



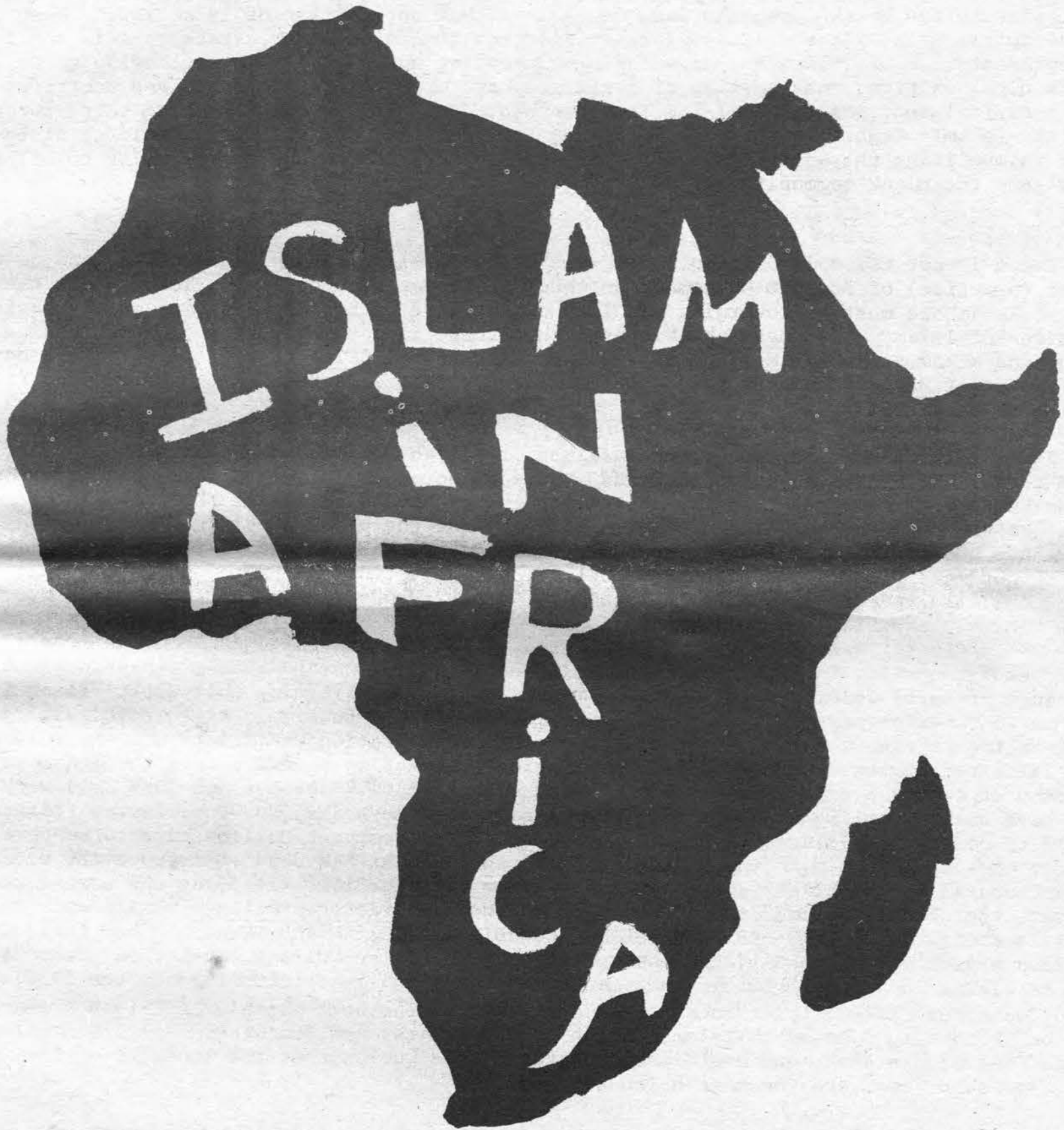
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CENTS

SPRING TWO

VOLUME ONE

# al-islam

ISLAMIC MOVEMENT JOURNAL



## INSIDE COVERAGE

Editorial - - - - -	Page 2	Ideological Sources - - - - -	Page 10-11
Islam in West Africa - - - - -	Page 3-5	War In Islam - - - - -	Page 12
Salat - - - - -	Page 6	Intoxicating Drinks - - - - -	Page 13
Muslim African Statistics - - - - -	Page 6	Endurance - - - - -	Page 14
Israel in Africa - - - - -	Page 7	Book Review - - - - -	Page 16
Muslim Liberation Fronts - - - - -	Page 8	Letters & Advertisements - - - - -	Page 18-19
Secretary General Speaks - - - - -	Page 8		

## EDITORIAL *OUST RAUF — Heresy Condemned*

The Islamic Party in North America expresses shock at the appalling revelation in the May 12, 1972, issue of Muhammad Speaks newspaper (pp. 3,4) of the Director of Washington's Islamic Center, Dr. M. Abdul Rauf, speaking in support of the organization and activities of the heretical "Black Muslims." At a New York rally protesting police brutality in their Harlem "temple" he declared: "We have come to express our admiration for your work and the great achievements of the beloved leader, the Honorable Elijah Muhammad. I would like to assure you all that the whole Muslim world, which includes 700 million people, is behind you." It is also painful to Muslims that the esteemed Qur'anic reader, Shaikh Mahmoud El-Hussary, was with him at this time.

The Islamic Party is not at odds with anyone's efforts to effect change and relief of oppression in the black community, and we believe that application of Islam is the best way to accomplish this. It should be clear to all that the issue under attack here is the total misrepresentation of Islam, as condoning or supporting un-Islam. This act, owing to Dr. Rauf's high position, puts a stamp of legitimacy and approval on the deeds and doctrines of this heretical sect, as far as Islam is concerned. This is the most shocking thing to come from the Islamic Center in the past 16 years, from inviting and allowing President Eisenhower (symbolizing the anti-thesis of Islam) to dedicate the Mosque, to refusing to bring Islam into the black communities.

Islam is not based on opinion. Islam is based on Allah's Book, the Qur'an, and on the Sunnah (practice) of Prophet Muhammad ibn Abdullah (Peace be upon him). To be under the pale of Islam one must be governing his life or the life of his organization on the basic practices of Islam: (1) Shahadah (Witness) that there is nothing worthy of worship except Allah, and Muhammad is His Messenger; (2) Establishment of Salat (prayer five times a day); (3) Payment of Zakat (the poor tax); (4) Fasting during the month of Ramadan; and (5) Pilgrimage to Mecca--Hajj.

It is well known that the "Black Muslims" of Elijah Muhammad do not preach or practice Islam as defined by Qur'an and Sunnah, and there is no other Islam! Elijah Muhammad teaches an incarnate god; he says Allah is a black man. They have also cut at the root of the universal nature of Islam by claiming that it is only for the black people. The "Black Muslims" have not established salat, they do not pay zakat, they do not fast in Ramadan, and they do not make pilgrimage to Mecca except through deception. They do not acknowledge Muhammad ibn Abdullah (pbuh) as the Seal and last of the Prophets (Qur'an 33:40), but call Elijah Muhammad the "Last Messenger of Allah."

Presumptuous Dr. Rauf has put "the whole Muslim world" on the side of these heretics who laugh at Sunni Islam and speak ill of the Holy Prophet, claiming that their "Black Islam" is as superior to Sunni Islam as higher mathematics is to simple arithmetic! It is a known fact that even those brothers that leave the organization and enter into the fold of real Islam suffer threats from their organization. An action so misleading and ignorant is unworthy of a person of Dr. Rauf's stature and scholarship! Have Muslims sunk so low that they have to go crawling and bowing before Associators (Mushriks) and Unbelievers (Kafirs)? Are there no genuine Islamic causes to support so that prominent Muslims have to support un-Islamic causes? We do not deny Elijah Muhammad whatever he has done to improve the economic and social lot of black people, but many other organizations are doing the same work. However, the "Black Muslims" are outstanding in their misrepresentation of Islam as a polytheistic racial cult; THEY ARE NOT MUSLIMS ACCORDING TO QUR'AN AND SUNNAH. They treat Qur'an and Sunnah with contempt; Elijah Muhammad rules by so-called "direct revelation" from "Allah" whom he claims incarnated Himself in a man named 'Fard Muhammad' in Chicago of the 1930's. If for no other reason, this "Incarnation of Allah" is the best example of Elijah's teachings being totally opposed to Islam. Allah is the Creator and Sustainer of all the universes and all within them, and has Himself stated in the Qur'an that the thoughts of incarnation, son-ship, etc. are the most heinous.

In view of the above, we strongly condemn Dr. Rauf's presumptuous endorsement of the "Black Muslims" and we demand that he either retract his statement publicly or voluntarily remove himself from Directorship of the Islamic Center. We request that all who read this information share it with all Sunni Muslims and contact us. A national steering committee is being established to strongly protest this statement. Letters of protest should be sent to Dr. Rauf, and other action will be taken as appropriate. Muslims must not allow ignorance or politics to hinder our defense of Islam, especially since strong movements for Islam are emerging in this country. The Islamic Party declares that Truth and Falsehood are not compatible; Islam has nothing to do with un-Islam. We will uphold the honor of Allah's pure Revelation and the unquestionable Authority of His Last Messenger, Muhammad ibn Abdullah (Peace be upon him). We urge all Muslims to join us in this task.

Central Committee  
The Islamic Party

## Islam in Africa

by Ibn Al-Zinji

### 1. ISLAM, AFRICA AND AFRO-AMERICA

West Africa is the acknowledged ancestral homeland of some 25 to 30 million North Americans of African descent as well as millions of people in the Caribbean, Central and South America. West Africa has had a substantial Muslim population for many centuries and up to the present, the result of an extensive Islamic history more than 1,100 years old. Yet for some reason, many contemporary historians try to portray Africa as a Christian or pagan land with a fundamental heritage of animism, superstition, nature worship and savagery. When they speak of "African culture" they mean scantily-clad dancers, a rhythmic beat of drums, exquisitely carved figurines and masks, dark mysterious nature rites. They do not mean the erudite Africans who wrote detailed books on history, travel and science, after having mastered the intricacies of another language. They do not mean that African culture reflected in the wisely-administered, safe and prosperous Islamic empires of West Africa, nor that evident in splendid works of architecture. Even the widely-advertised current T.V. series titled "Black African Heritage" has chosen to touch but little upon Islam, featuring instead African dance, sculpture and superstition, as if these were the only or most important elements of black African heritage.

