any type of evil has plagued human life, this very deviation from Allah has been the main cause of trouble. No scheme of reform in human affairs can bear fruit unless and until Obedience to Allah, belief in Man's accountability after death and adherence to the Divine Guidance as revealed through the Prophets are sincerely and actually made the basis of the entire edifice of human life. Without bringing about this fundamental change, every attempt to reform society on the basis of any of the materialistic concepts of justice (Racism, Nationalism, Capitalism, Communist-Marxism, etc.) will only result in other forms of injustice.

The Islamic Party is not a nationalistic party either. Its ideology transcends all geographical boundaries and encompasses the welfare of the whole world and all mankind. This is why historically and today the Islamists have been and are in the forefront of the struggle for human freedom and dignity.

ISLAM- MUSLIM- SUBMIT

ISLAM is an Arabic word and connotes submission surrender and obedience. As a way of life Islam stands for complete submission and obedience to Allah, the Creator and that is why it is called Islam. The truth of the matter is that everything in the universe, with the exception of man's limited freedom of choice is in a state of submission to the will of Allah, that is in a condition of strict harmony and adherence with the powerful, all pervading natural laws, which were established by Allah for the maintenance and development of life, and as such they regulate the universe. This is why according to Islam, man's limited free will is the agency through which he can reach the ultimate of personal and societal development, or conversely degenerate to individual and social degradation unheard of.

Islam sets before mankind a complete code of guidance, coming from the Creator, housed in the Quran, and tells man very plainly that his success in all spheres of life depends on the degree to which man is true to this creed. This creed or life style is based on five principles. All the thoughts and concepts stemming from these principles are intricately connected and logically arranged. The first and primary principle is the fact that Allah (God) is both the Creator and Evolver of life and as such, the only Real Authority with pure unadulterated knowledge. The second principle is prayer five times daily, which is meant to remind the humanity to whom it owes its greatest responsibility and from what source alone humanity can find the correct key to the meaning of existence and the complete satisfaction for the many faceted human desires. The third principle is zakat, or 'spiritual tax.' Along with Allah being the evolver of the physical universe to its perfection He is also, equally important for us, the evolver of human society to perfection. So He has made incumbent in His system payment of wealth with no return other than understanding an essential

virtue for a strong nation--that is giving of oneself and asking no material benefit in return. The fourth principle is fasting during the month of Ramadan, a month in the Islamic calendar. The design in this is to make man more aware of His Creator, and simultaneously, through hunger and deprivation, to increase his social consciousness. We might add that it is unique to Islam that belief in the Creator and an active social consciousness are inseparable elements. The fifth pillar is Hajj or Pilgrimage to Mecca once in a lifetime, if financially secure. As Muslims come together locally and nationally at different times of the year to fulfill certain Islamic duties with one another, they also come together annually for Hajj (Pilgrimage) to Ka'aba, the first house built for the worship of the one God (Allah). Here brothers and sisters attired in the same dress, from all racial, ethnic and linguistic backgrounds come to express their obedience to their Creator and to strengthen the bonds of universal brotherhood.

MUSLIM is the word that describes one who has consciously submitted his freedom of choice to the dictates of his Creator. He recognizes the weakness inherent in his ability to determine the real meaning and purpose of existence and has allowed his Creator, through the agency of Prophet Muhammad (p.b.u.h. 570-632A.D.) to dictate the basic guidelines on which to rearrange, adjust and even destroy existing social relations and replace them on the basis of there being one God, one system of truth and consequently one system of life which must be superior to all other systems--Islam--necessitating that all false gods, ideas and systems be opposed.

SUBMIT The Islamic Party invites you to embrace Islam. Through Islam we will achieve that peace, progress and stability which are our rights by creation.