



TWENTY
FIVE
CENTS

SPRING ONE
VOLUME ONE

al-islam

THE
ISLAMIC MOVEMENT JOURNAL



Front Gates to the Prophet's Mosque - Al-Medina, Arabia

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EDITORIAL

The Party Platform-phase one

Why has the Islamic Party made moral reformation in personal and social habits the crux of its initial platform?

Today it is very common for many people to get caught up in the rhetoric of social revolution. The words of Fanon, Nkrumah, Mao and others are on the tongues of many 'revolutionaries'. However, the fallacy with the majority of these people is that although they be heavily versed in the different, contending materialist ideologies their personal life styles and moral behaviour are no more exalted or dignified than the common, oppressed wage slaves they call themselves liberating. As examples people talk about over-throwing the South African regime or even controlling their community institutions and can't even overthrow their nicotine habits. Many people speak of respect for women by day and by night are found dissipating with the same women they claim to respect. Some speak of arousing the people, waking up the masses, becoming live revolutionary social forces and at the end of the wrap turn around and start putting themselves to sleep with good wine, hip grass, and nice cocaine. Their moral laxity has covered and coated their perception to the extent that they don't realize that to talk about wakening and liberating a dead people means that the first thing you have to address is building a strong moral character. In fact, particularly in the black communities because of the oppression and degradation it has suffered (not to say that whites also are not suffering oppression, albeit a different type, but maybe even more dangerous because of the white population's general unconsciousness of their own degenerate lifestyles) at the hands of the white majority, it is essential that these people develop and sustain a dynamic moral strength in their liberation struggle. Moral strength itself has the inherent ability, when applied, of actually changing material conditions. To neglect building firm moral character and simultaneously talk of changing social conditions is futile. One of the prime reasons for emphasizing the necessity for moral reform in our habits and outlook in the early stages of developing our new selves and communities is that even if some success is achieved among the oppressed in governing their social, economic, educational and political institutions without bringing about a fundamental change in moral outlook and social habits, the masses and their 'new leaders' will no doubt be guilty of perpetuating and maintaining the same chaotic conditions due to the fact that their moral behaviour is the same as that of the previous white dominated society.

The new morality of some, which is supposed to be the anti-thesis of the 'slave mentality morality' is just as dangerous if not more so than the 'slave morality'. Free revolutionary love is just another name for the illicit sexual alliances now in vogue among the masses and its negative effect can only

be the same. For those acquainted with different Nationalist, Marxist and 'We shall Overcome' groups in the country the lack of sexual discipline has effected the overall discipline of the organizations involved and hindered smooth working relations among the members.

If we define morals like Webster 'as concerned with establishing principles of right and wrong behaviour' we recognize that some type of morality pervades our whole behaviour, that is all conscious acts have moral qualities. Now let's relate this fact to another aspect of the new morality: music. Many people label rhythm and blues singers as reactionary, puppets of the system and the analysis that the visits made to African nations by Black American rhythm and blues groups were a form of colonial repression is a valid one. However, because of a lack of moral standards these same people don't recognize, for instance, the new jazz, if not placed in its proper perspective, can be just as effective as the rhythm and blues in taking people away from the urgency of their situation into a temporary music induced peace. In fact, it isn't uncommon that the attitude 'music is my thing' actually keeps people from more serious considerations such as what is my destiny. Going back to our definition, if over-indulging in music keeps one from concentrating and giving utmost energy to liberation it is 'wrong behaviour' therefore immoral.

On the drug scene no doubt heroin and other hard drugs are an established evil and must be stamped out. However, marijuana, one of the weaker drugs found in the pockets of most 'revolutionaries' will prove for the 'revolutionary' and his efforts even a more dangerous and corrosive force than alcohol has been for the masses. This is so because the marijuana is so hip, so accepted, and so many logical and rational arguments have been built up in its defense over the past years that people don't care to analyze closely what actual social benefits it has or to what extent it tends to kill or deaden the ability to act determinedly and efficiently. Incidentally, because of his unique insight into acts that strengthen and weaken a people's ability to survive and defend themselves from all foreign elements, Prophet Muhammad (p.b.u.h.) made it forbidden for the members of his movement to smoke marijuana or use any intoxicants.

The Islamic Party claims emphatically that there will be no social change for any people if their does not first take place a revolution in the degraded manner in which people inter-act and carry themselves. The Party says further that unless one can establish his or her individual moral dignity to talk of social revolution with a mass of morally degraded individuals is nonsense. Here-in lies the first major difference between the Islamic Party in North America and other social activist groups.

Prophethood in Islam

In today's modern world the institution of Prophethood is a very vague subject. Any and everybody who comes forth with some novel prediction, mystic utterance, or strange and unorthodox life style is called a Prophet of some kind or another. A range of people from noted female astrologists to leading popular singers are given in this society the title Prophet. Of course they not only don't deserve but can't possibly be Prophets in the true sense, since after the finality of any natural process, (Prophethood included) there can only be mutations and distortions. There is nothing to add to any natural process after it is completed. The question that should be asked then is what is a Prophet?

Prophets are the men whom Allah (God) Himself has raised and endowed with deepest vision, pure intuition and the highest faculties to know and understand Him. To these men Allah Himself revealed the life style and ideals for raising a society based on godliness, piety and righteousness. He gave these men the knowledge of the ends of life and values of morality and entrusted them with the duty to communicate this Divine knowledge to other human beings and to show them the Right Path or correct conduct of life. These men alone are the Prophets and Messengers of Allah. In his book Towards Understanding Islam, Maulana A.A. Maudoodi has this to say about the Prophets: "The Prophets distinguish themselves in the human society by their special aptitudes, natural gifts of mind and a pious and meaningful living, more or less in the same way as other geniuses in art and sciences distinguish themselves by their extraordinary capacities and natural aptitudes. The genius in man is its own advertisement and automatically persuades others to recognize and acknowledge it. For instance, when we listen to a born poet, we at once discern his extraordinary genius. If those not endowed with this natural talent try even their level best to achieve that excellence in poetry they cannot succeed. Similar is the case with a born orator, writer, leader or inventor. Every such talent distinguishes itself by its remarkable power and extraordinary achievements. Others cannot stand a match to it. The same is true of a Prophet. His mind grasps problems which defy other minds; he speaks and throws rare lights on subjects on which no one else can speak; he gets insight into such subtle and intricate questions that no one else would have even understood after years of deep thought and meditation. Reason accepts whatever he says; the heart feels its truth; and the experience of worldly affairs and observations of the world phenomena all go to testify to the truth of every word that flows from his mouth. If, however, we ourselves try to produce the

same or similar work, nothing but failure meets us. His nature and disposition are so good and pure that in all affairs his attitude is that of straightforwardness and nobility. He never does or utters wrong, nor does he commit any evil. He always inculcates virtue and righteousness and practices himself what he preaches to others. No incident in his life shows that his life is not in accordance with his ideal. Neither his word nor his deed is prompted by any self-interest. He suffers for the good of others and never makes others suffer for his own good. His whole life is an example of truth,

nobleness, purity of nature, high thinking, and the most exalted form of humanity. His character is without blemish and even the minutest scrutiny fails to reveal any flaw in his life. And all these facts, all these attributes, make it evident that he is the Prophet of God and faith must be reposed in him." Such has been the life and example of every Prophet from Prophet Adam. to Abraham, to Moses, to Jesus and Muhammad, may Allah be pleased with them all.