Furthermore, some historians attempt to make a sharp division between "Muslim or Arab Africa"--Africa north of the Sahara--and "Black and Pagan Africa"--Africa south of the Sahara, when no such clear division exists in fact. Muslim Africans are not limited to "Arabs" of the north, nor are pagan Africans limited to "blacks" of the south. In reality, Islam and its influence permeate the entire continent, north, south, east and west.

Just as erroneous are those writers who assert that the history of Islam in Africa is essentially one of conquest, exploitation and slavery. White historians seem most eager to shift the blame for the inhuman ravages of slavery on the Arabs or Muslims in a blatant attempt to whitewash the black traces of their own ancestors' involvement in slave trading, slave driving, slave breeding, colonialism and neo-colonialism. In the face of so much "scholarly" distortion of the facts, how does one arrive at the truth? What does Islam in Africa really mean.?

### 2. THE HISTORICAL ASPECT

Not all historians are biased on this matter and among the most objective are African historians themselves. Even many European writers, faced with the indisputable facts, rise above their prejudices and write fairly on Islam in Africa. This brief study has used the works of diverse authors, Muslim and non-Muslim, African and European, in its survey.

One of the first Africans to accept Islam was Bilal, an Abyssinian slave who was libera-

ted by Abu Bakr, one of Prophet Muhammad's (pbuh) Companions. Islam's first contact with the African continent occurred after the 5th year of the Prophet's mission, when a small band of Muslims sailed by ship to seek refuge in Abyssinia (modern Ethiopia) from persecution in Mecca by unbelieving Arabs. Africa became a refuge, a place of safety for the newly-developing Muslim society, in about 615 A.D. and it was not long thereafter that many indigenous Africans embraced Islam.

Islam reached West Africa in the 8th century A.D., some 500 years before European probes there for treasure and "black gold." This early advent of Islam in West Africa initiated a vast spread of literacy and the intellectual development which naturally follows, so that in later centuries these areas of West Africa became famous for their enterprise and learning. The Europeans could not bring "civilization" to these Africans because at that time Europe was devoid of civilization's light, deep in her Dark Ages and the Africans of that time and place possessed the light of learning in the highest form.

According to the book A Thousand Years of West African History, the first known dynasty of rulers to accept Islam in this region was the Dya'ogo dynasty in Tekrur (modern-day Senegal). This was about 850 A.D. The Arab writer Al-Idrisi described the ruler of Tekrur in A.D. 1154 as "re-nowned for his resolution, firmness and sense of justice. His country is secure, peaceful and tranquil." Descendants of these earliest West African Muslims still exist in Senegal today and are called the Fulani or Tukolor. It is to such Muslim Africans that we owe the written history of pre-European Africa. Arab geographers and historians (Al-Masudi, Al-Bakri, Ibn Battuta) and native black Africans (Abdur-Rahman Al-Sa'di, Mahmud Kati) wrote the history of Africa in Arabic as part of the history of the Islamic world. This written history has obvious advantages over oral tradition. Besides the advantages of literacy, Islam conferred these other benefits to this developing region:

- a) The development of tighter and more complex patterns of social and state administration,
- b) Greater democracy and consultation in government and phasing out of the monarchical structure,
- c) Promoted expansive economic and cultural evolution, established diverse trade links and commercial centers.

### 3. ANCIENT MUSLIM AFRICAN STATES

At the very time that lost Europe was struggling to find itself, several famous states arose in West Africa which radiated the light of Islamic growth. The Ghana Empire was located in what is now the African state of Mali (not present-day Ghana). At first its rulers were not Muslims, but Ghana had a large Muslim element among its population and even the pagan rulers depended in large measure on their Muslim interpreters, ministers of state and treasurers, who, through the elements of language and writing, could better conduct the affairs of statecraft and intra-national relations.

Continued on page 4

Islam in Africa continued  
 Conquered by the Almoravids in 1076, Ghana was incorporated into the Mali empire in 1240 by Sundiata.

Mali, the home of the Mandingoes (which people popular writer Kyle Onstott claims in his book "Mandingo" were "distinctly not Negroes"--another of the many vicious attempts to give the accomplishments of black people to other races) was made famous by the feats of the stunning Mansa Musa, a devout African Muslim who began his rule in 1312 A.D. According to the Ebony Pictorial History of Black America, vol. 1, Mali grew to surpass Ghana in power and influence and became three times larger in size. It records that Mansa (Sultan) Musa "is best remembered for the spectacular pilgrimage to Mecca which he undertook in the year 1324. Never before had pilgrims witnessed such a lavish display of wealth and power...Long trains of camels carried heavy loads of presents and gold which the sultan, in keeping with Muslim tradition, ordered distributed as alms among the poor he encountered on his way. It is reported that in this manner, the black monarch gave away twenty-four thousand pounds of gold. The effects of Musa's generosity were felt throughout the Arab world where the wide circulation of Sudanese gold forced down the value of the local dinar for more than a decade." (p. 24) With the help of Muslim scholars Mansa Musa developed economy and culture and established embassies with other Muslim countries. When Ibn Battuta visited Mali in the 14th century he said that the hallmark of that nation was its wise administration and its extensive economic development.

The Songhai Empire, situated in parts of modern-day Niger and Nigeria, eventually grew to include Mali by the 15th century, under the rule of Sunni Ali. His successor, Muhammad Askia Toure, was a devout Muslim who was noted for establishing Sharia (Islamic Law) throughout the nation, which, under his administration covered "two thousand miles long by one thousand wide at its greatest diameter; a territory as large as all Europe." (W.E.B. DuBois, The Negro) Under his patronage the city of Timbuktu emerged as a famous center of Islamic learning by the 16th century. It is most unfortunate that this once-great jewel of the Islamic world, Sankore University (Mosque) in Timbuktu, Mali is now poorly maintained and dust-covered, neglected through years of colonialism by the French. Its restoration would be a worthy project for some Islamic Waqf (Endowment). As to its former glory, the brilliant historian Lerone Bennett, Jr. reports in Before the Mayflower:

Youth from all over the Moslem world came to Timbuktu to study law and surgery at the University of Sankore; scholars came from North Africa and Europe to confer with the learned historians and writers of the black empire...Timbuktu, during the reign of Askia the Great, was an intellectual's paradise...The University of Sankore and other intellectual centers in Timbuktu had large and valuable collections of manuscripts in several languages.

p. 19

The African scholars of Timbuktu like Ahmad Baba (born in 1556) composed voluminous works on Islamic Law treatises on African history which are still quoted today by historians as authori-

tative. Among these are the Tarikh al-Fattash by Mahmud Kati (born 1468) who had studied in Mecca, and Tarikh as-Sudan by Abdur-Rahman Al-Sa'di (born 1569).

Of significance also were the empires of Kanem-Bornu and the Hausa States. Islamic rule in Kanem-Bornu (near present-day Chad) stretched from 1086 A.D. to 1846 A.D. and according to Basil Davidson, this "opened many West African states to the influence of Muslims from North Africa and Egypt, and from still further afield, who introduced the arts of writing and scholarship. It ensured good trade relations between the Western Sudan and the lands beyond the Sahara." The African Muslims of Kanem-Bornu established a single system of law, the Islamic Sharia, that brought order out of the chaos of conflicting customs of the different tribes of the region. They were very adept at handling the complex exigencies of administration and many able rulers arose from this state, the most well-known being Idris Aloom (1571-1603). He was an excellent military strategist who firmly applied Sharia, constructed many mosques and promoted the prosperity and advancement of the nation.

The Hausa States (of northern Nigeria) were a prime example of the pacific spread of Islam throughout West Africa. Islam came to the Hausa in late 13th century through the work of pilgrims, merchants and scholars, not soldiers wielding "the sword." Professors from Mali's famed University of Sankore at Timbuktu brought books on the Muslim sciences and etymology, which the knowledge-hungry people accepted readily. Islam became the way of life for the Hausa, regulating their legal, social, political and judicial life and it provided the leaven for stimulation and direction of their intellectual development. The Hausa language, which is the lingua franca of much of West Africa, was first written down in the Arabic script. One of the celebrated rulers of the Hausa in the 16th century was Sarauniya (Queen) Amina, who was as skillful in warfare as in politics. Perhaps the most well-known ruler of the Hausa is legendary Shehu (Shaikh) Usman dan Fodio (1754-1817), a very learned man who had deep knowledge of Islamic Law. His goal was the revival of Islam among all the people and the establishment of an orthodox Islamic State in Hausaland. He disseminated his teachings through widely-distributed pamphlets in Arabic and his poems in Fulani and Hausa. At the age of 50, his objective largely accomplished, he was given the title Amir ul-Mu'minoon (Commander of the Faithful) by general consent of the people.

#### 4. HOW AND WHY ISLAM SPREAD

From time to time heated opposition arose to the peaceful expansion of Islam from vested religious or political interests. They would defile the mosques and attempt to reconvert the Muslims to paganism. In Asanteland (present-day Ghana) the chiefs opposed Islam because it was a source of social equality and justice. They feared that if Islamic social justice were established there would be no more caste and class systems and they would lose the rank and privilege they enjoyed based on such systems.

Nevertheless, this very ability of Islam to cut across the artificial boundaries of clan pride and ethnic arrogance was what made it so important to Africa, as it could then unite in one "common bond of allegiance" people of diverse ethnic groups and languages. It is a fact that tribalism and lack of a common means of communication have long been detrimental to African progress.

