

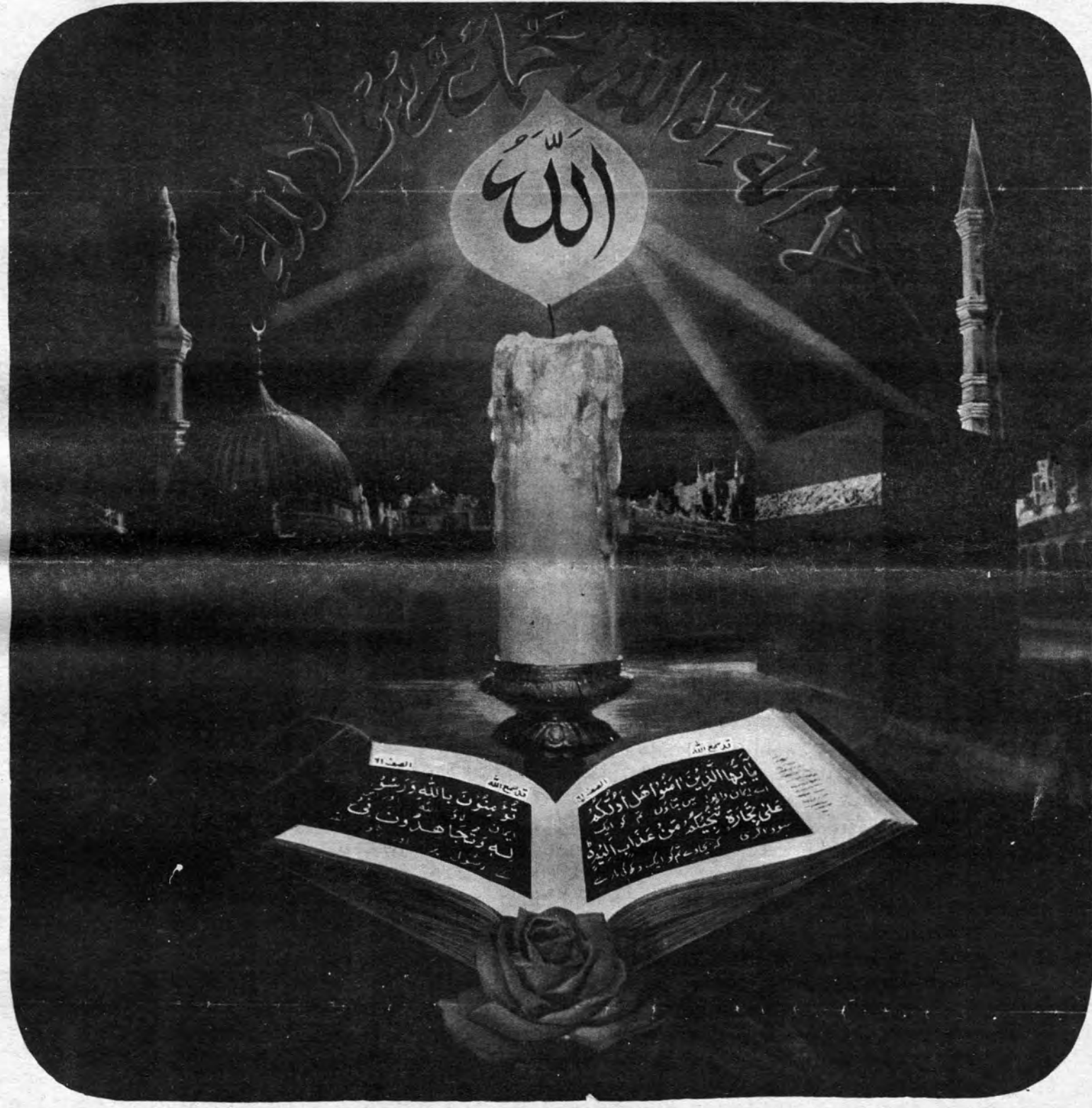


TWENTY  
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# al-islam

THE  
ISLAMIC MOVEMENT JOURNAL



*"there is no god but Allah, and Muhammad is His Messenger"*

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## PUBLISHER'S COMMENT

### *Problem of Leadership*

In this society the word leadership might well be the most loosely used and least understood word in the language. According to Webster, the word "lead" means to show the way of and direct the course of; to guide. The same source defines "leader" as a person or thing that leads or commands, and leadership is the position or guidance of a group.