We can see from the above that the role of a Prophet is to make clear to man his real position and relation to the universe. Every philosophical or materialist conception of life from Communism to Christianity has as its basis some concept of man in relationship to his environment, that is they all put forward some theory as to man's real or imagined position in the universe. Unlike however the other explanations of man and the resultant cultural, political, and economic institutions built on these conceptions, we can see that it is only the concept of life propounded by the Prophets that not only gives the clearest, comprehensive and most understandable explanation to the riddle of man, but it is the only explanation that is logically and rationally sound throughout. In fact it is in the Prophetic explanation of life because of its totally integrated character, based purely on the reality and position of man in this world, that there is no contradiction between the material and spiritual or moral and practical aspects of life. Again this concept of the unity of life is unique to the teachings of a Prophet.

Maybe the best way for us to understand the superiority of the Prophetic concept of life is to do a brief survey of its accomplishments based on the achievements of Prophet Muhammad (pbuh) the last of Allah's Prophets. Before that however let us take one more fact into consideration. The truth is that the majority of people in the world do still believe in some type of Prophet or Holy Man. No matter how distorted or backward their religious notions it is a testimony to the accomplishment of the Prophetic institution that the majority of humanity adheres to such belief. Now are we to believe as Marx and Freud would lead us to think that religion is an opiate, or a less refined state of human thinking than science? Of course, according to this mentality before this century the humanity at large were basically superstitious cattle. If we accept this thinking we will, among other

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Prophethood continued

things, never be able to comprehend the teachings and accomplishments of Muhammad (pbuh) because the application of his message does indeed defy any materialist concept of religion or development of human society.

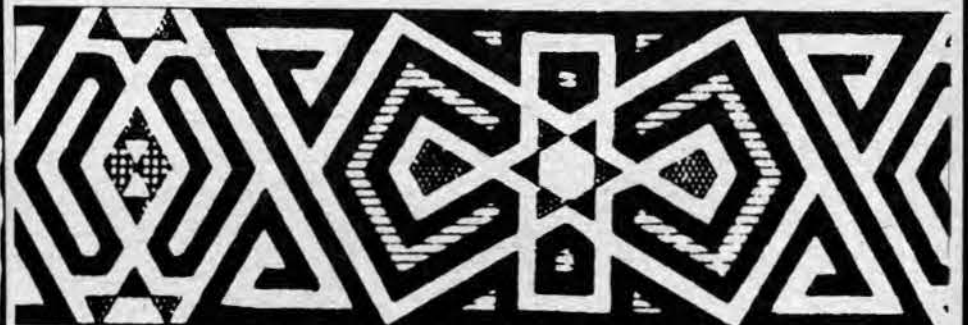
What inspired this man, in an age of acute tribalism, imperialism, nationalism and racism to raise a movement based on the dignity of man and the conception of universal brotherhood, in conjunction with their submission to their Creator, Allah. This unique Prophetic concept of human dignity and universal brotherhood received its greatest fulfillment under the leadership of Prophet Muhammad. The world at large has just vaguely begun to grasp not only the truth of this concept, but the necessity for human survival to institute it in all practical affairs of life. As a result we see the rise of unitarian, ethical and universal societies--however such efforts will fall short because they only deal with fragmented parts of the Prophetic whole. How is it that this man had the insight to understand the close connection between pure, healthy attitudes toward sexual indulgence and its intimate connection with the strength and vitality of a nation? Nay not only did he understand its implications but on the strength of his teachings and example transformed a people from a state of sexual incontinence to a level of proper sexual perspective not known before his time and never approached on a large scale since. The history testifies that as these peoples chastity increased their over-all stock in life went up. How then did this illiterate man understand the indivisibility of pure sex relations and national vitality? What power was responsible for giving Muhammad (pbuh) the conception and role of women that liberated them from the tyranny of man in that age and has the capacity to again liberate them today. It was he, because of the unalloyed knowledge into human nature he possessed, who actually gave the wife all necessary legal rights to insure and safeguard domestic relations in a time very similar to today when womanhood is directly submerged under the whims and passion of self-centered, tyrannical manhood. His achievements in elucidating economic theories and their practical application far superseded any man since that time. It was Muhammad not Mao who initiated the idea that human beings are more important than machines (the will of the people is stronger than the man's technology) and went farther than Marx could ever go in dignifying man's lot on earth. Muhammad (pbuh) allowed and encouraged private ownership, governed by high moral and brotherly principles of the faith, whereas according to Marx material wealth was a greater force in motivating man than his willpower and as such he sought to abolish private ownership. It was Prophet Muhammad not Marx who first indicated that the state was responsible for the food, clothing and shelter of the people. It was Muhammad who 1300 centuries prior to the 20th centuries economists explained the positive evil of interest. This too is another area where neglect of the teachings of Islam has led to the degradation of man. And finally how is it that a man living in an age before the simplest scientific advancement was able to construct a system of thought and belief that when the material and social sciences did come they began to prove and demonstrate and continue to

demonstrate that Prophet Muhammad was correct in his analysis of the nature of the universe, the nature of man and so many other phenomena, like water being the basis of life, embryological development, which at the time of Prophet, because of the lack of scientific expertise could not be known except for the fact that the Prophet said it.

The truth is that in the history of the world no social reformer has had any degree of success in actual changing social conditions as Prophet Muhammad (pbuh) has had. A close perusal of his teachings also reveal that not only is he the greatest revolutionary and egalitarian in history but his message, far from being an historical relic is indeed the only medium, the only path for mankind to liberate itself from its present chaotic condition into the dignified state it was created to be in. Here we would like to point out another distinct feature of a true Prophet. No doubt Muhammad was fully conscious of the superiority of his person and he he also knew that he was destined to be the most influential person of his age up till the end of the human race. Living daily in full consciousness of his tremendous power he not once hinted, as any common man could not refrain from, that his knowledge, achievements and unique insights were from himself rather he plainly stated; 'I am just an ordinary man like yourselves, whatever superiority I enjoy is due to my position as Prophet---all power, praise and glory belong to Allah I am merely his lowly servant.' This is the attitude of Allah's Prophet.

Another distinguishing mark of the Prophets that differentiates them from all other social activists or reformers must in conclusion be briefly mentioned here. The key to this difference is the word comprehensive, which according to Webster means 'dealing with all relevant details'. We notice that the social reformer deals with one or two aspects of societal problems--for instance Dr. King concentrated his energies on racial issues, Gandhi's theme was universal pacifism and so many other reformers take up the same one or two point strategy be they in the political, social or spiritual fields. The difference lies in that the Prophet and his followers, not content with a few nominal changes and knowing that this kind of strategy is not very effective in bringing about the revolutionary change needed for a truly dignified life, starts at the outset to revolutionize all existing human relations and institutions, upset them from what ever foundation on which they rest and rebuild them in the most positively, natural and creative way known, on the basis that there is nothing worthy of worship or allegiance except Allah. It is in this that makes the Prophet a giant among dwarfs.

--Dawud Salahuddin



A new Muslim speaks

Most people today have a difficult time correlating science and religion. Science represents to them a very concrete analysis of what is happening in this world, while religion is a means of escape to a mystical world which exists only in the minds of those who believe in it.

If we can come to rest and rationally be aware of everything that is going on around us, we realize that there are some truths and some falsehoods contained in both science and contemporary concepts of religion. Man can not solve all his problems through formulas and, conversely, he can not solve them through mysticism. Many would continue this line of reasoning by concluding that man can not solve all his problems by any means. This is probably the most popular feeling in American youth today; however, it is a feeling that represents a defeatist attitude. This attitude is predominant only because most Americans are ignorant of the complete way of life one finds in Islam.