One of the prime reasons for Islam's popularity among the Africans was that it opened the door to learning, culture that was rich, extensive and the contribution of many peoples, and the sciences. They were fascinated by Islam's stress on reading, writing and the methodology of scientific investigation. Islam opened minds rather than closed them, and exhorted believers to strive to the utmost to develop themselves and their communities. It brought a doctrine of cleanliness and moral purity that contributed to the mental and physical health of the people and inspired the Africans--as it had other peoples--to bring out and nurture the best that was within themselves. Islam contained no degraded elements such as were rife within paganism: human sacrifice, cult prostitution, magic and superstition. Thus it was the fine example of the Muslims themselves and their elevated life-style as respects education and morals, that caused millions to cross over from animism to Islam. Because of this example, according to Mahmud Brelvi (Islam in Africa), "by the 16th century, there was a continuous chain of Muslim Kingdoms, stretching across the Sudan and Southern Sudan from east to west...through Bornu, Hausaland, Songhai and Mali, ending in the Fulbe settlements at Futa Jallon (modern Senegal) and Futa Toro in Senegambia (modern Gambia). It was no longer a case of the ruling classes only becoming Muslims, the population of towns and cities became Muslims in great numbers." (p. 346)

##### 5. ISLAM VERSUS "BLACKNESS"

It is clear that Islam's history in Africa, including West Africa, was that of a healthy catalyst which activated creative, inspirational forces that moved Africans to initiate, build and maintain intricate social institutions, economic and political systems, develop learning, the arts and sciences and to work for the general human welfare. The horizons of the Muslim African were considerably widened by his contact with the larger world and regardless of tribe or former social standing, he became an equal member of the expansive brotherhood of Islam. Some extreme Black Nationalists (and some fuzzy-thinking "scholars") contend that any motivation coming from outside "black Africa" somehow detracts from the necessary blackness of the accomplishment, or from its vitality. Islam, they argue, is an "Arabian thing" not African--though some of these same people will speak volumes on the closeness of black and Semitic people racially. Viewed in the light of hundreds of years of scholarly neglect of the contributions of black Africans to world civilization, this attitude is somewhat understandable. Since no one else wanted to share the stage of world development with the African, Africanists don't want to share African accomplishments with anyone. And the charge of foreign influence may hold true for Christianity,

which, by the time it had any real identity in West Africa, was a European religion, the religion of the colonizer, a synthesis of Greek and Roman mythology with very little left of the original teachings of Jesus Christ (pbuh).

But the charge does not hold true for Islam. Islam is Allah's religion; it came from the Creator of all men, not from the Arabs, though its revelation was to a man, Muhammad ibn Abdullah (pbuh) who lived in Arabia. It is foolishness in the highest to suppose that those Africans who listened to the "outside influence" of God Almighty as revealed in His Book, the Qur'an and as exemplified by His Last Messenger, became "less African" in their deeds than those pagan Africans who listened to the voice of the wind--a creation of God--and who obeyed the "voice" of the gods and spirits they found under rocks, inside caves or in the bushes. On the contrary, the human development of those Africans who accepted Islam was far superior to that of the pagans, as witnessed even as far down as the 19th century by the native African Christian missionary Edward Blyden. From his own travels throughout West Africa he came to appreciate "the vast contrast between the pagan and Mohammedan communities--the habitual listlessness and continued deterioration of the one, and the activity and growth, physical and mental, of the other; the capriciousness and unsettled administration of law, or rather absence of law, in the one, and the tendency to order and regularity in the other; the increasing prevalence of ardent spirits (alcohol) in the one, and the rigid sobriety and conservative abstemiousness of the other." (Mohammad and Mohammedanism, pp. 49-52) Islam thus brought West Africans to the pinnacle of disciplined human development, and what is human can not be anti-African.

The Black Nationalists and fuzzy scholars should further reflect on the fact that long before the advent of Islam, Africa had been the meeting place of many diverse cultures and races, so that there can be few sharp lines of demarcation to distinguish what is uniquely "black African" from other cultures. Black African culture, including its art and dance forms, is a synthesis bearing the stamp of thousands of years of cross-culturing. While one may argue with some certainty that Christianity was brought, in its European version, to West Africa to anesthetize those whom the exploiters sought to exploit and to focus the attention of Africans on the "next world" while the Europeans greedily grabbed the best that Africa had to offer in this world, the story of Islam is entirely different. Islam came to give, not to take; to liberate, not to enslave; to build up, not to tear down. Furthermore, it is clear that the benevolence given Africa by Christianity in the form of schools and hospitals was incidental to the total system and aims of those who brought Christian culture; whereas the benefits bestowed by Islam were fundamental, an essential part of its system, a system which began with the injunction to "read!"

##### 6. INSPIRATION AGAINST COLONIALISM

Islamic consciousness moved many Africans

continued pg. 5

## SALAT

The Arabic word Salat is in Islam a distinct institution consisting of performing certain physical acts and certain physical movements at particular time periods. The institution of Salat in Islam is fundamentally different from du'a, the word translated as supplication (prayer). The institution of Salat is a comprehensive concept hard to grasp for people attenuated to thinking in terms of the word prayer and what it connotes.

Salat 5 times daily is the second pillar of the Islamic faith. It follows as a natural corollary to the 1st pillar--There is no god but Allah, and Muhammad is His Messenger--and is a practical expression (as all relevant concepts must have a practical expression) of this 1st pillar. The Salat at regulated intervals is intended to make one simultaneously aware of His Creator and re-inforce the individual worshiper's conviction that real peace, social progress and eternal happiness lie in the degree to which individuals and nations are submissive to Allah's law. As such the Islamic institution of Salat is considered as important to national and community security as is for instance the state of the economy.

Because the institution of Salat is so broad and voluminous, we must confine ourselves to one aspect of it and then entertain no hope of exhausting that. To proceed throughout the Quran runs the theme that Salat properly performed will alter the attitude and life style of the worshiper. It says things like Salat is a safeguard from socially corrupting influences, as well as being a stabilizing factor in times of personal confusion and frustration. Quran also mentions that Salat performed by an individual or community which does not increase the individual or communal spirit to serve humanity, be it building schools or taking up arms in a

just cause is in Allah's sight not considered as Salat at all. The over-riding idea is that Allah has great concern for social justice and naturally His institutions are directed at making the Muslims achieve a desire for social justice which will not let them remain content with contemplating the mysteries of creation but will inspire them, as a natural corollary to belief in Allah to oppose and frustrate all oppression, in whatever sphere of life it appears, regardless of consequences. Again this hatred of tyranny is basic to belief in Allah. Here we might add that Islam is so unique and fresh in its concepts and aspirations that most non-Muslims, because of the Judeo-Christian concepts and background relative to words like 'prayer' and 'religion' are positively hindered from getting the impact which words like 'salat' and 'deen' (way of life, religion) carry; and this heritage obstructs the understanding of Islam and its essentially revolutionary nature.

To conclude we will say that the Islamic institutions are designed to remould and revolutionize all existing social relations and establish them on the fact that there is no god except Allah. Now if we can grasp this principle theoretically, it is easy to understand that what Islam recognizes as virtue (truthfulness, piety, high moral standards, respect for women, forbidding indecency) the Quran says Salat builds and maintains these virtues, by rehearsing and refreshing 5 times daily the magnitude of the Creator and bringing to the fore in the Muslim mind all the teachings of Quran reminding one of the very purpose of existence. This is a part of the restraint from evil Quran mentions and incidentally this attitude is historically the most efficient crime preventative known. If we understand this we will recognize that in Islam there does not exist personal virtue detached from society; rather it says that to cultivate virtue demands an active social consciousness which stems primarily from steadfast Salat.

Dawud

Africa \_\_\_\_\_

A \_\_\_\_\_

60 percent \_\_\_\_\_

Muslim \_\_\_\_\_

Continent \_\_\_\_\_



# Nature and origins of the Israeli involvement in Africa

K. B. NAZIR

IMPACT

President Amin of Uganda is one of those Africans who know at first hand what is the nature of Israel's involvement in the politics of his country and that of some other African nations. Not long ago *The Times* (6 November 1971) observed editorially that "Israel has been involved in the change in Uganda from civilian to military rule, if only by acquiescence in General Amin's seizure of power at a time when Dr. Obote, the former President was becoming less enchanted with Israel. It is undeniable that Israel has become a factor in African politics". President Amin's ascendance to power was hailed by Israel, the first country he visited after consolidating himself. A symbol of Israel's special relationship with Uganda was the Israeli plane, with its Israeli pilot, which guaranteed the Ugandan President's safe mobility at home and abroad. With its vast paraphernalia of diplomatic staff, military and civil advisers, business representatives and joint ventures it did not take President Amin too long to become wary of Israel. But to his good luck, this happened perhaps a moment before the other party got fully disenchanted and had acted to his peril. Risk and uncertainty still loom on the horizon. It is difficult to predict what counter-action is there in the offing, if for no other reason, at least in the good name of democracy and the people.

Uganda has been forced to expell all military and technical advisers and order the closure of the Israeli Embassy which it is reported had a larger staff on its rolls than a Government department. The Ugandan Army and Air Force have been organised with the help of Israeli advisers and as such it was difficult to weed out their influence. The President, it seems, convinced the army and air force leadership of the clandestine role of the Israeli advisers. Their number turned out to be many times larger than the figure reported officially to the President.

What has happened in Uganda also provides a chance for surveying the overall aims, strategy, and tactics of Israel in Africa.

In appreciating and interpreting the Israeli role in world affairs, one has to accept that it is a special country.

On the one hand, she is a "small country", engulfed by the hostile "fanatical" and "oil-rich" Arab countries, threatening to "drown her" in the ocean and as such deserving the sympathy, political help and financial assistance of the world. On the other hand, she is meticulously planning to emerge as a world power. She is building its military-economic base with the help of Jewish world capital. American aid and manpower drawn from Russia; and at the same time systematically extending its area of influence in the Third World. The "small country" argument is valid only for procuring help from outside, but when this small country undertakes the task of reconstructing the poor countries of the Third World the whole image changes altogether. And in the dialectics of world politics there is no contradiction between "small country" (as a geographic unit) and a "big power" (as a political force). After all Britain, Italy, France, Belgium, Portugal etc. were all 'small countries' strutting around as big imperialist powers. What was possible yesterday could be equally possible today!