One characteristic of true leadership is that it brings about a mobile, positive change in the outlook and actions of that nation, group or individual it claims to lead. To really assess the ability and success of any leadership, check out the rank and file members' consciousness. See if people think and draw conclusions for themselves based on the guidance of their leaders plus their own understanding of the principles of their purpose. After this, find out how well they are able to reconcile different opinions while moving in the same specific direction. Leadership should allow full development of each individual in the group and at the same time harness that development for the further progress of the objective. The usual case is, though, in most community organizations (including religious and non-religious groups that incorporate socio-political activism in their affairs) the more the rank and file's conscious understanding develops, the more discord in the group develops, because the truth is that most leadership in these groups is based on blind adherence to a leader, not on each individual's conscious understanding and commitment relative to the objective. This is why we say that true leadership brings about mobile, positive change.

There is also a tremendous difference between a leader and a manipulator. There is no doubt that this nation is void of leaders and full of manipulators, from those who operate in the political arena right down to those who control basic community institutions. In this context for example, compare the definition of manipulate to the history of most organizations in the black community: 'to manage or control artfully or by shrewd use of influence, often in an unfair or fraudulent way.' We think this is a good description of leadership in our communities from the least to the most efficient organizations. This is especially true of those people who lead programs that capitalize on the pressing problems of the masses and organizations centered around one 'charismatic' leader who is looked to because of his 'mystical qualities.'

Another trait in much of our community leadership is the tendency to secrecy and mystery as regards the leader. Be sure that we are not criticizing the necessity of security for the leaders, as that reality cannot be avoided. We are pointing out that in many groups the movement of its leadership is carefully guarded and disguised not only from the public, but even from the rank and file members of the organization. This leads to orders and instructions coming from the top without the people being called on to carry them out having any idea of their true nature and full significance -- only the fact they have gotten orders. We might add here that following orders is vital for any movement to achieve its ends, but for the orders to be carried out in the most effective way, conscious thinking -- not blind adherence -- is equally important.

The idea of 'practice what you preach' is another essential of true leadership. The most outstanding example of this point, the leader of mankind Prophet Muhammad, never asked his companions to do things he himself could not do. Though he was a statesman and leader of the most renowned world revolution, never was he out of touch with his associates. At no time in history has a leader been so accessible or enjoyed greater comradery with the lowest ranking of his companions as he. This brings us to the question of the leader's or the leadership's moral integrity. Human experience past and present makes us realize that leadership devoid of moral integrity in all spheres of its life has already sown the seeds of its destruction. Regardless of its outwardly convincing, grandiose position, leadership without stringent moral integrity is hollow and will be recorded by antiquity as the worst kind of human suppression. There is no doubt that this moral laxity, especially on the part of the religio-socio leaders, has turned the people off from respecting the legitimate institution of leadership and further weakened the community.

The Islamic Party understands the tremendous void in the oppressed communities in terms of leadership and recognizes the necessity for the coming forward first of an ideological unity (unity of outlook and action), and on the basis of the ideology the natural emergence of a positive leadership to organize, initiate and sustain the kind of conscious effort needed to alleviate our conditions. As an ideological party, it is working to demonstrate in its example the proper spirit of inter-action among its members, and through its relationship with the community at large and its programs, the party seeks to become a beacon light of hope for the dignified future of the oppressed.

Abu Idris Hamid



## IDEOLOGICAL UNITY

Unity generally means solidarity, continuity without deviation or change. When it is applied to groups of people it signifies to what extent those people are joined together relative to their over-all view and purpose of existence. For example: the right wing in this country is a unified group; the Chinese Communist Party is a unified group; the Zionist Movement is a unified group of people. Unity among a people, agreement on certain principles, is the most essential of all elements that keep a people progressive and relatively strong. At the same time we all know the disastrous consequences and conditions a people will naturally suffer from because of their inability to join hands about some fundamental life concepts. A group of people such as this are always subjects and slaves and unable to determine for themselves what is for their benefit and what is to their detriment. The most graphic example of this kind of people is of course this Afro-American. Because as a whole we do not agree on some fundamental life concepts, we allow ourselves to be subjugated and destroyed by the fundamental life concepts of the ruling class. The majority of the black Americans will take anything the predominant class says is good, for good, and will vigorously oppose anything the same class says is not good. Why? Because we as a people are not united on some basic principles as to the reason for our existence. Most of us have no other criterion than what the ruling class has given us to judge as our best interests. We have used the example of the Afro-American because everyone here is well aware of his plight but the consequences and conditions that dis-unity lead to are universal in scope.