Everyone worships something. There is none who doesn't have an ideal to pattern himself after, whether he does so consciously or unconsciously. It is a well-accepted fact that most of man's behavior is learned. Even if a person doesn't worship God or science, he worships his money, his car, himself or something else.

It is obvious that neither cars nor money created man, and it would certainly be a fallacy to believe that man created himself. Man has yet to reproduce one living cell, so he couldn't begin to comprehend the construction of even a mouse, let alone a human being. The point is that man is the most powerful and most intelligent physical being on earth and yet, there is obviously some power much more powerful and much more intelligent than he.

So what is this power that is beyond the realm of human comprehension? Is it a tyrant that is out to make us suffer? If we look at the situation realistically, we realize that most of man's sufferings are caused by other men. Diseases kill men, but they do not subject men to experimental ways of life for the sake of exploitation. It is other men who sit down and dream up experimental ways for the rest of the people to live, and then let history record how long the people tolerated them.

"Freedom" is a cry which has led to the overthrow of many experimental societies and today's people are still looking for freedom. What people want is a way of life which does not make them slaves to a system and at the same time does not allow them to become slaves to their own passions.

Actually, the idea of separating science from religion and separating other entities, such as economics and politics, are means by which some men can control these aspects of other men's lives. Man does not operate naturally in a diverse manner, with each part separate from the other. He is indeed an integrated individual with all parts working together for the good of the whole body.

We live in a society built around economics. In America, every other aspect of a man's being functions only subsequent to his job. Most marriages now are based on economic aspirations coupled with a little physical attraction, often mistaken for love. It is for this reason that prostitutes get most of their business from 30 to 50 year old married men. The spiritual needs of men are also prostituted every Sunday morning. Instead of living a spiritually satisfying life seven days a week, men are essentially slaves to their carnal desires for six days and seek retribution on the seventh by paying to support a church which in turn supports them in their laxity. Many are leaving the church because it is 'irrelevant' and seeking other means of spiritual fulfillment, but they rarely find the fulfillment they are seeking.

Science is only a means of discovery and implementation and can not deal with creation. Science is more about "How does the mouse work?" than it is about "Let's make a mouse." Many great things about this earth and other bodies have been discovered by various men throughout history. Newton discovered the three laws of motion, but he did not make them. Like the rest of us, he too had to abide by them.

Man's body must submit to certain laws which have been made for its smooth functioning, or die. If the same almighty power which made all these other laws for smooth operation of the universe made some for man to live by, it is obvious from today's confusion, ignorance, and immorality that man is not living by them.

This is of course not to put science down in favor of religion. The prophet Muhammad, peace be upon him, has said, "Science is my arm." What this means is that science is a means to an end, not an end itself.

When science is based on knowledge, it becomes a very necessary part of man's life. While faith brings about the moral development of man, knowledge brings about his intellectual development and, therefore, stands next in importance to faith.

We can see that morals are more important than intelligence because an amoral man will do anything. Belief in Allah is also necessary because a man who does not believe in Allah will do anything he thinks he can get away with. He has only fear of other men to gauge his actions. Such an individual is a detriment to any society.

In the Holy Quran, knowledge is spoken of as the "greatest wealth." The prophet Muhammed, peace be upon him, has said, "knowledge is my capital" and "...truth is my intercessor." If we think about what the prophet has said and act on it, we will find that knowledge based on truth is more satisfying than extravagant material wealth. There is no earthly substitute for the inner peace which knowledge based on truth brings.

Having been brought up in a good Christian home, I was very much together with my faith as long as I was in the safe confines of home and church. However, when it came time to leave home and take my faith out into the world as part of the rest of my constitution, I found my faith to be very shallow.

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Women in Islam

by Tariq Ibn Ismail

Throughout the length and breadth of America women are attempting to re-define their role in society. Today's women are asking some old and yet unresolved questions: What position should women occupy in society, who is interested in their problems, what solutions will remedy the ills of this ignorant and insensitive society?

In response to this real need for equitable solutions many chauvinists, male and female have appeared and begun exploiting legitimate protests and outcries against abuse. The women are being led away from the things near and dear to them and are being seduced into serving the oppressive machinery that is the real cause of their problem.

Women are being told to tolerate the immorality of some men and are being encouraged to participate fully in it; instead of encouragement to raise families where men will be men women are being drawn into factories and offices and being made to assume men's responsibilities. In exchange for safety on the streets women are deluded into tolerating unrealistic and antisocial behavior in the name of "it's your thing." The height of this ignorance is that it has become fashionable for women to take drugs and implant unnatural devices to prevent births so their families can live "better" on outrageously inadequate budgets. This is the state of women today.

After being duped by government and big business into serving the aims of the money and power hungry politician/businessmen another question may be raised. "Does anyone 'really' care about women and the pains they are suffering under this ignorant, oppressive and exploitative regime?" Allah (God) cares and has provided a way to receive justice and fair treatment while maintaining and respecting their unique qualities. This way is Islam.

Islam has been the mechanism for women attaining human rights, since its inception. It has protected their interest and well being before and after marriage, safeguarded their feminine nature from exploitation by men and kept women from abusing themselves.

Allah has indicated his concern by entitling a chapter in his last revealed book "The Women," this chapter along with other passages have formed a protecting legal code for women. Not only has Allah thought so much of women to title a chapter of the Holy Quran for them He has also instructed Prophet Muhammad (570-632 A.D.) to exhort mankind to be kind to women, to treat them with care and to respect motherhood, the epitome of women's role in life.

Islam has solidly attacked the exploitation of women with concrete practices that are eternal solutions to recurrent dilemmas.

Islam provides human rights, from birth, that no congress or government can legislate or dispute. He recognizes women as full partners in life, with special abilities and skills, without which mankind could not exist. Only by addressing itself to the moral, social, economic and spiritual sides of life and keeping in mind the uniqueness of women has Islam struck a balance between petite dolls and masculinized child bearers, thereby making women the completed person she has been designed to be.

The Quran speaks of women and men in these terms: "O people! be mindful of your Guardian-Lord who created you from a single being and created its mate of the same kind and spread from the twain many men and women." (Ch.4 v.1) With this verse it is established that men and women constitute one humanity and are brothers and sisters due to their common origin. The Quran further goes on to say, "He it is Who has created man from water, then, He has made for him blood relations and marriage relationships." (Ch.25 v.54) By these two verses the Quran has given two of the most important concepts of human life, propagation and brotherhood, a brotherhood that has a sisterhood, which when united in the natural institution of marriage will reproduce according to Allah's plan.

Islam provides for women protection that only marriage supplies, avoiding exploitation of natural drives. This marriage tie is not only for the propagation of the species but also to give both men and women necessary outlets and a place to find enjoyment. "And one of His signs is that he created mates for you from yourselves that you may be comforted with them and has put between you love and tenderness," (Ch. 30 v.21). Islam recognizes that women should be protected inside and outside of marriage. A married woman still has her human rights and also gains the rights unique to married people. The Quran says, "Then keep them in good fellowship or let them go with kindness (Ch.2 v.229).