Israel's active penetration into Africa began after 'Operation Suez' of 1956. It aimed at: (a) breaking Israel's diplomatic isolation from the rest of the world (b) mobilising political support from the Afro-Asian countries (c) "correcting" Israel's image of being an imperialist collaborator through extending economic and technical aid to the less developed countries.

As a first step Israel had to embark on the diplomatic conquest of Africa. The Afro-Asian countries were becoming more organised and effective in world politics, particularly after the 1955 Bandung con-

ference and it was necessary to drive a wedge between the Arabs and the Africans.

Israel is wedded to the United States of America in a special relationship. The U.S. thinking in the 1950's can be seen to consist of two distinct strands. At one level the USA was trying to play a direct role reaping dividends as well as disaffections. At another, she wanted to develop a new *modus operandi* in relation to the Third World through indirect means and without exposing herself to the charge of neo-imperialism.

Immediately after the Second World War, when American thinking was dominated by George Kennan's theory of containment, direct participation and influence were preferred. This led to a worldwide network of military and political pacts and organisations. By the mid-fifties it has become clear that the bipolar world of 1945-55 was transforming itself into a multi polar world, wherein the newly independent countries of Asia and Africa could acquire a more positive role. It was felt that direct participation should be supplemented by the "third country technique", according to which American interests were to be served through some third countries with a progressive face. The Israeli lobby in the US not only emphasized this new technique, it also tried to convince the US policy-makers that Israel could be the most appropriate agency for this role in Africa to begin with. Arnold Rivikin, an economist, who was the chief of the Centre for International Studies at the M.L.T. and who later on joined the World Bank in a 'key position' wrote in *Foreign Affairs* in 1959 that the "Israeli Model" could easily be sold to the "developing nations in revolt against the West" and it might "well prove to be a sort of economic 'third force'". "Israel's role", he emphasized, "as a third force might also be reinforced by imaginative use of the *Third Country Technique*. A Free World state wishing to enlarge its assistance flow to Africa might channel some part of it through Israel because of Israel's special qualifications and demonstrated acceptability to many African nations".

This approach was sold to the policy makers and a strategy was fashioned in its light. Israel was to receive extensive economic and military aid mainly from the USA but also from France and Britain and to spend a part of that on providing economic, technical and military assistance to the African nations.

Israel's technical assistance to the African countries has been the first instrument of penetration. Experts trained in Israel and the USA are provided to African states, often in strategically important positions. Although a wide spectrum of technical assistance is provided, specialized assistance is given in military and para-military projects. Ghana, Congo (now Zaire), Tanzania, Uganda, Ethiopia are among the more important recipients of military and para-military assistance. There has been particular concentration in Ethiopia and Uganda, the two countries from which originates the Nile.

Israel not only provides experts, it also trains African personnel in Israel. This has been described as the "parallel training approach". Large numbers of students, civil servants, labour leaders and military cadres are given short-period concentrated and specialised training in Israel. During the last fifteen years more than twenty thousand trainees from the third world have been exposed to the Israeli seminars and training courses. It is instructive to note that very few students are allowed to stay for longer periods, most stay for a few weeks to a maximum of one year, yielding place to new ones. "The Israelis have learnt", writes L. Lanfer in *Israel and the Developing Countries*, "that trainees brought to Israel for short periods of highly intensive, controlled exposure usually carry away with them a more favourable image than those who stay for longer periods . . . Since the

exposure to Israel is selective, the trainees encounter the most attractive aspects of Israeli life and society". Government ministries and quasi-government agencies like Histadut also offer courses for the training of 'leaders' in civil services and elsewhere.

Israel's agricultural model is also being introduced in Africa and the Kibbutz provide training to African agricultural cadres. Similarly youth organisations are being developed on the pattern of Israeli *Gadna* (Youth Battalion) and the *Nahal* (Fighting Pioneer Youth). These programmes of technical assistance and youth training have been organised in thirteen African States: Cameroon, the Central African Republic, Chad, Dahomey, Ethiopia, Ivory Coast, Liberia, Malawi, Senegal, Tanzania, Togo, Uganda and Zambia.

Trade and joint business ventures constitute another means of fulfilling this policy. Between 1961 and 1968, Israel's trade with African countries increased four fold. "It is probably more than a coincidence", writes Lanfer, "that the great increases have been in exports to those African countries (e.g. Ethiopia, Ghana, Kenya, Nigeria and Uganda) that also have an active technical cooperation programme with Israel".

Over 100 Israeli-African Companies emerged during the 1960's. Israel has set up economic corporations with Israeli and African capital. In this way Israeli business leadership is able to capture the economy with minimum capital investment. Local capital and government protection enable these ventures to establish themselves with ease. These corporations engage themselves in prestigious development as against raising the fundamental capacity of the economy. To take only one instance, Soleh Boneh, an Israeli quasi-public firm, has through its African partners built an international airport in Accra, luxury hotels in Eastern Nigeria, fancy parliament buildings in Sierra Leone and Eastern Nigeria, and military installations in the Ivory Coast.

Israel has also been involved in counter-insurgency training in Africa, some of it being provided on the Third Country Technique. In Malawi, Dahomey, Togo and Ethiopia, Israeli advisers and technicians have organised para-military organisations. The army school for civic action in the Ivory Coast and a military academy in Sierra Leone were established under Israeli supervision. In Uganda and Ghana the air force was organised with the help of Israel. Ethiopian military training is in the hands of the Israelis. Israel is selling arms to African Governments and is also providing military and technical assistance to some insurgents. Biafran and South Sudanese insurgents have been provided with arms and training over and above political support while counter-insurgency assistance is being given in Ethiopia and Chad.

How far the Israeli technicians are involved in intelligence and counter-insurgency activities? There is evidence to suggest that Israeli, US and British diplomatic missions "exchange notes" and assist each other. Israeli experts have conducted researches on guerilla warfare and counter-insurgency reports from Vietnam, and have used that to counter insurgency in Ethiopia, particularly against the Eritrean Liberation Front, the Ethiopian Liberation Front and the National Liberation Front of Chad. Israeli support for Biafra came out openly and exposed their political role. So has been the case with South Sudan. Nkrumah had charged that "Israel played a pro-Western intelligence role and had a hand in the coup in Ghana which overthrew him. And now the Ugandan episode have brought to the fore the allegations that Israel had a hand in the overthrow of Dr. Obote and was now actively engaged in planning the overthrow of the present regime.

Israel's record in Africa can better be appreciated in the light of its 'big power' ambitions.

## Muslim Liberation Fronts

As a result of colonial and now neo-colonialism Africa is engaged in a continent wide struggle to liberate itself and its people. As the Muslims are in a majority in Africa and because Islam represented at the time of colonialization and still represents today the strongest viable unity of the African Continent it was but natural that under colonial and neo-colonial rule the Muslims would suffer the greatest hardships and impediments to self-determination. In an attempt to free themselves from these conditions and establish a dignified existence according to their ideology there have arisen a number of Muslim liberation struggles dedicated to social justice which under existing conditions can only be achieved through armed struggle. In Chad, Comoro Islands, Eritrea, Mozambique, French Somaliland and Guinea-Bissau there are Muslim groups waging struggles at different levels to attain independence. Below are details on some of these struggles.

Eritrea, situated at the south-western end of the Red Sea, bordered by Sudan on the north and west, Ethiopia to the south and French occupied Somalia in the south-east is a former Italian colony of which 75% of a population of three million are Muslim. In 1952 as a result of a United Nations Resolution sponsored by the United States, Eritrea was federated (against the will of the people) with Ethiopia. The outstanding reason for the Federation was Ethiopia's need of Eritrean sea ports on the Red Sea. In 1956 the Ethiopian government took control of Eritrea's local administration and in 1962 set up its military occupation and formal colonialization of the territory. The Eritrean Muslims, led by the Eritrean Liberation Front are actively fighting since September 1961 to defend their Faith and prevent the distinction of their culture. We might gauge the threat to not only the Eritrean people but to the Ethiopian peoples existence if we understand that Ethiopia, a predominantly Muslim country, has constitutionally forbidden anyone other than a Christian to be head of state. It is a known fact that as a result of Ethiopian government forces and their raids against civilian Eritreans literally thousands (40,000 by end of '69) have had to flee to the Sudan. Also worth noting is the fact that the "Lion of Judea", Hailie Selassie is in reality the "Zionist American Lackey of Addis Ababa" and the most outstanding puppet of American Imperialism (his strongest military support) on the continent. May Allah strengthen the E.L.F. in its just struggle against Hailie Selassie's Muslim genocide.

The Comoro Islands with a population of 500,000 are situated 250 miles from the coast of East Africa and 450 miles northwest of Madagascar. Since 1841 this Comoro population of 100% Muslim has been ruled by France. The Comoro Islands in terms of educational and agricultural statistics represents one of the most severe cases of grinding exploitation. Politically the French prohibit the functioning of any political parties in the Is-

continued pg. 17

## Party Secretary General Speaks

Dawud Ahmad Salahuddin

Dear Brothers and Sisters, Assalamu Alaikum!

I would very much like to address myself to those of my brothers and sisters who, for one reason or another have fallen into a state of inactivity.

After careful consideration I feel that a great part of the reason can be attributed to the placing of emphasis on the wrong priorities. As Muslims we have taken it upon ourselves to act out an Islamic life; however idleness is in no way related to our Islamic Ideals, for I'm sure you'll find Islam and ACTION are synonymous.

Can you imagine what would have happened if our "Beloved Prophet" (A.S.) and his companions had taken a "sit down" philosophy? From all I can gather, I find that Muslims set examples by their actions, for they carried the "message" throughout the world.