History tells us that any people who brought about a significant social change were very backward and confused until the time they came upon a way of thinking, a self-concept, an ideology that brought them into their own, gave them identity--and united them. The Chinese, Arabs, Russians, and the Algerians are a few historical examples of this.

Let us for a moment take a glance at the different kinds of unity and see on what basis they do or do not bring about a meaningful closeness among a group of people. Unity is basically of three types--national unity, racial unity, and ideological unity, or unity based on thinking not coincidence.

Nationalism asserts that unity is determined by certain physical boundaries and for all those people within these boundaries, it is of extreme importance that they do all they can to strengthen and protect national interests. In the beginning, modern day nationalism was a revolt against the unquestioned authority of the Pope and the emperor, and it only meant that the different European nations should be independent to determine their own destinies without being used by the Pope or the emperor. In time however, this nationalism, this nation worship, which had eliminated Christian con-

cepts from its worldly dealings, installed itself as the new unquestionable authority. Now every nation, or every nationalist, considers its national interest and national aspirations as the highest moral value. Good is that which is useful for the nation although it may involve all kinds of lies, deceit, and treachery--and evil is of course anything that harms national interest even though it may be truth or bring about justice. Nationalism is really collective self-worship--we know that a man who worships self will do anything to meet his objectives regardless of who he injures in the process. The same is true of nationalism--it cares nothing for those people outside its own dirt boundaries. This is most vividly reflected in foreign policy, etc.

We say that to let physical boundaries be the primary reason for a people's unification, aside from the harm it does to other nations and their dealings with each other, it has the disastrous effect of an artificial reversal of natural functions. Man is the vice-gerent of the earth; he rules the earth relatively. To allow physical boundaries to determine a people's unity is to say that these physical boundaries are more important in human affairs than a man's ability to think. This national unity places more emphasis on coincidence than on a people's ability to think and it is only man's ability to think and decide that makes him different from the animals.

Racial unity is very much like national unity, in that it replaces the worship of a physical nation with the worship of another coincidence another phenomena which man can not control--that is skin color. Like the nationalist, the racist is one who believes that good is what benefits the race as a whole regardless if any universally accepted principles, like honesty or integrity are trampled on--and evil is of course anything that detracts from the strength of the race. By nature, this racial unity is limited as it is only relevant to specific race groups. And just like the national unity which detracts from and degrades a man's thinking power, racial unity does the same. It says that skin pigmentation should be the most outstanding thing about one's character, and man's thinking must be subordinate to that. Again this thinking puts the humanity on a level of importance below that of coincidental phenomena; and according to this thinking, man is only a victim of fate, unable to rise above the destiny of continual race war. To say the least, racial unity is a unity that thrives on discord with others, and any people united on the principle of race can look forward to perpetual conflict and eventual collapse.

What is ideological unity? First let us make clear that Islam is the only system past or present that unites people solely on the conscious acceptance of certain moral and spiritual principles, and it does not contain elements of racism, classism, nationalism, etc. Islam is that which elevates man's ability to think and make decisions above mere material conditions and circumstances. Some people may be familiar with Mao and the fact that he wrote "We stand for active ideological struggle;" and from this they assume that his

Ideological Unity Continued pg. 4



## *Polygamy: A Misunderstanding*

Islam has been associated with multiple marriage (polygamy) and without fail none of the conditions surrounding the institution has been noted. Historically, Muslim men have been shown with more than one wife and even today the media seizes upon opportunities to exploit this feature of Islamic life, casting hints that no modern woman could possibly live in such a state. This thinking about Islam and polygamy neglects the fact that unfortunately too many women live under illegal and immoral polygamous situations to this day. Daily the papers expose the behavior of prominent persons living with and maintaining mistresses, prostitution becoming an available business and wife-swapping along with other equally degrading practices, while Islam with legitimate policies on polygamy is ostracized. The Islamic Party without reservation declares that when conditions warrant it, a responsible polygamy is far superior to the hypocritical "monogamy" of the West.