So within marriage the continuation of kindness and care is paramount, quite contrary to the practices seen today, where maltreatment is tolerated--" 'til death do us part." Islam also allows women to retain what they bring into marriage with them, to keep earnings made while married and also gives them the right to be maintained by their husbands. These practices insure that women's property is not misused by greedy husbands, and if she does not seek work out of the home she can still be maintained with the necessities of life. The Prophet has indicated that a wife should eat when a husband eats, be clothed when the husband is clothed and not psychologically or physically abused. Further he has said, "Fear Allah in regard to the treatment of your wives, for verily they are your helpers. You have taken them on the security (or as a trust) of Allah and made them lawful to yourselves by the word of Allah." Women are in the care of men when married and Allah will question men regarding them.

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PARTY AFFAIRS

I

Through the Foreign Office of the Islamic Party in North America in co-operation with the Liberal Arts Student Council of Howard University, Washington D.C. Brother Kaukab Siddiqui of Pakistan, publisher, writer, and political analyst, now doing Ph.D. research at Dalhousie University, Halifax, Canada, came to Howard University and the Washington area. There were three scheduled lectures and other informal talks. The Brother enlightened an audience at H.U., on March 7th, 8:00 P.M., with a lecture entitled "India-Pakistan Conflict and Analysis;" as to the nature of the Pakistan situation and the part played by the Western Press in giving a totally distorted view of the actual facts and figures of the situation with special emphasis on the shortcomings within the Pakistani governing body that was a major factor in the successful Indian aggression. While condemning India's aggression and the Pakistani government's quick attitude of surrender he made it clear that Pakistan, founded on the ideology of Islam, and its people will continue to struggle for their independence and integrity. In Brother Siddiqui's opinion, the problems in Pakistan can only be resolved by implementing fully the Islamic laws. He publishes The Criterion, a monthly socio-political magazine and works with the Jammat 'e' Islami (The Islamic Party of Pakistan) for the implementing and establishing of these laws.

On the following afternoon, in the African Cultural Center, Washington Technical Institute, the subject was "Modern Political Ideology and Islam." One key point in this talk was the idea that materialist philosophies can not bring about justice because the political rulers don't feel a lasting responsibility for their deeds; and he pointed out how the concept of answering for all deeds in Islam is closely connected with the establishment of social justice. He gave the example of both the Chinese and Russian Revolutions and how many of the leaders responsible for these revolutions were themselves murdered because of the intolerance as to ideological differences. The brother cited the examples of Trotsky and Lin Piao who "disappeared."

That evening at Masjid-ul-Ummah, the Brother lectured on "Social Justice in Islam" and pointed out social justice stems from first justice to self, family and immediate community, then second there must be a reciprocal attitude on the part of the government which if it doesn't exist, revolt on the part of the people is natural.

II

A contingent of six brothers spoke to two World Literature classes at the University of Maryland, Princess Ann, Maryland, March 6th, on The Fundamentals of Islam and The Islamic Movement. Literature was sold and distributed.

III

Recently, the Amir (Leader) of the Party Muzaffaruddin Hamid, travelled to party branches in Pittsburgh and Chicago. While in Chicago, he conferred with Dawud Ahmad Salahuddin, Secretary General of the Party. In both of those cities he had the opportunity to talk to many persons interested in the Islamic Party and further explained its objectives and programs. In his capacity as the Imam of the Federation of Muslim Communities, he met with other Imams within the Federation to develop programs of mutual aid.

IV

Visits to Headquarters & Masjid-ul-Ummah:

Brother Salahuddin, President Pakistani Student Association U.S. & Canada
Imam of Masjid Talib, Atlanta Ga. & Assistants
Imam of Masjid Saffat Balt. Md.
A contingent from the Lawrence, Kansas Muslim Society

V

Amir of the Party's response to Qur'an usage criticism: "Recently an Imam of one Muslim organization in New York called headquarters and told a constituent we were committing a grave error by publishing extensive sections of Qur'an in Al Islam. Since that time other persons have made similar comments. We have found such statements amazingly strange, even more strange is their reason which is stated to be that non-Muslims may take the Islamic Movement Journal into the 'toilets or throw it on the ground' and because it has Qur'an on it we would be contributing to the defamation of Qur'an! As followers of the revolutionary ideology of Al-Islam it is the opinion of the Islamic Party that the first primary duty of the Muslims is to spread this ideology particularly in a country where the ideology of Islam is either unknown to the people and distorted views about it are common. In our opinion the most authoritative way that one spreads Islam is by actually presenting the Word of Allah, the Qur'an to the people. This was the method of Prophet Muhammad (pbuh). It is only our duty to relay the message and no one can ever be held responsible for the dis-respectful and incorrect actions of others. We say that if the argument given is a correct one all Muslim organizations should cease immediately from publishing, disseminating, selling and giving Qur'ans to non-Muslims for perhaps one of these non-Muslims may take the Qur'an into their 'toilet or throw it on the ground'. Where lies the difference; printing the whole Qur'an, one chapter of Qur'an, or one verse of Qur'an it is all the word of Allah."

Lectures

The Islamic Party in North America is prepared to accept speaking engagements anywhere in the country. Enlightening lectures on Islam and it's Movement and the Islamic solution to the many problems facing America today. Write us.

OUR IDEOLOG

AL-QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

212. Beautified is the life of the world for those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them on the Day of Resurrection. Allah giveth without stint to whom He will.

213. Mankind were one community, and Allah sent (unto them) Prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path.

214. Or think ye that ye will enter Paradise while yet there hath not come unto you the like of (that which came to) those who passed away before you? Affliction and adversity befell them, they were shaken as with earthquake, till the messenger (of Allah) and those who believed along with him said: When cometh Allah's help? Now surely Allah's help is nigh.

215. They ask thee, (O Muhammad), what they shall spend. Say: That which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it.

216. Warfare is ordained for you, though it is hateful unto

رُئِينَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا
وَيَسْتَعْرِبُونَ مِنَ الَّذِينَ آمَنُوا
وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ
الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ
بِغَيْرِ حِسَابٍ

كَانَ النَّاسُ أُمَّةً وَاحِدَةً
فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ
وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا
اختلفوا فيه وما اختلفت فيه
إلا الذين أوتوه من بعد ما
جاءتهم البينات بغيا بينهم
فهدى الله الذين آمنوا لمسا
اختلفوا فيه من الحق بإذنه
والله يهدي من يشاء إلى
صراط مستقيم

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ
وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا
مِنْ قَبْلِكُمْ مَسْتَهْمُوا النَّسَاءَ
وَالضَّرَّاءَ وَرُلُّوا حَتَّى يَقُولَ
الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ
مَتَى نَصُرُ اللَّهُ الْآلِ إِنَّ نَصْرَ
اللَّهِ قَرِيبٌ

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ هُ قُلْ
مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدِينَ
وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ
وَأَبْنِ السَّبِيلِ وَمَا تَفَعَّلُوا
مِنْ خَيْرٍ فَأَنَّ اللَّهَ بِهِ عَلِيمٌ
كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ

you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.

217. They question thee (O Muhammad) with regard to warfare in the sacred month. Say: Warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is greater with Allah; for persecution is worse than killing. And they will not cease from fighting against you till they have made you renegades from your religion, if they can.

And whoso becometh a renegade and dieth in his disbelief, such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.

218. Lo! those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah, these have hope of Allah's mercy, Allah is Forgiving, Merciful.