I find we must read and relate to our history, for it has been said: "without history we are like a tree without roots," and I'm sure you'll find our magnificent history should INSPIRE us to a life of ACTION.

I truly believe that Islam is the most beautiful "blend" of "faith and action," and here lies the wedge between the Muslim and the Believer. The Muslim is looking for the blend, while the Believer has FOUND the secret to the precious formula, and is able to ACT upon his acquired knowledge.

As I before stated, Islam and action are synonymous, but some of us are far too short-sighted to see the writing on the wall. Hence we are paying a terrible price, both individually as well as collectively. Greater "Jihad" begins where?...with self. Once you have begun your self Jihad you are to engage any and ALL "negative forces" around you, in your community and out, and resign yourself to helping to CORRECT that which might displease Allah.

Is it possible that your reason for sitting is due to displeasure with "self?" Can a Muslim really afford non-involvement while the enemy is all about him striking at will? Our religion is NOT one of non-involvement, for that's a luxury only Cowards can afford, and our history fails to reflect ANY cowardice on our part. As I before stated, many of us have placed a higher priority on many things that are in fact un-Islamic (i.e., nationalism, capitalism, egoism, etc.) or either find ourselves dealing with only a "portion" of Islam, neglecting to unfold the entire view. At this point we begin to lose sight of the real essence of Islam, and hence become one of the un-involved simply because others won't follow our narrow concepts. We must begin to re-evaluate our priorities and really question ourselves, and determine if our motives are "purely Islamic" or "personal" Once this has been done all things contrary to the "Islamic Spirit" should dissipate, and the spirit of the "Sahaba" should come forth.

So my brothers and sisters, let's make it a point to read and examine Qur'an and Hadith, especially where they mention Muslims being ACTIVE. Above all remember, we are all supposed to be "one active body," and realize that YOUR INACTIVITY is responsible for our "partial paralyzation."



ISLAM IN AFRICA continued  
to resist the tyranny of slavery and the oppression of colonialism. The example of the Algerians in North Africa is well known. Resistance in West Africa is typified by men like Seku Ahmadu (born 1775) and Samori ibn Lafiya Touré (born 1830) who opposed the "imperial expansion" designs of the French into West Africa. Samori's military resistance of the French was so well organized and effective that one of his French adversaries called him the "Bonaparte of the Sudan." Such resistance is also an integral part of the Islamic system. Though some historians like to make frequent mention of Arab or 'Muslim' slave traders in Africa, this relatively small group of misguided people were following their own miserable capitalistic impulses, not the dictates of Islam. Islam never said make slaves of free men; rather many verses of the Qur'an call upon Muslims to liberate the men who are slaves (see Qur'an 2:177; 4:92; 5:92; 9:60; 58:3, etc.), calling such acts of liberation deeds of righteousness. Thus, it is not surprising that today Muslims are still very active in liberation movements against the slavery of colonialism and neo-colonialism and imperialism throughout Africa in places like Guinea-Bissau against the Portuguese, Spanish Sahara against the Spanish, Mozambique against the Portuguese, French Somaliland against the French, Eritrea against first the Italians and now the imperialism of Haile Selassie. (The Muslim population of these countries runs from 50% in Mozambique to 95% in French Somaliland.)

It is also due to the anti-imperialist and anti-colonialist nature of Islam that the Third Islamic Conference of Foreign Ministers, held in March, 1972 by leaders of 30 African and Asian nations meeting in Jeddah, Saudi Arabia, passed a resolution strongly affirming the "solidarity of Islamic States with the African Peoples struggling against imperialism and racism," while it "strongly condemned the governments of South Africa, Portugal and the illegal regime in Southern Rhodesia for oppressing the liberation movements in South Africa, Angola, Mozambique, Guinea (Bissau) and Zimbabwe," and expressed by the resolution their "full solidarity with African Peoples in their just struggle for self-determination and national independence." (Impact, London, nos. 21 and 22) The Charter of the conference, its permanent working document, lists this objective under Article II: "To endeavor to eliminate racial segregation, discrimination and to eradicate colonialism in all its forms."

The history of Islam in West Africa is therefore seen as not limited in scope to education, politics and the social system. Islam comes down to fundamental cases, removing man's oppression of man, man's oppression of woman, levelling all artificial forms of division between people and making service to God (Allah) alone the highest form of freedom. Those Africans and Afro-Americans who hail Marxism as the ultimate ideology of black liberation (and this number grows smaller and smaller as more discover the fallacies of Marxism) should know that this concern is no essential part of Marxist theory. In fact, it is said that Marx, the European, endorsed European colonialism as a necessary step to the victory of socialism and

his opinion of Africans and Asians would please any Wallace-type racist: he considered them barbarians without a history. (See The Israelis by Amos Elon, p. 158) (One wonders how those very people who will complain that Islam stems from "outside" Africa can swallow down Marx, who was very un-black and un-African; it is one of the many contradictions of "Black Nationalism.") Contrasted with this shoddy example and intellectual dishonesty of the Marxist "leaders" of the Third World, the Prophet Muhammad (pbuh) and his Companions (may Allah be pleased with them) preached the equality and common humanity of all men, holding that the difference in skin pigmentation and racial characteristics conferred neither inferiority nor superiority and setting the example by actually spending their money to liberate slaves themselves and by waging real war against oppression and imperialism.

#### 7. THE VITAL LINK TO AMERICA

What relevance has the history of Islam in West Africa to the history of black America? For one thing, the black American is the descendant of many of those African Muslims and their culture and heritage is a genuine part of his own. It is certain that many African Muslims were victimized by the European slave trade and sent in packed, pestilential ships to the "New World." The labor of African Muslims was exploited by the slave systems of North and South America. There are whole communities in Brazil and the West Indies that trace direct descent from African Muslims. In North America, owing to the viciousness and dehumanization of institutionalized American oppression, the threads were stretched taut and in most cases fully broken. Yet at least one living American has documented his Muslim African ancestry, at the considerable expense of time and money: Alex Haley, the man who put the finishing touches on the Autobiography of Malcolm X. And history has taken note of a few men, like Ayuba Suleiman Diallo, captured while on a business trip on the Gambia and sold as a slave for the tobacco fields of Maryland in 1731; Abu Bakr al-Siddiq of Timbuktu, taken captive by the Ashante and sold to the English in 1805, who transported him to Jamaica; Salih Bilali of Masina (near Timbuktu), who still read Arabic after some 40 years of slavery on a Georgia plantation. (See Africa Remembered, edited by P.D. Curtin, chapters 1, 4 and 5) These men were allowed to write down and document their histories for posterity. Most of the African Muslims suffered the common fate of black slaves in North America: their humanity, manhood, history and heritage were savagely, systematically ripped from them by the most brutal forms of physical and psychological oppression and they were forced to serve the gods of European Christianity and Capitalism without stint. Or be sent in several heinous ways to an early grave.

This is not to suggest that black Americans should embrace Islam credulously, merely because many of their forefathers were Muslims or just because millions of their living African relatives are Muslims. The argument that one should blindly follow the "the ways of our forefathers" is rejected in the Qur'an. But it is strongly recommended that every American,

# OUR IDEOLOG

## AL-QUR'AN

### بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

11. Who is he that will lend unto Allah a goodly loan,\* that He may double it for him and his may be a rich reward?

12. On the day when thou (Muhammad) wilt see the believers, men and women, their light shining forth before them and on their right hands, (and wilt hear it said unto them): Glad news for you this day: Gardens underneath which rivers flow, wherein ye are immortal. That is the supreme triumph.

13. On the day when the hypocritical men and the hypocritical women will say unto those who believe: Look on us that we may borrow from your light! It will be said: Go back and seek for light! Then there will separate them a wall wherein is a gate, inner side whereof containeth the mercy, while the outer side thereof is toward the doom.

14. They will cry unto them (saying): Were we not with you? They will say: Yea, verily; but ye tempted one another, and hesitated, and doubted, and vain desires beguiled you till the ordinance of Allah came to pass; and the deceiver deceived you concerning Allah.

15. So this day no ransom can be taken from you nor from those who disbelieved. Your home is the Fire; that is your patron, and a hapless journey's end.

16. Is not the time ripe for the hearts of those who believe to submit to Allah's reminder and to the truth which is revealed, that they become not as those who received the Scripture of old but the term was prolonged for them and so their hearts were hardened, and many of them are evil-livers.

17. Know that Allah quickeneth the earth after its death. We have made clear Our revelations for you, that haply ye may understand.

18. Lo! those who give alms, both men and women, and lend unto Allah a goodly loan, it will be doubled for them, and theirs will be a rich reward.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا  
فِيضَعْفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى  
نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ  
بُشْرًا لَهُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ  
هُوَ الْفَوْزُ الْعَظِيمُ

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ  
لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَسِبْ مِنْ  
نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ  
فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ  
أَلَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَ  
ظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ

يَتَنَادَوْنَ لَهُمْ أَلَمْ يَكُنْ مَعَكُمْ قَالُوا  
بلى وَاللَّيْتُمْ فَتَنَسْتُمْ أَنْفُسَكُمْ  
وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَعَزَنْتُمْ  
الْأَمَاقِحَ حَتَّى جَاءَ أَمْرُ اللَّهِ وَ  
عَزَّوَجَلَّ بِاللَّهِ الْغُرُورُ

قَالِيَوْمَ لَا يَتُخَذُ مِنْكُمْ فِدْيَةً  
وَلَا مِنْ الَّذِينَ كَفَرُوا مَا لَكُمْ الْتَارَةً  
هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ  
قُلُوبُهُمْ لِدِكْرِ اللَّهِ وَمَا نَزَلَ مِنْ  
الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ  
الْأَمَدُ فَغَسَّتْ قُلُوبُهُمْ وَكَثِيرٌ  
مِنْهُمْ فَسِيقُونَ

اعْلَمُوا أَنَّ اللَّهَ مُخِي الْأَرْضَ بَعْدَ  
مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ  
تَعْقِلُونَ

إِنَّ الْمَصَدِّقِينَ وَالْمَصَدِّقَاتِ وَ  
أَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يضاعف  
لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

19. And those who believe in Allah and His messengers, they are the loyal; and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our revelations, they are owners of hell-fire.