Islam recognizes that monogamy is the usual form of married life and that only under extraordinary circumstances would polygamy be advisable. The Islamic law encourages marriage. "Marry those among you who are single" (Holy Quran Ch. 24 v. 32) and monogamy "If you should fear that you will not do justice then only one" (Ch. 4 v. 3). The institution of marriage provides safety from immorality, leads to the establishment of strong families, provides proper male and female roles for children to emulate along with a natural security and companionship. In the Islamic family system a man's role as a father, husband provider and guardian of the family's personal security, political, socio-economic and spiritual interest are well known. The role of women as wives, homemakers, mothers and companions to their husbands is also understood. For the people of the world the Islamic family unit is the most feasible and practical because of its simplicity, naturalness and integrated coordination of the roles of men, women and society.

Westermarck in The History of Human Marriage, informs us that although Judaism and Christianity existed before Islam and allowed polygamy that they did not establish guidelines through which it could be effectively managed. Supplying the guidelines for establishing and maintaining polygamous relations is a characteristic of the overall Islamic foresight in man and woman relationships and the degrees of variability it might assume. Without these Islamic injunctions most certainly as is the case today, the practice of polygamous marriage would be filled with stories of maltreatment and degrading situations forced upon women.

The Islamic legislation concerning polygamy has three principal areas: the number of wives allowed, their treatment and the conditions which warrant polygamy. It is ignorance of these areas that has caused most of the misunderstanding about Islam's allowance of polygamy. The confusion has been so severe that in many instances where Muslims would have merely practiced another aspect of their faith and married polygamously, the non-Muslim societies subjected women to spinsterhood, exploitation, sex-

## Ideological Unity Continued

state is a purely ideological state or that the Maoist movement is a purely ideological movement. This is incorrect because unlike the Maoist movement's ideology, the Islamic Movement's ideology is not forced down the people's throat--they join because they have accepted certain universal truths and not because of the pressure of events that inevitably take place in a Maoist type regime. The Muslim becomes Muslim solely because of Islam's fundamental concepts of life, not due to social pressure. The unity of thinking based solely on moral and spiritual criterions is naturally a much stronger and broader unity as it alone does not go against the natural order of man's real role in life and puts man in his real perspective as Allah's vice-gerent on earth. This unity based on conscious thinking is, unlike the other forms of unity we mentioned, able to appeal to all regardless of nation race or economic background.

What is the basis of this Islamic unity? To what does Islam call people to believe? Firstly it asks people to recognize the fact that there is only one Ruler in the Universe and that He alone has the right to direct and guide life--and that He alone has the broadness of vision to prescribe what is man's best interest and what he should at all costs avoid. Human nature will always find something to believe in as a deity; for some people it is a statue, a race, a nation or material existence --and whatever these deities prescribe determines the individual and collective life style of its devotees.

Now because Islam recognizes the oneness of Allah (God), and the consequent oneness of humanity, it says that anything opposed to this concept of oneness, of unity, can not but bring strife and dis-unity to all people. And it also claims and has proven, and still proves, that unity of society based solely on the concept that there is no ideology or philosophy worthy of following except Allah's ideology as given to Muhammad ibn Abdullah. It says that this in reality is the strongest social unity possible. And Islam goes even further to say that the most oppressed and lowly of the human family, be they in Johannesburg, or in Washington D.C.--if they accept this universal ideology totally and adhere to it -- they will naturally become the leaders of the present narrow minded, backward humanity. With this in mind maybe the Afro-American, Chicano Puerto Rican and even the Euro-American can begin to contemplate what liberation effort is worthy of their lives. But of course one can only lead the horse to water--the drinking is on him.

## REMEMBER

## FEED THE HUNGRY



## Polygamy Continued

ual aberrations and prostitution, widowhood, fatherless families for some, and a life devoid of the chance to be mothers and wives for others. This was especially noted following the two World Wars in which millions of men were killed and maimed.

Prior to Islam polygamy was an accepted form of married life, its place in history is assured. However this polygamy left much to be desired except for the Jews there was no limit to the number of wives allowed and the practice was not legislated by anything other than sexual desire. Royalty in Europe practiced polygamy and there is no record of high morals or public recognition of these marriages being undertaken to alleviate pressing social ills. In Africa a late dictator is recorded to have practiced polygamy but his errant social and moral behavior is definitely not marked by consideration for the women forced to be his wives.