219. They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: That which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect

220. Upon the world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.

لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا
وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ
تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ
الْقِتَالِ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ
وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ
بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ
أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ
وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَ
لَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى
يُرَدُّوا عَنْ دِينِكُمْ إِنْ اسْتَطَاعُوا
وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ
فِيمَتٍ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ
أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا
وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ
يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُوفٌ
رَحِيمٌ

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ
قُلْ فِيهِمَا آثَمٌ كَبِيرٌ وَمَنْفَعَةٌ
لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ
نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ
قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ
عَنِ الْيَتَامَى قُلْ إِصْلَاحُهُمْ
خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَآخِوْا لَهُمْ
وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ
وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنْ اللَّهُ
عَزِيزٌ حَكِيمٌ

ICAL SOURCES

AL-SUNNAH

Abu Hurairah said,

A man came to the Messenger of Allāh, peace and blessings of Allah be on him, and said, O Messenger of Allāh! Who has the greatest right that I should keep company with him with goodness? He said, "Thy mother". He said, Who then? He said, "Thy mother." He said, Who then? He said, "Thy mother." He said, Who then? He said, "Thy mother." He said, Who then? He said, "Then thy father."

(B. 78 : 2.)

Anas said,

The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Help thy brother whether he is the doer of wrong or wrong is done to him."

They (his companions) said, O Messenger of Allāh! We can help a man to whom wrong is done, but how could we help him when he is the doer of wrong? He said: "Take hold of his hands from doing wrong." (B. 46 : 4.)

'A'ishah said,

A woman came, with her being her two daughters, asking for charity but she did not find with me anything except a date. I gave it to her and she divided it between her two daughters, and did not herself eat of it. Then she got up and went out, and the Prophet, peace and blessings of Allah be on him, entered on us, and I informed him about it. So the Prophet, peace and blessings of Allah be on him, said :

"Whoever is thrown into a trial on account of these daughters, they are a screen for him from fire."

(B. 24 : 10.)

٢- عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ

رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ

فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ

بِحَسَنِ صَحَابَتِي قَالَ أُمُّكَ قَالَ ثُمَّ

مَنْ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ

أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ ☆

١٢- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ

اللَّهِ ﷺ أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ

مَظْلُومًا قَالُوا يَا رَسُولَ اللَّهِ هَذَا

نَنْصُرُهُ مَظْلُومًا فَكَيْفَ نَنْصُرُهُ

ظَالِمًا قَالَ تَأْخُذُ فَوْقَ يَدَيْهِ ☆

٦- عَنْ عَائِشَةَ قَالَتْ دَخَلَتْ

أَمْرًا مَعَهَا ابْنَتَانِ لَهَا تَسْتَلُّ فَلَمْ

تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ فَأَعْطَيْتُهَا

أَيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ

تَأْكُلْ مِنْهَا ثُمَّ قَامَتْ فَخَرَجَتْ

وَدَخَلَ النَّبِيُّ ﷺ عَلَيْنَا فَخَبَرْتُهُ

فَقَالَ النَّبِيُّ ﷺ مَنْ ابْتُلِيَ مِنْ

هَذِهِ الْبَنَاتِ بِشَيْءٍ كُنْ لَهُ سِتْرًا

مِنَ النَّارِ ☆

Anas said,
I heard the Messenger of Allāh, peace and blessings of Allah be on him, say :

"Whomsoever it pleases that his sustenance should be made ample to him or that his life should be lengthened, let him be kind to his relatives."

(B. 34 : 13.)

Abū Hurairah said,
The Prophet, peace and blessings of Allah be on him, said :

"One who manages the affairs of the widow and the poor man is like the one who exerts himself hard in the way of Allāh, or the one who stands up for prayer in the night and fasts in the day."

(B. 69 : 1.)

Anas reported,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"Do not hate one another and do not be jealous of one another and do not boycott one another, and be servants of Allāh (as) brethren ; and it is not lawful for a Muslim that he should sever his relations with his brother for more than three days."

(B. 78 : 57.)

Abū Dharr reported,
He heard the Prophet, peace and blessings of Allah be on him, say :

"A man does not accuse another of being a transgressor, nor does he accuse him of being a kāfir, but it (the epithet) comes back to him, if his companion is not such."

(B. 78 : 44.)

٧- عَنْ أَنَسٍ قَالَ سَمِعْتُ رَسُولَ

اللَّهِ ﷺ يَقُولُ مَنْ سَرَّهُ أَنْ يَبْسُطَ

لَهُ رِزْقَهُ أَوْ يُنْسَأَ لَهُ فِي آثَرِهِ

فَلْيَبْسُطْ رَحِمَهُ ☆

٢٣- عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ

النَّبِيُّ ﷺ السَّاعِي عَلَى الْأَرْمَلَةِ

وَالْمَسْكِينِ كَأَنْ يُجَاهِدَ فِي سَبِيلِ

اللَّهِ أَوْ الْقَائِمِ اللَّيْلِ الصَّائِمِ النَّهَارِ ☆

١٦- عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ

ﷺ قَالَ لَا بَغَاظُ وَلَا تَحَاسُدُوا

وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ

أَخْوَانًا وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ

أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ ☆

١٧- عَنْ أَبِي ذَرٍّ أَنَّهُ سَمِعَ النَّبِيَّ

ﷺ يَقُولُ لَا يَرْمِي رَجُلٌ رَجُلًا

بِالْفُسُوقِ وَلَا يَرْمِيهِ بِالْكَفْرِ إِلَّا

أَرْتَدَّتْ عَلَيْهِ إِنْ لَمْ يَكُنْ صَاحِبَهُ

كَذَلِكَ ☆

ECONOMICS

Of People, not things

By Javed Ansari

Every age has its obsessions and we are obsessed with economics. We are being told by the press, by the "intellectuals", by the trade unionists, and by the politicians that the economic problem is the only, or at least the principal issue on which attention should be focussed. Economics is the morality of the twentieth century. We ask of societies and cultures, of organisations and institutions: "Do they facilitate growth, do they lead to development?" Growth and development are of course measured by rates of changes in the production indices. Today men disagree on all matters but one. A rapidly growing economy is to be the sole aim for all societies and all nations.

How are we supposed to achieve this goal? The science of political economy has been evolved to answer this question. Or at least this is what it claims to do. It is supposed to identify certain fundamental universal laws which govern economic behaviour. On the basis of these laws it postulates the nature of the relationship between different economic agents and then goes on to formulate a set of policy conclusions which eliminate contradictions and facilitate coordination within the economic system. If economic life is governed, according to these policies, it is expected that production will be maximized.

There are two main economic orthodoxies. The classical orthodoxy differs from the Marxist orthodoxy in its assumptions not its methods. Both orthodoxies insist that they have discovered a set of economic principles which hold true irrespective of the environmental settings. This remarkable similarity between the economic theory of capitalism on the one hand and the economic doctrines of Marx on the other, arise from the similar intellectual background that these theories share.

Classical economics was formalised by the liberal apologists of the 18th and 19th century in Europe. Those who revolted against the divine right of the King were, in those days, hard pressed to provide a justification for the de facto usurpation of these rights by a moneyed minority. In England, in France, and later in Germany and Italy, the protagonists of the New Order had united the oppressed under their leadership. The slogans of Equality, Liberty and Fraternity had promised a brave new world in which only the naive would be exploited and all men would share the fruits of their labour. Yet that brave New World did not come. The monarchies merely transformed themselves into plutocracies under the guise of either Bonapartism or liberalism. Economic institutions, political organisations and social forms still reflected the interests of the small, privileged and moneyed minority. Concentration of power --both political and economic--reached unprecedented dimensions.