20. Know that the life of this world is only play, and idle talk and pageantry, and boasting among you, and rivalry in respect of wealth and children: as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.

21. Race one with another for forgiveness from your Lord and a Garden whereof the breadth is as the breadth of the heaven and the earth, which is in store for those who believe in Allah and His messengers. Such is the bounty of Allah, which He bestoweth upon whom He will, and Allah is of infinite bounty.

22. Naught of disaster befallerh in the earth or in yourselves but it is in a Book before We bring it into being—Lo! that is easy for Allah—

23. That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given. Allah loveth not all prideful boasters,

24. Who hoard and who enjoin upon the people avarice. And whosoever turneth away, still Allah is the Absolute, the Owner of praise.

25. We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers though unseen. Lo! Allah is Strong, Almighty.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ  
هُمُ الصِّدِّيقُونَ وَالشُّهَدَاءُ عِنْدَ  
رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ  
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا  
أُولَئِكَ أَصْحَابُ الْجَحِيمِ

اعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَ  
لَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاؤُرٌ  
فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ  
أَخْجَبَ الْكُفَّارَ بَنَاتُهُ ثُمَّ يَهِيهِمْ فَرَغَهُ  
مُصْفًى ثُمَّ يَكُونُ حُطَامًا وَفِي  
الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ  
مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا  
إِلَّا مَتَاعٌ الْغُرُورُ

سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَ  
جَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ  
وَ الْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ  
وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن  
يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ  
وَلَا فِي نَفْسٍ كُمْ إِلَّا فِي كِتَابٍ مِّن  
قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ  
يَسِيرٌ

لَكِن لَّا تَأْسَوْا عَلَى مَا فَاتَكُمْ  
وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ  
كُلَّ مُخْتَالٍ فَخُورٍ

الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ  
بِالْبُخْلِ وَمَن يَتَوَكَّلْ فَإِنَّ اللَّهَ هُوَ  
الْغَنِيُّ الْحَمِيدُ

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَ  
أَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ  
لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا  
الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ  
لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ  
وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ

عَزِيزٌ

# CAL SOURCES

## AL-SUNNAH

Abū Hurairah said,  
A man came to the Messenger of Allāh, peace and blessings of Allāh be on him, and said, "Guide me to a deed which is equal to jihād.\* He said, "I do not find it." (Then) he said: "Is it in thy power that when the one engaged in jihād goes forth, thou shouldst enter thy mosque and stand in prayer and have no rest, and that thou shouldst fast and break it not?" He said, "Who can do it?"

(B. 56 : 1.)

Abū Sa'id al-Khudri said,  
It was said, O Messenger of Allāh! Who is the most excellent of men? The Messenger of Allāh, peace and blessings of Allāh be on him, said, "The believer who strives hard in the way of Allāh with his person and his property."

(B. 56 : 2.)

Abū Hurairah said,  
I heard the Prophet, peace and blessings of Allāh be on him, say :  
"By Him in Whose hand is my soul, were it not that there are men among the believers who cannot bear to remain behind me—and I do not find that on which to carry them—I would not remain behind an army that fights in the way of Allāh; and by Him in Whose hand is my soul, I love that I should be killed in the way of Allāh then brought to life, then killed again then brought to life, then killed again then brought to life, then killed again."

\* All out struggle

١- عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ الْجِهَادَ قَالَ لَا أَجِدُهُ قَالَ هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ وَلَا تَفْتَرُ وَ تَصُومَ وَلَا تُفْطِرَ قَالَ وَمَنْ يَسْتَطِيعُ ذَلِكَ ☆

٢- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قِيلَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُ فَقَالَ رَسُولُ اللَّهِ ﷺ مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ ☆

١٢- عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنْ رَجُلًا مِنَ الْمُؤْمِنِينَ لَا تَطِيبُ أَنْفُسَهُمْ أَنْ يَتَخَلَّفُوا عَنِّي وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ مَا تَخَلَّفَتْ عَنْ سَرِيَّةٍ تَغْرُؤُ فِي سَبِيلِ اللَّهِ وَالَّذِي نَفْسِي بِيَدِهِ لَوَدِدْتُ أَنِّي أَقْتُلُ فِي سَبِيلِ اللَّهِ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ ثُمَّ أَحْيَا ثُمَّ أَقْتُلُ ☆

Ibn 'Abbās reported,  
... And this (letter) ran as follows :

"In the name of Allāh, the Beneficent, the Merciful. From Muḥammad, the servant of Allāh and His Messenger, to Heraclius, the Chief of the Roman Empire. Peace be with him who follows the guidance. After this, I invite thee with invitation to Islām. Become a Muslim and thou wilt be in peace—Allāh will give thee a double reward; but if thou turnest away, on thee will be the sin of thy subjects. And, O followers of the Book! Come to an equitable proposition between us and you that we shall not serve any but Allāh, and that we shall not associate aught with Him, and that some of us shall not take others for lords besides Allāh; but if they turn back, then say: Bear witness that we are Muslims."

(B. 1 : 1.)

'Imrān ibn Ḥuṣain said,  
The Messenger of Allāh, peace and blessings of Allāh be on him, said :

"A party of my community shall not cease fighting for the Truth—they shall be triumphant over their opponents."<sup>2</sup>

(AD-Msh. 18.)

Abd Allāh reported,  
A woman was found among the killed in one of the battles of the Prophet, peace and blessings of Allāh be on him, so the Messenger of Allāh, peace and blessings of Allāh be on him, forbade the killing of women and children.<sup>13</sup>

(B. 56 : 147.)

٩- عَنْ ابْنِ عَبَّاسٍ... فَأَذَاهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَاقْلَ عَظِيمِ الرُّومِ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَا بَعْدُ فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ أَسَلِمُ تَسَلِمُ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِن تَوَلَّيْتَ فَإِن عَلَيْكَ إِثْمَ الْيَرِيسِيِّينَ وَيَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ☆

٤- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى الْحَقِّ ظَاهِرِينَ عَلَى مَنْ نَاوَاهُمْ ☆

١٦- عَنْ عَبْدِ اللَّهِ أَنَّ امْرَأَةً وَجِدَتْ فِي بَعْضِ مَغَازِي النَّبِيِّ ﷺ مَقْتُولَةً فَانْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ ☆

Popular Statements of the Prophet

**WAR IN ISLAM**

SERIES FOUR

The Status of Armed Struggle in Civilized Society:

From the meaning and reality of Jihad (struggle) which has been explained in the previous sections it should not be very difficult to understand its importance in the life of nations and its urgent requirement to correct the aberrations of civilization. If there was a force in the world which could tirelessly struggle against wrong and oblige all aggressive powers to stay within their limits, civilization would not witness this imbalance in which humanity has been split into the oppressors and the oppressed, the masters and the slaves, and in which the moral and spiritual life of our planet is being ruined in some cases by servility and subservience and in others by the dehumanization of despotism and the mass manufacture of serfs. The ability to defend others from wrong is high on the human scale. But even if a nation has the consciousness of self defense against iniquity and wrong and in the process cares not for its comfort, pleasure, wealth, personal desires and its own life, such a nation can never be forced to live in disgrace and dishonor. To submit to Right and Truth and to prefer death before submission to Falsehood and Wrong should be the hallmark of a noble people. If a nation does not have the strength to become the standard bearer or helper of Right then it should, at least, firmly defend Right and that is the minimum criterion of nobility. But if a nation falls below this level, does not defend the Right and becomes so destitute of the spirit of self-sacrifice as to accept life under the regime of Wrong and evil then rest assured that such a nation can never live with honor and its life is undoubtedly worse than death. This paradox has been explained repeatedly by Allah in His revealed Book of Wisdom, (the Quran) through references to those nations which feared a loss of life, property and personal comforts in armed struggle against Wrong and ruined their own future by accepting the dominance of Wrong. Allah calls them nations of wrong-doers as, with their deeds, they wronged themselves and in fact this form of wrong-doing destroyed them. At one point in the Holy Quran they have been exemplified as follows:

"Have these people not heard of the nations which have passed away before them? the nation of Noah, the 'Ad, the Thamud and the nation of Ibrahim, the people of Madyan and the townships which were overturned! They were brought clear Guidance by the Messengers. Allah did them no wrong but they wronged themselves. The believing men and the believing women are helpers of each other. They command all that is good (maruf) and forbid the Wrong (munkar)."

Chapter "Al-Tauba," Vs. 70-71

Here immediately after a reference to the suicidal wrong-doing of the nations that have

passed away, the quality of believers is narrated thus: that they are mutually helpful and they establish good and ward off evil. The purpose is evidently to indicate that the nations which are no more had stopped commanding good and forbidding wrong and this was the wrong they did which finally destroyed them.

At another place in the Holy Quran, the disastrous result of the cowardice of the tribe of Israel and their distaste for Jihad is narrated. Musa (on whom are Allah's blessings) reminded his nation of the bounties of Allah on them in their journey and commanded them to enter the Holy Land, promised them by Allah, and to remember that those who turn back can never achieve their goal. But the tribe of Israel was in a state of terror, and they said:

"O Musa! There is a powerful nation in that land. We will never enter therein as long as they do not get out of there. If they do leave, then we will surely enter." \*

Chapter Maida, Vs. 22

Two brave men from among the Bani Israel advised their people that if they advanced without fear they would be victorious, and if they had faith they should put their trust in Allah. But those people were full of the fear of men and clinging to their cowardice and dishonor they clearly said:

"O Musa! As long as they are there we will never enter therein. Go thou and thy Lord and fight them together. We are going to sit here only"

Chapter Maida: Vs. 26

Owing to this cowardice, they were destined, through Allah's natural command, to live in the wilderness, straying from place to place, never at rest or in peace, for forty years.

"Allah said that the land was now forbidden them for forty years and they will wander, astray, in the earth."