The Quran, the last revealed book of divine guidance for mankind indicates the limit for wives to be married as four "Marry women of your choice, two, or three, or four;" (Ch. 4 v.3). However in a distinct display of divine foresight Allah goes on to say, "But if ye fear that ye shall not be able to deal justly (with them), then only one." (Ch. 4 v. 3) With Islam the guarantee of fair and equal treatment is a consideration before a second or third wife is taken on. Hence Islam does not leave the treatment of subsequent marriage partners at the discretion of the husband--each is entitled to the same treatment. Even though the Jews placed a limit on the number of wives taken they still regarded them as chattel (or property rather than people)--Encyclopedia Biblica by Black and Cheyene.

The Quran further states "Ye are never able to be fair and just as between women, even if it is your ardent desire." (Ch. 4 v. 129) From these Quranic verses it is plain that polygamy is merely permissible and fairness in treatment is very difficult to obtain; any situation which could avoid trying to do the impossible is encouraged by such statements and only when an alternative is more undesirable should polygamy be used if keeping in tune with Allah's will is man's desire. The Quran states that man has only one heart and with one heart a man is very much inclined to treat one wife with favoritism in emotion even if not in materials.

Recognizing that Islam places such constraints and discouragements on the practice of polygamy and yet has allowed it to exist, a serious question concerning its role in Islam is raised. Historically, Islam has brought polygamy from the unbridled practices to a refined system wherein the needs of society can best be served.

Whenever polygamy is examined in light of the example of Prophet Muhammad (pbuh) and his immediate companions we find that their lives were devoid of any tinge of play-boy attitudes and were reflective of a sincere devotion to their Creator and fellow man; their everyday affairs centered around upholding the high Isla-

mic morality, their businesses were the most honest and the families they established were based on consciousness and responsibility to their Creator. In the example of Prophet Muhammad (pbuh) and his companions polygamy was not engaged in for any other reason than strengthening community relations, prevention of hardships on widows and orphans, to solidify political ties with family relations and every humanitarian reason but never for the purposes of satisfying personal lust or proving one's manhood. When the verse concerning polygamy was revealed the Muslim community had lost a sizeable percentage of its men in battle, their families were left destitute, and the possibilities of inadequate attention loomed very large over the widows, their children and the rest of the community. Prior to this, polygamous marriages had been arranged but the aspects of limitation were not present. With the Revelation of these verses the believers were exhorted to marry the women if they feared inadequate care would be their lot. Even today Islamic minded widows are not expected to remain unmarried. The Muslims were encouraged and did take advantage of the existing custom and transformed what had been a sexually-motivated behavior into one that served to strengthen the movement for justice and equality while aiding the relatives of their fallen comrades. Hence preventing these women from being strained with the burden of raising a fatherless family and also themselves being deprived of male companionship.

The Islamic Party recognizes that polygamy has a role in human life, and that is to facilitate human social relations. In keeping with this thinking Muslim judges and scholars recognize that, besides war, there are several other conditions that polygamy would be suitable in alleviating. For example chronic illness on the part of a wife such that she could no longer engage in sexual intercourse, her husband has to decide whether he will abstain totally from sex, and deny his normal biological functioning, divorce his wife or engage in illicit sexual activity. All of these things are contrary to Islamic behavior. The husband's love for his wife would declare that he aid and assist his wife in such a period of helplessness and if he pursued a course of illicit relations the problem of adultery which is stringently forbidden by Islam would arise along with infidelity, illegitimate children, disease and the lowering of the overall morality. Polygamy would be definitely an advantage to the above solutions, allowing the husband to assume a normal life and still be actively engaged in helping his wife and new marriage partner. Another instance where polygamy would be preferred to divorce is the case of infertility of the wife and the normal male desire to father offspring.

Islam has not allowed the option of polygamy in a void, but has given it a status, that of being a solution to problems unsolvable by other conventional methods. The Islamic practice of polygamy has not out-lived its effectiveness. Even today widows, divorcees and women with children are hard-pressed to find husbands, despite their desire to live virtuous lives. In the oppressed communities a special breed of scavenger preys on these wo-



men especially the women on welfare, exploiting their loneliness and relieving them of their stipends, leaving the children to starve. In cases like these polygamy is preferable to immorality and exploitation. Through polygamy these women could benefit from legitimate relations with men who were conscious enough to take care of them and assume responsibility for their children. This type of attitude towards polygamy is in accord with the practice of the Prophet Muhammad (pbuh) and his companions, utilizing an optional social institution in order to stabilize the society.