This led to an increase in the intellectual and moral frustration of creators of this system. Before endeavouring to justify their existence to society as a whole, they had to justify their existence to themselves. Political economy was an attempt on the part of the new elite to reassure themselves that they had created the best of all possible worlds. In the days of Adam Smith and David Ricardo there was a deliberate and explicit attempt to justify on social grounds the assumptions that the economic theory makes in an attempt to defend the moral bias of the main body of the economic doctrine. Ours is an age of the Ponglosses of Chicago and Massachusetts to whom these value premises are sacrosanct and a refinement of the argument and an application of the teachings of the Masters are the only 'scientifically' useful tasks.

The Marxists have handled economic theory in much the same way. There was virtually no socialist economic theory (except in the most general and abstract sense) before 1917. Once the socialist system was established, socialist economists rapidly divided themselves into two groups: the technicians who manage the economy and the theorists who justify the existence of the economic power structure.

Both Capitalist and Marxist economics are based on an adoption of what is erroneously described as "The Scientific Method". On the basis of a set of assumptions, which embody the value preferences of the economists themselves. Economic Theory claims to identify the unique set of conditions which will maximise production. Given the assumptions as to the function that is to be maximised and the behavioural relationships, this is of course (tautologically) the only determinate solution to the system. Economic policy then tries to see where there is a major difference between the existing and the optimum, and then to remove this difference. Such an approach allows the development of an elaborate sophistry which conceals behind a facade of technical jargon and complicated rationalizations the real aims of the economic managers.

Modern economic life is of course being conducted with specific and well defined aims about which the economic manager (and the less naive of the economic theorists) are very clear. This aim, to put it simply, is to maximise the control of a small group of economic managers over the whole system. A centralization of the decision-making authority is necessary if the Western way of life is to survive and flourish. Economic power must be concentrated in the hands of the group that is politically dominant and intellectually superior. Quite logically the West has since the 17th century created a technological infrastructure and a social super-structure which facilitates a continuous increase in the concentration of power. continued pg. 11

White Whiplash

by Ibn al-Zinji

In the past 15 years the Establishment has tried to make the colonization of black people in America slightly less obvious and a degree or two less burdensome. Following much heartbreaking protest by oppressed Americans, the sacrifice of many lives for human and civil rights; after years of boycotts, marches, riots, civil disturbances and outright violence directed at the pockets of rich capitalists--after all this, a small opening appeared in the closed racist American society.

These tiny cracks in the monolithic institutionalized racism which pervades all segments of this society ushered in a whisper-brief "liberal era": Camelot, the happy, young, innovative Kennedy Kingdom; the Lyndon Johnson civil rights bill years. Martin Luther King prophesied of his "dream" of an integrated America where black and white could overcome racism together.

Things were changing. In 1955, southern blacks went to jail if they tried to ride in the front of the bus. By 1972, southern blacks were driving the bus. The 1954 Brown vs. Board of Education Supreme Court decision demanded an end to cruel segregation in education. After the "Freedom Rides" and drug-store demonstrations of the early 1960's, blacks could enjoy an integrated cup of tea. Backed by a liberal coalition of labor, government and industry, the job market opened up many positions formerly denied to minorities. Blacks became executives, administrators, directors, and "front office" personnel of large businesses and industries; they could buy houses in "white" neighborhoods in the suburbs; dark faces appeared on T.V. and the printed news media. "Progress was everywhere. For a while, it seemed like the Promised Land had really been reached.

But in the past few years, a distinct chill has descended over this warm promise of progress. After the Nixon victory in 1968, a tide of Conservatism has burgeoned, producing organized efforts at high levels to stop or roll back these achievements. The Administration now pursues a policy of "benign neglect" of minorities and seeks constitutional amendments to offset the 1954 equal education decision. It is widely believed by the white population that blacks are moving "too fast." Indeed, now whites scream of reverse discrimination; Jews make accusations of "Black anti-Semitism." Government and business openly cater to the whims of the so-called "silent (white) majority" and the "middle (Conservative) American." Whereas in 1968 it was considered "progress" when Julia, a black T.V. series became popular, in 1972 "progress" is a T.V. series about Archie Bunker, a bigoted, ignorant white American, representative of working class, Conservative America. More and more ears are attuned to segregationist George Wallace and the Old South rebel racism he stands for.

continued pg. 12

Economics continued

Economic theory does not merely justify this state of affairs; an application of its policy formulations promote it. Marxism, as it is practised today has quite frankly given up its vision of the state that is to wither away. It demands that all authority should concentrate in the hand of the bureaucratic elite that runs the Communist Party. Similarly despite the idealization of perfect competition, an application of the principles of classical economics is the best method of developing monopolistic conditions. If we start from a position of gross economic inequalities and then on the principle of laissez-faire allow the rich and powerful to crush the smaller units, monopoly will of course grow.

Economic theory has tried to obscure these realities by talking of things not of people; of consumption not of consumers, of "savings" not savers, of "planning" not planners, of "social welfare functions" and "optimum allocation of resources". The men who take the decisions, who determine consumption, savings and investments, who formulate plans, who settle deals and fix the price of goods, of services and of money have preferred to remain anonymous.

Evidently the vast majority of human beings is sick of the tyranny that has so skillfully been imposed. There is an obvious need to formulate a systematic, consistent and principled position with regard to the whole set of the premises as well as the tiny exploitative minority. One must begin with a clear and unambiguous appreciation of the system so created and methods by which it is manipulated.

Such an attempt should aim at analysing economic trends and identifying the basic causes underlying these situations. The focus of attention may well be on developing a theory of economic exploitation, and discovering the economic relationships that have been created by the exploiters, and also the mechanics of coordination and complementarity of the economic institutions which foster and sustain these relationships. In short the emphasis should be on Man; man as an exploiter, man as the exploited and man as an instrument of exploitation. (Impact)

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Whiplash continued

What does it all mean? It is a replay of the post-Reconstruction Era: the years after the Civil War (the 1870's) when "freed" slaves rose to great heights in business, the professions and government service, only to be slapped down by enraged, jealous Southern and Northern white power. The Establishment has taken as much minority progress as it can stand and it is feverishly clamping the lid on--tight!

The Liberal Era is over. Where once thousands of black and white marchers came to Washington to demand integration, now thousands of angry whites descend on the Capitol to demand resegregation. The President, the Congress, and the Supreme Court, once viewed as "saviors," are now working hard to effectively re-enslave millions of minority Americans. The White Whiplash is here! No wonder blacks are hurt, dejected and confused.

No time must be lost in getting to the essence of the problem. It must be appreciated that this American "democratic" system, this capitalistic Establishment, was not created to give justice to black people. From the beginning it has exploited and oppressed blacks. The very founders of the system, who preached that "all men are created equal" did not consider blacks as human beings, but they trafficked in human flesh; they were oppressive slaveholders or sanctioners of slavery. At first, blacks were not even allowed to fight in the Civil War that "emancipated" them. The administration of America has always been reserved as "white man's business." A 1969 Gallup Poll indicated that 67% of the American public would vote for a black presidential candidate. But in 1972 Senator Muskie, the leading Democratic candidate, has said America is not even ready for a black man in the number 2 position (vice president), let alone the number one position!

No, this system was not created for the black man. From 1620 to 1972, it has always worked in some fashion to colonize blacks. From 1770 to 1970--from the Revolutionary War to the Vietnam War--blacks have been made to die in large numbers, far disproportionate to their percentage of the population, to give freedom to other people that they did not have themselves. By now it should be plain that there is no salvation for the oppressed in the American educational, business, military, industrial or political machinery. The purpose and intent of the oppressor has remained the same for the past 400 years!