Chapter Maida: Vs. 26

At still another place in the Quran there is an explication of the Bani Israel's love of self and wealth and their cowardice and fear of death owing to which they gave up the struggle in Allah's way and as a result of which they finally were involved in national destruction:

"Have you not seen the condition of the people who fled their habitations from fear of death, though they were in thousands. Hence Allah commanded their death. Then He gave them life anew. Undoubtedly Allah is Gracious to mankind but most people do not give thanks."

Chapter Al-Baqarah: Vs. 243

Continued pg. 15

\* Strangely enough, this is today exactly the attitude of the Arab nations surrounding the usurped land of Palestine. -- Translator.

## Intoxicating Drinks

Before we begin let's quote some passages from the Bible dealing with intoxicating drinks. The Bible says:

- a) "wine is a mockery, strong drink is raging and whosoever is deceived thereby is not wise." (Prov. 20:1)
- b) "Be not among wine-bibbers; for the drunkard and glutton shall come to poverty; and drowsiness shall clothe a man with rags" (Prov. 25:20, 21)
- c) "Who hath woe? Who hath sorrow? Who hath contentions? Who hath habbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at wine; they that go to seek mixed wine." (Prov. 29:31)
- d) "At last it (wine) biteth like a serpent and stingeth like an adder." (Prov. 23:32)
- e) "Woe unto him that giveth his neighbor strong drink that putteth they bottles to his and maketh him drunken also." (Hab. 2:15)
- f) "Nor thieves nor covetous nor drunkards shall inherit the Kingdom of God." (I Cor. 6, 10)
- g) "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." (Isa. 5:11)
- h) "Drunkards, idolators and murderers shall not inherit the Kingdom of God." (Paul in Gal. 5:16-22)

It may be argued that most of these quotations are from the Old Testament and as Christianity is more or less based on the New Testament, the prohibition of the use of wine matters very little to a Christian. In answer to this, one should note particularly the passages I have quoted from the New Testament.

Moreover, Christ did not come to abrogate and cancel the laws of the Old Testament, but he came to fulfill, and did not bring even a single new law regarding any matter. His clear statement in Matthew 5:1-18 undoubtedly proves that he did not break with Judaism at all, as he says:

"Think not that I am come to destroy the law of the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled...."

As these passages come from the Old and New Testament, I ask the reader not to take my word for anything said but to enquire in his own Bible and read for himself. For our beloved Prophet Jesus was a pious and most devoted man to the Almighty One. He loved humanity and he was loved, but no where was it ever recorded that Prophet Jesus was seen somewhere drunk.

Many years ago the United States of America went through a Prohibition period where strict law against the production, importation and sale of drinks throughout the country was enforced. Look what happens to the conditions of the people just for the desire to drink, i.e. murders, stealing, bribery, extortion, etc. If this is just the desire to drink what do you think happened when they put some of the stuff in their stomachs. Parents beat their children when they see them intoxicated, but yet these same parents will allow their children to see them in the same condition they protest to their children about. Statistics say more crimes are done under the influence of alcohol, making no difference how small the content. If I could take pictures of everyone who is drunk, falling out in the street, vomiting in their beds, urinating in their clothes, beating their families, not to speak of what an alcoholic will do to get a drink, smelly breath, smelly clothes, red eyes, headaches, spending the children's bread money at the local tavern, murder, raping, and a thousand of other ugly things; and show these pictures to these same people I could almost count how many folks would give up drinking. Nothing is more disgusting looking than a drunk. A drunk can't see himself through his drunken eyes but yet others can see him. If my child ever comes in drunk it will be the last time he'll ever want to see a drink for I would probably end up in the hospital having his stomach pumped. You may think this is cruel, but nothing is more unpleasant to a sober person than a drunk, and especially an uncontrollable one. Everyone I'm sure has had some contact directly or indirectly with a drunk and I'm sure the contact was an unpleasant one.

Ayesha Salahuddin

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## Endurance continued

the mental and physical endurance necessary to "adjust." Thus they are not able to "keep their minds on what they are doing."

Most of us have at one time or another asked the question: Why do I even bother with this? Endurance is such a common place thing that many people feel that any hardship is just another part of life and they must bear it to go on living. For them the external hardship part of endurance represents internal suffering instead of internal struggling. Many times there are the people who drop out of the hardship part of life and just deal with time.

It is important to understand the difference between striving toward a goal and suffering because of a goal. Since people endure for the purpose of reaching a goal, it is necessary to examine different goals to understand the difference between positive striving and negative suffering.

One of the most superficial goals in life, which most sincere people soon recognize as vanity, is making lots of money. The history of people whose goal has been money has prompted sayings such as: "Money is the root of all evil" and "Money can't buy happiness." Money itself certainly can't be counted as a positive goal because it leaves too many other essentials out of life.

Many people have found other goals in life to be just as vain and so their recourse is back to money. Their logic in this is that money can't buy happiness, but it makes misery more fun.

Examining some of these other goals we can see where, though the goals may seem to originate from pure motives, they do not represent positive striving.

Some people just want to be happy. They don't harm anyone and don't expect to be harmed. They seek to fulfill their everyday wants and needs and find that many times their wants become pseudo needs. In trying to satisfy these urges they have built up within themselves, they become slaves to their pseudo needs. As a result of their seeking happiness they often suffer because of their inability to define happiness in the first place.

Often people define their happiness ahead of time and use this as their goal. For some people this may be long life and for others it may be raising a family. Man does not yet know the secret of long life and striving for it can be the cause of an early death. A man and woman may succeed in raising a family and then realize they they had nothing to offer the family in the way of a constitution for dealing with life and death. There are so many things which can go wrong with "short range" goals.

The one thing that all the short range goals have in common is that they must be fulfilled during this life. Anything which threatens the life, threatens the goal. Death or fear of death is the ultimate frustration of all earthly goals, unless your goal is death itself.

Unless a person believes in paradise (life after death) and has paradise as his goal, he really has nothing positive to look forward to. Transient goals can really have no meaning unless they are viewed as having an ultimate purpose. Material possessions can only be enjoyed when they are put in their proper perspective and not abused.

When a person believes in paradise, all of the good things on earth become means to an end and not ends in themselves. There is no such thing as pessimism because the person realizes that no particular thing on this earth will last forever and that what he does attain is a gift from his creator. One comes to the realization that there are certain boundaries within which he must live in order to attain paradise in this life and the next.

Islam, which means submission to the will of Allah, is the way of life which Allah (the creator of man) has revealed will assure man both a fulfilling earthly life and a joyful after life. The only positive endurance is to strive within the guidelines which Islam provides for men because any other striving is inherently short-sighted.

The Prophet Muhammad Ibn Abdullah (pbuh) has said "half of intelligence is planning ahead!" By planning ahead we can see that the only ultimate positive goal we can have is paradise. Once realizing this it is up to us to fulfill the "short range" goals Allah has commended for us in order to attain the ultimate goal.

Ihsan Raqeb

## WAR IN ISLAM continued

Soon after this Muslims are commanded to do battle:

"Fight in Allah's way and know that Allah is hearer, Knower."

Following this another group of the Bani Israel is mentioned:

"Consider the leaders of the children of Israel after Musa, how they said to a Prophet of their time: Appoint a king for us so that we may fight in Allah's way. The Prophet said: It is not beyond you that if fighting were prescribed for you, you would not fight. They said: Why should we not fight in Allah's way when we have been driven from our dwellings and separated from our children. Yet, when they were ordered to fight all, except a few of them, turned away. Allah is well aware of wrongdoers." Al-Baqarah: 246

These and many other examples have been given to make us understand that a true spirit of sacrifice is most important if we want to protect the very foundations and existence of virtue. A nation which does not retain this spirit is soon overwhelmed and destroyed by evil.

Sayyid Maudoodi, War In Islam, End of Chapt. I

## Book Review Asma Iman

### Christianity, Islam and the Negro Race

Dr. Edward W. Blyden, LL.D.  
London; W.B. Whittingham & Co., 1887

"Christians have something to learn from Mohammedans (Muslims), which will make them not less but more Christian than they were before." Thus, Dr. Edward W. Blyden, late Minister Plenipotentiary of the Republic of Liberia at the Court of St. James, commences a work which expresses the doubtless need of the African native to embrace Islam. Several inconsistencies are encountered and not to be unexpected since Dr. Blyden was himself a non-Muslim and his book is a compilation of his speeches, addresses and reviews given over a span of several years as he searched for a means of expressing himself in relation to historical events and travels.

Blyden claims for himself pure African heritage having been born in the West Indies of African parentage. His education however was European, a peculiar vein of thought stating that the educational methods successful for them must be successful for all people. This mode of thought leads to the imposition of their culture and practices on what they consider to be sub-cultures.

It is from the standpoint of education that Dr. Blyden approaches and praises Islam and its effects on the Black race as evident in Africa. "When we entered a Mohammedan community, we at once noticed that we had entered a moral atmosphere...It is evident, that whatever may be said of the Koran, as long as it is in advance of the Shamanism or Fetichism of the African tribes who accept it--and no one will doubt that Islam as a creed is an enormous advance not only on all idolatries, but on all systems of purely human origin--those tribes must advance beyond their primitive culture." This is due to the great significance which Islam gives to education, reading and knowledge. Through Islam the value and worth of the individual are emphasized, for a man must alone account for his actions on the Day of Judgement. Blyden points out that, in contrast to the Muslim attitude towards the Negro, "Wherever the Negro is found in Christian lands, his leading trait is not docility, as has been alleged, but servility. He is slow and unprogressive... there is no Christian community of Negroes anywhere which is self-reliant and independent;...On the other hand, there are numerous Negro Mohammedan communities and states in Africa which are self-reliant, productive, independent, dominating, supporting without the patronage of the parent country Arabia, whence they derived them; their political, literary and ecclesiastical institutions." The African Muslim, thus acquires at once a sense of dignity of human nature not commonly found even among those who have been brought to accept Christianity, which negates the individuals independence. "Mohammedanism, in Africa, has left the native master of himself and of his home, but wherever Christianity has been able to establish itself foreigners have taken pos-

session of the country and in some places rule the natives with oppressive rigour."