The regulations governing polygamous marriages are designed to assure as close a degree of equality as possible. Whenever gifts are given to one a similar gift must be given to the others; when travelling one wife can not be chosen constantly; equality must be established; each wife is entitled to her own household and conjugal visits must be equally distributed. The Quran says "Ye are never able to be fair and just as between women, even if it is your ardent desire! But turn not away (From a woman) altogether, So as to leave her (as it were) hanging (in the air)." (Ch4 v. 129) The Quran makes it clear that to struggle in maintaining the polygamous marriage by not rejecting a wife is the way in which at least some justice will be had. It is the idea of being totally rejected by a husband after polygamy is established that women fear. Havelock Ellis, a renowned scholar on human socio-sexual behavior, says, "The woman's natural jealousy is not at a man's loving another, but at his forsaking her." In Islam polygamy is one means of protecting women from losing their husbands to the unmarried women in the society who would be seeking a husband of their own.

In certain circles men are advocating polygamy as their married life style saying that this is proof of their manhood, and virility, part of the historical heritage and various other reasons. The Islamic Party says to such men, if you are serious then find those widows, divorcees, and families with no fathers headed by women in their 40's and 50's whose children are growing and need help and guidance, marry them along with your present wives--if you are serious. And if proving one's manhood is the issue then struggling to depose chaos, vice economic, social and political injustice, clarifying what is good and adhering to it are real proofs of manhood, not performing sexual acrobatics with several young girls.

The Islamic Party recognizes that polygamy has and is being practiced by Muslims here and abroad. Among the Muslims universally it has not exceeded 1 to 2 percent because of their understanding the gravity of polygamy. However in the U.S. there has been an undue emphasis on polygamy and there is evidence of polygamy being practiced without due consideration to societal conditions and the responsibility of husbands to their wives. The Party feels that marriages contracted without concern for conditions warranting polygamy violate Islamic law, are incorrect and such practices are to be condemned. We do not condone taking women in marriage for purposes of satisfying one's self esteem, proving one's man-

hood, or continuing an un-Islamic bad habit of having multiple girlfriends. These circumstances lead to the oppression of women under the guise of following Islamic tradition when actually our Muslim forefathers undertook polygamy as a selfless activity for the uplift of humanity, with the purpose of stabilizing the community morals, and hence advancing the movement of Islam. Even in the most trying circumstances polygamy is a choice, the lesser of two evils: multiple marriage or sexual anarchy.

Tariq Ibn Ismail

## Life After Death

Life after death is a subject that has and always will stir humanity's imagination. Partly because all men quest for immortality and partly as a result of humanity's always wondering, trying to answer the questions of whence and whither. The truth of the matter is that all of Allah's prophets taught and commanded their followers to accept it as an article of faith, a reality that could not be denied but one that is essential for the full flowering of the human soul and as the answer for that complete moral justice and undisturbed peace all truthful persons desire. As for our logic and reason, they only suggest it should exist. It is only in the teachings of Qur'an as given to Muhammad (peace be upon him) that we are instructed as to its reality. We might add that even as powerful an investigator as modern science cannot furnish any data as to the existence of a hereafter. In this matter all it can offer is a 'no comment.'

Now, we shouldn't relegate this question to the area of mere philosophical discourse, because history is too clear as to how the acceptance, rejection and implementation of this belief has had profound effects on society. It was greatly due to this belief in a judgment, an afterlife, that transformed the Arabs from the most lawless of people into a society which now stands as the historical beacon light of social justice. On the other hand, as a result of the gross distortion of this belief, millions of Africans in America for the past 400 years up until tomorrow still suffer peacefully as a condition for entering paradise. Obviously then, this article of faith is closely connected with the practical conditions of a people. Our message then is this: Allah has told us life after death is a reality. We can't escape it, however we should also be aware that one pre-requisite for entering His paradise is to struggle for human dignity and social justice. Conversely, to gain His wrath, all we need be is complacent in the face of any tyranny. We should know that Allah has said death in the cause of real social justice (i.e., Islam) is in reality the beginning of a life that most men and their limited intellects can't conceive of.