The Islamic Party in North America declares with no reservation that the freedom, dignity and progress of oppressed people lies in adhering to ISLAM. Not, however, in adhering to Islam in an abstract fashion--as a "heavy philosophy" or merely as a "religion"--but in following Islam as a conscientiously practiced Way of life: an ideological and methodological system that directs every facet of existence, whether economics, politics, social interplay or individual development.

Salvation lies in adhering to Islam as a Party, an organized, dedicated group of people cohesively charting out for themselves a national and international platform that will solidify the confused ranks of oppressed people, infuse them with new self-respect and give them a new drive, a proven program to create a new society truly free, just and open to all who love freedom and justice.

Islam has always been like this. From the beginning, it was no idle mental titillation, no exercise at reasoned sophistry, no attempt to show the world how clever the Arabs could be. Islam has always been a humanitarian Movement. It never remained for a minute in the unreal realms of philosophy and rhetoric. It established a Party ("the Party of Allah"), in a society, a nation-state, a government, a dominion. Islam was in the world fighting injustice and oppression every day; the hallmark of its wide dominion was social justice for all, white, black, Oriental, men, women, children--everyone. The Supremacy of God and the common humanity of man was its foundation stone. Islam is the only complete system that was ever established for the purpose of helping every man or woman to reach the fullest potential as a servant and representative of the Almighty.

Only the complete Way of life known as ISLAM offers the solution needed by those faced with growing oppression and repression in America. Tireless struggle to liberate the oppressed is a holy and noble mission in Islam (Qur'an 4:75) and "The Prophet (pbuh) commanded us...to help the oppressed one." (Bukhari 23:2) The help Islam offers is a practical help, unified and coordinated help.

Islam destroys racism and oppression. Social justice is no "side issue" in Islam; this is a vital, living aspect of its system. It is a historical fact that no oppression has been able to remain when confronted by a unified, prepared, rightly-guided Party of Muslims. A popular civil rights song used to say:

"The Truth will make us free,
The Truth will make us free,
The Truth will make us free
some day...."

The Truth does set free, and the truth is here now, not "some day."

The Islamic Party in North America invites all people who desire to work for a new society based on Truth, dignity, equality and humanitarian progress to investigate its message and listen to its program.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure."

(Surah As-Saff 4)

Beware of the Black Caucus

The 13 members of the Congressional Black Caucus have stated that they "vigorously oppose" the effort of "any group" to "weaken or undermine Israel's right to existence," contradicting a strong anti-Israeli position taken at the Black Political Convention at Gary, Ind.

"The American people, including black Americans, have cherished the friendship of both the peoples of Israel and the Arab states, the Black Caucus said.

"Indeed," the statement said, "the example set by the Jewish people in their long struggle to overcome oppression and to win freedom, from the time of Moses to the establishment of the state of Israel, ... inspire black people in this country to strive for self respect and dignity and to revive their own cultural heritage."

The differences in the positions of the Black Caucus and the Black Political Convention in Gary reflect growing concern about the state of relations between blacks and Jews.

Traditionally, American Jews have allied themselves with civil rights causes and have become alarmed at what they see as an anti-Semitic trend among some blacks. The 13 members of the Black Caucus are all Democrats from urban areas which contain sizable Jewish votes.

In recent years, however, an articulate segment of blacks have become critical of Jewish support and started to echo Arab attitudes toward Zionism and Israel.

At Gary, a resolution was passed by voice vote calling for stopping American military aid to Israel and a return of territory to Palestinians.

The Gary convention represented a larger, more diverse cross-section of American black opinion than the congressional caucus.

In their statement, which by implication was directed at the Gary resolution, the caucus cited Israeli economic, humanitarian, and development aid to black Africa and Asia.

"Thirty black African nations, from Burundi to Zambia have benefited from Israel's financial and technical assistance," the caucus said....

The above article, reprinted from the March 24 issue of the Washington Post, gives a clear example of how the Black Caucus because of its relative impotence in American politics has to support and condone situations (i.e. Israel) that if the masses of black people they symbolically represent knew the facts and figures they would condemn it themselves. The truth is that although the Caucus members, because they sell themselves black and oftentimes make left-wing statements (i.e. Dillums and the war) are still and will always be representatives of the same government that first enslaved blacks and still has them in bondage and as such the integrity of their representation of blacks real interests in America should always remain suspect.

These people "vigorously oppose" the effort of "any group to weaken or undermine Israel's right to existence". When, however, we check out the facts we see that Israel itself

came into existence by the most insidious plan of the twentieth century by 'weakening and undermining' another peoples right to existence. From the First Zionist Congress in 1897, to the Balfour Declaration, to Cham Weizman's diplomacy all the way up to the Derr Yasin massacre in 1948 we see that Zionism the movement that created Israel, was out to 'weaken and undermine' and eventually kick out the indigenous population of Palestine. What is it that makes the Caucus members forget the injustice done to the Palestianians and the illegality of the existence of Israel itself and then support its integrity and right to exist.

The article refers to the help given to the civil rights movement by the Jews and then mentions that there is alarm at 'anti-Semitic' feelings among some blacks. In terms of the civil rights movement the Jew not only worked with it but from the start controlled and manipulated it. This can be seen most readily in the N.A.A.C.P., whose first presidents were Jews. So we say sure the Jew did a great deal in the civil rights movement, but the history will record that this movement was responsible for bewildering and deluding black people into assimilating American ways and life styles and simultaneously keeping them from taking any truly revolutionary efforts in taking their destiny into their own hands. The truth is that the Jew to the black community is very comparable to a leech, who sucks the life blood from its victims and he only gets fatter. Notice in the black community who runs the liquor stores, who sells the bad beef and tons of pork, (which any doctor will tell you is unhealthy) who is behind the counter at the pawn shop, who is the loan shark in the neighborhood, from where do black men and women pick those unnecessarily fancy clothes, in a community already suffering moral depravity, who makes the movies and prints the pornographic literature to add fuel to the already raw, ruthless passions. Then people are amazed, they say, over growing anti-Semitic feelings in certain enlightened sectors of the black community. The fact is that are some real reasons for it and it will increase. As for the scare word 'anti-Semitic' the black American is closer to being a Semetic man than the European Jew will ever hope to be. Another important point worth mentioning which will definitely add to the valid list of grievances the black has against the Jew will be when the masses of Black Americans wake up to the fact that this man, through his control of what the American public reads and understands about history has kept the Black Americans Islamic heritage hidden from them.

And finally let us not get taken off by what the '13' have to say about Israel in Africa and the aid and training it extends to certain African nations. First of course there is South Africa of which Israel is a close friend and second and most importantly why Israel is in Africa is the same reason that America and Russia are there -- the African wealth -- not because the Israeli government has a love for the African.

AL-ISLAMTHE ISLAMIC MOVEMENT JOURNAL

circulation 10,000

Volume One
Spring One
1392
1972

Publisher/Director	Abu Idris Hamid
Editorial Advisor	Dawud Salahuddin
Technical Assistant	Salim Abdul-Mutakabbir
Technical Assistant	Khalil Abdul-Karim
Finance	Ahmed Abdullah
Circulation	Hassan Farooq Ali
Circulation	Shu'aib Abdur-Rahman
Typist	Maria Greene

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New Muslim continued

When people began to challenge my faith, I had no defense. In fact their challenges were so natural and so practical that I started doubting my own beliefs.