The cultural and educational development of the Christian Negro has been retarded. He has no part in the great Renaissance art of Christianity, nor of the music or literature therein. As consequence, he must aspire to conform to European models for imitation. Blyden remarks about a Negro minister who, during the course of a sermon, invoked the Deity to stretch His "lily white hands" over the congregation and bless it. Thus the Negro Christian must adapt to the culture of the European and deprecate their individuality. The Muslim Negro on the other hand, has felt nothing of the withering power of caste. From its inception the Black man has played an important role in the development of Islamic culture and practices. "The eloquent Azan or 'Call to Prayer' which to this day summons at the same hours millions of the human race to their devotions, was first uttered by a Negro, Bilal by name, whom Mohammed (pbuh), in obedience to a dream, appointed the first Muezzin, or Crier."

The European missionaries equated blackness of skin to inferiority in body and soul thereby blocking any black claims to human rights or respect. Any relationship that the European had with the African women were, most often, illicit. However, "Arab missionaries often entered the bonds of wedlock with the daughters of Africa, and by their teaching, by their intelligence, by their intermarriages with the natives, by their trade and generosity of their merchants they enlisted so many interests and such deep sympathies, that they rapidly took abiding root in the country." The Arab Muslim, therefore naturally related to the African, as one human being to another. He came to enhance the cultures he found among the African peoples and what changes he made were for the moral growth of the African people. His ideology was that change should be "induced by the persuasion and reason of a man of moral nobleness and deep personal convictions to join with him in the introduction of beneficial changes."

Islam brought industrial growth, cultural growth, moral growth, and broader perspectives through education to the African people. It furnished a protection to those tribes who embraced it by "effectually binding them together in one strong religious fraternity." Islam advanced from North Africa southward not by arms but by schools, books, mosques, trade and intermarriage. It counts in its ranks the most energetic and enterprising tribes. Based on these examples, then, the positive effects of so strong a moral doctrine as is professed in Islam can be seen. Hence, Islam is the greatest source of spiritual, intellectual, and moral growth that can be embraced by any ethnic or racial group. As Dr. Blyden so aptly states

"If the divinity of a religion may be inferred from the variety of races among whom it has been diffused, and the strength of its hold upon them, then there is no religion that can prefer greater claims than Islam."

EDITOR'S NOTE: The use of the word 'Muhammadanism' is a common feature of European scholarship relative to Islam. Muslims do not worship Muhammad they worship Allah, hence the term 'Muhammadanism' is very misleading.

Liberation continued.

lands. As a result of this type history the National Liberation Movement of Comoros was established in 1963. To understand their attitude towards the French we quote a note of theirs: "Freedom must be taken by all means, blood and tears. Because France rules our islands by force and, therefore, must be met with force in order to achieve independence. We warn those who say, 'Let France build the country for us, then she will go. Those are traitors number one. Since 1841 France has ruled Comoro Islands until today, she did not do anything but exploitation of an un-precedented nature. What stopped her from developing the country? Remember this saying: 'You have clouds followed with rains.' We did not see the clouds since 1841; do we expect rain now? You listeners must understand that if the oppressors do not feel ashamed of themselves, what about you, the oppressed? You must sacrifice your health, wealth and all you have for the freedom of your country." May Allah bless all colonized people with this attitude.

Chad is a land locked country of Central Africa with a Muslim population of 85%. The key to this situation is this; the French are maintaining a policy of un-representative government (Chad has a Christian President and a one party system) to insure Chad does not remove itself from the French sphere of influence. It is of interest to note that as recently as 1969 this country was occupied by the largest number of foreign troops on the continent, a direct result of the activity of the National Liberation Front whose political programme consists of these just demands (1) total independence for Chad by eliminating the status quo in the country (2) withdrawal of military bases existing in Chad without exception (3) to set up a democratic, national and popular government (4) to set up diplomatic relations with all states, with the exception of South Africa and Israel (5) to put an end to Zionist infiltration in Chad in particular and Africa in general (6) achieve agricultural and industrial reform and establish a national economy (7) build up a sound national culture and education by making Arabic and French the two official languages.

Although the present leadership in Chad is African the N.L.F. considers its struggle a war of national independence against military and economic exploitation by the French and Israeli invaders of their homeland. May Allah grant these Mujahids (soldiers) an increasing love of jihad in His Cause.

French Somaliland is situated between Somalia and Eritrea at the entrance to the Red Sea, 95% of its total population of 125,000 is Muslim and it represents the last remnant of French occupation in mainland Africa. The French are under strong influence via America and Ethiopia to not relinquish this colony as it represents the outlet for 50% of Ethiopia's trade. The Liberation Front of the Somali Coast has waged a number of protests against the French occupation and its many sided political machinations such as the fraudulent 1967 referendum to determine the countries future status. As is usually the case the colonial power manuevers are intended to re-

present progress however progress in terms of the indigenous populations political integrity never comes.

O Allah make the oppressed understand that according to Quran oppression is worse than slaughter.

## OUST RAUF

### Al-Islam Agents

Masjid Fajr 309 E 25th St. Ind., Ind 46205

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The Muslim Community Mosque Chicago, Illinois  
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Friday Jum'ah services are held weekly at  
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The Community Mosque  
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## Letters

In October 1971, Masjid-ul-Ummah of Washington D.C. took a giant step forward in bringing the true teachings of Islam to the Lorton Correctional Complex, Lorton, Virginia. This is the first time in the history of the prison facility that Islam in its pristine purity has been successfully established.

To date, the Lorton Masjid is struggling for survival in the midst of opposing forces.

These opposing forces consist of the renegade versions of al-Islam, that have captivated the minds of those who love falsehood and would be fuel for the fire, yet the faithful followers of Quran and the Sunnah of our Holy Prophet Muhammad (pbuh) are still in their midst, inviting them to salvation and safe refuge in obedience to Almighty Allah. Several weeks ago, Lorton faced the crisis of a potential riot, and we the Lorton Muslims knew well that many innocent brothers would be injured or probably killed. In our five daily prayers we asked Allah to guide our every step. Through the mature insight of the new Superintendent, Mr. D.C. Jackson, the threat of immediate riot was temporarily averted. The lesson of Attica Prison should have brought our poor unconscious brothers to full realization by now, that by initiating violent actions, they grant their captors the license to commit wholesale murder. Most men fight simply because they realize that injustice has finally overcome them. However man must fight when through a cruel and unjust use of power and authority, he is forced to relinquish his duty to Allah, or go contrary to what is inherent in his nature..... If only the brothers here would only stop and speculate on the teachings of the Quran.....

We the Lorton Muslims do not need to be taught of our nationality, that will identify us as coming from some particular location on the earth. The earth belongs to Allah, and He is nearer to us than our jugular vein, no matter where we are.....

May May Allah bless our brothers of the Washington Masjid-ul-Ummah, who faithfully bring the teachings of Islam to us weekly.....

The administration offers us a full cooperation. We are permitted to conduct our own academic school, where we teach colloquial Arabic. We also are permitted to hold Friday congregational prayer service. Our brothers are permitted to travel to Washington D.C. to attend Mosque functions, some may go unescorted. Permission is also granted for us to telephone the Mosque and Imam Hamid whenever we so desire. Mr. Yusuf Hamid is also allowed to enter the prison to see us at any time. Going on sale is the Muslim paper, Al-Islam, already a hundred copies have been sold. In great demand here are Qurans and the newly published book, "Come Let Us Change This World", by Sayyid Maudoodi.....

George T. Culbreath  
Lorton Correctional Institute  
Lorton, Virginia

Assalamu Alaikum wa Rahmatullah,

Brothers and sisters of the Islamic party, I have just finished reading the book "Come let us Change the World." It was truly the most enlightening book next to the Qu'ran that I have read. My name is Gabriel Abdullah and I have only been a Sunni Muslim for a year and a few months. Before I accepted Islam I was one of the most arrogant and vainest creatures. I was punished severely by Allah for my arrogance and was humbled almost to death by a severe paralysis which caused intense suffering for the first four months of last year. I went into the hospital April 22 of last year by Allah's mercy I was well within a week. Since I got out of the hospital last May I have not forgotten how Allah delivered me and I have submitted my soul to him. I fear him and love him and I have been looking for some way that I could help the cause of Islam. It was on this past April 22 that I bought your book and became aware of the Islamic Party. Your organization is what I have been looking for and I would be willing to contribute my efforts in any way whatsoever.

A servant of Allah,  
Gabriel Abdullah  
Ithaca, New York

Dear Sir and Brother,

As a Muslim of only 6 months standing it was a great joy when I read "Al-Islam" for the first time today.

You are to be complimented upon producing such a splendid journal. All the articles afforded me great interest.

It is quite possible that Islam will make more progress in the U.S.A. than over here, in fact there can be little doubt about this. May your efforts be crowned with great success.

Ahmad O' Donoghue  
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Notice

Masjid-ul-Ummah has published an Arabic manual entitled Reading The Holy Qur'an In Arabic Made Easy. It is a complete text both for teaching and learning how to read The Holy Qur'an in Arabic. Many copies are available.  
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...What is man, and what is his status and role in this universe and what is the system according to which this universe is organised with man's life should harmonize? The reply to this question, whatever it may be, will form the base for a concept of morality. Then, in accordance with the characteristics of this concept of morality, the framework of different aspects of life will take shape, and within this framework will the laws relating to individual morals and character, social relations and all the affairs of life, appear in all their details and, finally, the entire superstructure of civilization will be built on these foundations.

-Tajdid wa Ihya-e-din, February 1940.  
 Pp. 13-14.

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CONTACT THE ISLAMIC PARTY

# 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 5 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 2nd principle is prayer 5 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 3rd 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 4th 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 5th 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 Kaa'ba, 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. 570-632 A.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 and progress and stability which are our rights by creation.