Abu Muslim



## PARTY RECOMMENDATION

## PARTY AFFAIRS

If the reader is keeping abreast of daily news and recent developments, he is aware of an acute increase in molestation of and attacks on women. The horror is that these increasing sex-crimes apparently have no solution; even the police departments are relegated to the position of catching subjects after the 'fact', and have no program to reduce the number of 'facts' before they happen. The Islamic Party makes the following recommendations to individuals, families, and depending on the level of community involvement, civic groups, to help curb this degenerate phenomena:

## 1. Individual level

- a. Women can definitely cut the number of these crimes by adapting a more modest style of dress that covers and does not accentuate the supple bosoms, hips, shapely legs and arms.
- b. Women should make it a habit that when travelling through society they are accompanied by husbands, brothers, or other women, as most attacks are made on un-escorted women.
- c. Women should take advantage of learning self-defense arts as preparation for attacks, and for physical fitness.

## 2. Family level

- a. Husbands, fathers, brothers, etc., should re-arrange their schedules so they can be available to escort the women in public.
- b. The husband should make sure he is satisfying his wife's psychic, spiritual and sexual needs fully so that if and when she is out alone, she is not vulnerable to the hip approaches and conversation that many of these would be attackers carry. We can be assured that lack of fulfillment in a marriage relationship will lead to a quest for greater fulfillment, so the husband should be acutely aware of his obligation to his mate.
- c. The parents should educate their young men to respect women at an early age, and if in the pre-teen or teen-age years the son is found to be neglecting this training, he should be physically punished. The young ladies should be schooled as to how to dress and carry themselves properly, along with dispelling the illusions of making all the 'scenes' and hanging out. What is demanded of the families is a whole new psychology for educating the children to healthy men/women relationships.

## 3. Group level

Even with the above-mentioned precautions, there are still those moral deviants who will never respect women and will keep their habits of molestation, rape, etc. Since the police do not oft-times prosecute these matters fully, and few of these people are ever caught, the Party recommends that on a group level, when these individuals can be recognized and no justice seems to be coming from the local authorities, there should be some form of community council for the miscreant to be brought before and they would deal with him relative to the crime -- anywhere from verbal admonishing to a strong physical chastisement. Popularization of this type council in the communities would make these 'sex attackers' think twice before approaching women.

I. The Afro-American Studies Department at Howard University, chaired by Dr. Adams, sponsored the program Muslim American Musical Expressions, on 5-19-72, organized by the Islamic Party. Featured were such names as Jackie McLean (Omar Abdul-Kareem), Idris Muhammad, Tyrone Washington (Bilal al-Mahdi), and others including Howard's Dr. Donald Byrd. During the intermission periods the brothers gave the audience some insight into their views of the relevance and necessity of Islam. It was interesting to note how the brothers spoke of Islam as relieving their lives of the drug habit and giving them a new source of inspiration. It was also pointed out that Islam is motivating brothers to investigate the possibilities of their own recording companies so they will no longer be prostituted by the Jew, who controls most of the musicians' economic lives. The 350 in attendance were well entertained.

II. We are happy to announce the opening of a new Mosque in Chicago, The Muslim Community Mosque at 1390 W. 98th St., Chicago, Illinois. The Secretary General of the Islamic Party also has his office housed on the premises.

III. Two Al-Islam agencies on the West Coast have received threats of physical aggression from followers of Elijah Muhammad. Al-Islam agent, Shahria Rouhani of Berkeley reports that after verbal confrontations with the followers of Elijah on the street, two of them showed to the Brother's house. The Brother took advantage of the opportunity to express his opinion that Islam makes one unafraid of death, and no one who claims to be Muslim will hinder the spread of Islam. Hopefully their attitude changed, as they left. It is noteworthy that since that time the Berkeley distribution rate has risen. The Islamic Party advocates and will always take advantage of freedom of speech and press. We do however find it amazing how Mr. Elijah's organization, which has disseminated its teachings (which contradict Islamic principles on many major issues) for years, would resort to attacks and harassment when the Orthodox Teachings of Islam are presented on a similar level (national journals, etc.). We are firmly convinced that true Islam will be written in history as the medium through which the oppressed in this society attained a truly free and dignified existence, and under no circumstances will we stop spreading this message.

IV. May 31st was what was called African Liberation Day across the country. Thousands converged from all parts of the country to Washington D. C. Included in the masses of visitors were representatives from The Islamic Party, who came with the special mission to clarify the position of Islam in Africa. The last issue of the Journal of course highlighted the intricate part Islam plays in the life of Africa. During the course of the day the Party members held many conversations with the people, heard pleasant surprises about the role of Islam in Africa and also received some guests from the Liberation Day activities at The Community Mosque, where the role of Islam and its Movement in the community were further clarified.