Once I realized that my faith was shallow, I decided to go back home to study; go to church, and build my faith more. As I studied my religion, I began to realize that not only was my faith shallow, but so was my religion.

Christianity didn't deal with the economics, political and judicial problems to any extent. The fact was that Christianity functions within a man-made economic system called capitalism. It did not seem right that a divine revelation should have to look to man for such a practical necessity as economics.

This realization of weakness destroyed my faith in my religion and I proceeded to live six of the most confused years of my life.

Everyone was saying: "Do your thing," "This is my Bag," "I'm going to get it together" and all of these sayings were only manifestations of self-worship.

People were going around shouting: "Pan-Africanism," "Black Power," "Green Power," "Socialism" and many other experimental ways of life which would send sociologists, economists, and politicians back to the drawing board in another ten years.

There is only one way for man to live and that is the way set down by his creator (Allah) and revealed to his messenger, Muhammed, peace be upon him. If Islam is practiced with a firm belief in Allah, then confusion and problems disappear and things become crystal clear.

In Islam, life starts to take form and, the morphology which you see causes you to seek more and more. As your knowledge increases your faith increases; and as your faith increases you seek more knowledge. It is soon that you realize, as I realized, and as so many believers before us realized, that Islam is the only hope for mankind.

Ihsan R. Abdus Sabur
Howard University Student

Women continued

As long as women are married they are given responsibility to guard their husbands property, their chastity and aid in maintaining a household--raising a moral and truth-oriented family. So esteemed is the concept of motherhood that the Prophet spoke of paradise as lying at a mothers feet. Parenthood is a venerated position and children are enjoined to be kind and respectful to parents. The Quran says, "And We have enjoined man in respect to his parents. His mother bears him in travail....Be grateful to Me and both your parents...and keep company with them in this world kindly." (Ch.31 v.14-15)

Islam being the progressive life-style that it recognizes that many women desire to work and that this can be useful to society. However Islam does not allow her to be cheated because of her sex.

Before marriage Islam wants education for women equal to that of men but separated so the women can learn womens skills and technology without the interference or distractions of coeducation.

In order to attain the maximum of human capabilities Islam ordains modesty for women; thereby protecting women from unnecessary trial and indecent remarks by the unrespectful. Consistent with this is the prohibition against slander. Honour is easily soiled and hard to cleans, hence Islam makes it punishable to accuse a woman of indecency without witnesses. Also Islam prohibits making jokes at people as is commonly done in society.

Islam provides the best possible environment for women freeing them from every possible evil and allowing pursuit of a career in the home or at times in the greater society.

Because the establishment of a society based on good and prohibiting evil is the aim of Muslims many hardships may be anticipated. The brunt of this struggle is to be borne by men. However in modern times the proponents of injustice are known for their heinous assaults on both women and children, Islam encourages women to be prepared to thwart any attempt by aiding men in emergencies.

Islam in no way encourages the super fragile female nor the sailor mouthed women's libber, but is aimed at developing in women the skills of motherhood, education, being a helper and companion with virtue and respect their foremost qualities. Allah wants women to be considered as the primary companions and friends of males.

Letters

My beloved Brothers in Islam,

May Allah Guide my words and bestow upon you His most Gracious Blessings. My Brothers I am writing this letter because Allah Most High teaches us in Qur'an Majeed that our condition won't be changed until we first try to change that state, with this in mind I call upon you my Brothers! I have been confined within Clinton Prison for the last seven months. At present I am on Rikers Island...while in Clinton Prison Muslims has been and still are being harassed and punished for any and all things. We have lost time for making our salats in the yard. We leave work at 3:00 everyday. Then we go to the yard for our recreation time. At this time instead of playing games we make salats together as a jammat. And each time we pray in the yard, the people in charge lock us up for 30 days no yard!! Our Imam and others of us have informed these people that we don't want to make salats in the yard to cause trouble, but we would like a small room or any place where we could pray as Allah our (God) commands us. The reason we go to the yard instead of back to our cells is this is the only time we see each other as a jammat. We don't have jumma service, on (Sundays) they allow us to have services. The warden told one of the brothers Islam is a Sunday religion and he would stand between us and Allah, plus he would tell Allah he stopped us from making salats! These are the kinds of people we must deal with. They have no respect for our way of life or Allah Most Wise. My brothers I was born in this country and I've acknowledge my true way of life some six years ago. Its one thing being black in this country, but being black and Muslim is haram in this land of the jinn. All this comes about because of what we believe not how we act because we try very hard here to follow Sunna. I would be appreciated my brothers if you could write a letter to Albany the commissioner of New York state correction. Or anyone else you feel could help deal with our problem. We realise that you are busy and dealing with a lot of situations but by Allah Most Gracious, give us a few minutes of your time...Please write me at:

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Dear Sir:

On behalf of the two World Literature Classes at this institution and on my own behalf, I would like to take this opportunity to extend our most sincere thanks to you and your community for the excellent presentation on Islam given yesterday by spokesmen from your Mosque.

The representatives who came from your community made a presentation which was articulate, compelling, and persuasive. Their obviously comprehensive understanding of Islamic principles, theology, and culture was impressively underscored, I think, by a very real, vital, and deep commitment to their faith.

Their witness and visit was, I am quite sure, an inspiration to the members of my class and to me personally. All of us, certainly, will profit from a new respect for Islam and its relevancy as a way of life which we gained from our encounter with members of your group. I am personally most grateful for your community's contribution to my course in the literatures and cultures of the world.

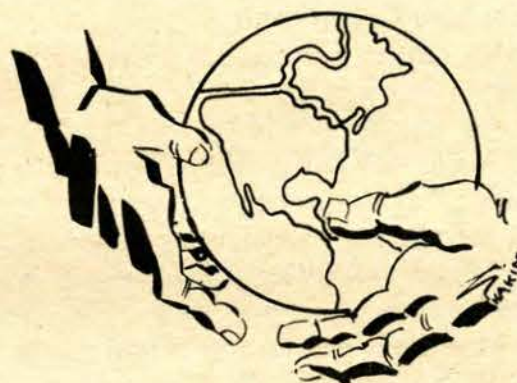
Know that you have our very best wishes for success in your work.

Sincerely,

Edward F. James, Ph.D.
Associate Professor
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CONTACT THE ISLAMIC PARTY

IDEOLOGY

TRUE BASIS FOR A STRUGGLE

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.

Who is Allah?

Allah is Allah. The Holy Qur'an, the absolute word of Allah has made it explicitly clear that Allah (The True God) is not nor can He be manifested in the form of a man nor as a spirit. He is Allah and is unique unto Himself.

THE UNITY

Revealed at Mecca

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

1. Say: He is Allah, the One!
2. Allah, the eternally Besought of all!
3. He begetteth not nor was begotten.
4. And there is non comparable unto Him.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ هُوَ اللَّهُ أَحَدٌ ۝
 اللَّهُ الصَّمَدُ ۝
 لَمْ يَلِدْهُ وَكَمْ يُولَدْ ۝
 لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Muhammad?

Throughout the ages Allah sent special men (Prophets) to guide humanity and instruct them as to the true meanings and real values of life and how it was to be properly fulfilled. Prophet Muhammad ibn Abdullah (570-632-A.D.) was chosen by Allah to re-iterate and bring the completed Divine Universal Message. Unlike the previous messages this Message has remained fully intact and it is housed in the Holy Qur'an and the example of Prophet Muhammad (pbuh). Muhammad is Allah's last Prophet and Messenger.

Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is Aware of all things.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّنْ جِبَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝

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