## TO WHOM IT MAY CONCERN

The names of religions and ideologies usually come from nouns, words at rest. Names are nouns. Christianity, for example, is derived from the name Christ. Judaism comes from the name of a tribe, the tribe of Judah. Marxism derives from the proper name Marx. Capitalism comes from capital, the name given to the value of accumulated goods.

Islam is different. It does not derive from a word at rest, a noun, but from a verb, an "action word." To accept Islam, to become a Muslim, requires a life of activity; one can not be "at rest" and fulfill his duties as a Muslim. For this reason amana (to believe) and amila (to be active, to work) are a joined pair of words in the Qur'an.

Submission to the will of God, the active meaning Islam, calls for obedience to the ideology sent down by the Supreme Ideologist. Allah has a sunnah (way, method, law), a revealed pattern of life for Muslims. Islam is not something we can take over for ourselves and transform it into our "own thing." For example, we can not remove the principle of the equality of mankind, a prominent doctrine of Islam, and replace this with a bigoted doctrine of black superiority, and create a "Black Islam" for ourselves. What we would have then would not be Islam at all, but a hideous mutation, a half-truth. The science of chemistry teaches us that mutations (changes from a true pattern) are unstable. In the biological world, mutations often lead to erratic behavior and death. (For example, the disease Sickle Cell Anemia is the result of a mutation in the blood cells.)

It is a known fact that the West African ancestors of the Black American had a prestigious Islamic history. Scholars have recognized this for centuries, but now even popular drugstore magazines of wide circulation, such as Ebony and Sepia write about the Black American's Islamic heritage. According to the Feb. 1972 issue of Ebony and the Mar. 1972 issue of Sepia, Timbuktu, a city in Mali, West Africa, was for long the intellectual and cultural center of the Muslim world. Thousands of students attended the mosque university of Sankore and scholars came from as far away as Spain to compare manuscripts with the collection of Arabic classics there, while the African scholars "astounded the most learned men of Islam by their erudition."

The Feb. 1972 intellectual journal Black World makes a similar point:

"Between the Africans of these empires (Ghana, Mali and Songhay) and the Islamic Arabs there flourished a commercial, religious and cultural interchange which included matrimony between Arab and African and the development of education in African universities, such as that of Timbuktu, which attracted scholars from all parts of the Moslem world." (p. 34)

It might be noted that this refers to the 14th, 15th and 16th centuries, the very times that Europeans were claiming the black man had never produced a great civilization and was fit only for slavery.

So it is no longer a point of contention, nor a thing of debate, as to whether millions of our ancestors were Muslims. Everybody, from scholar to common man, acknowledges this. But something is forgotten: When our ancestors accepted Islam, this moved them to action! Their pigmentation, their color chromosomes, their blackness had nothing to do with their great cultural, intellectual, scientific and religious achievements. All people who accepted Islam faithfully, whatever their race or color, were moved to accomplish deeds of great benefit to mankind. It was the activity demanded by Islam that motivated our ancestors.

Skin color does not build universities. Skin color does not write books and master knowledge. Skin color does not make scientific discoveries. Skin color does not create brilliant military maneuvers that topple oppressive rulers. It was not the black skin color of our ancestors that made them great; it was their active adherence to the ideology of Islam as a way of life that made them great.

If we accept Islam today, just lay around and play around with it, thinking that we will be magnificent just because our skin is black and we have taken Muslim names, we are in for great disappointment. We must follow the revelations of Allah in the Qur'an and emulate the righteous example of His last messenger, Muhammad ibn Abdullah. We must be learners, doers, teachers of the Islamic way of life. We must devote ourselves to Islamic actions and order our life according to Islamic priorities. We must follow the ideology or sunnah of Allah without deviation, mutation or aberration. Yes, indeed, our Muslim African ancestors did great deeds. BUT WHAT WILL WE DO?

## DIG IT

I was out like a light,  
Down as a mole,  
Stung by coke's bite,  
I wanted to drop into a hole.

Then Islam made me see the light,  
Taught me wrong from right,  
The straight path it did show me,  
And that's just the start of my story.

I learned to cover myself,  
Discover myself,  
Help myself through the day.

Why don't you dig this scene  
Jump up and get clean  
Connect yourself with the universal  
machine.

Umm Luqman



# the family

Our last article in Al-Islam presented some aspects of the modern family, showing the situation as it exists today then explaining that Islam, as a complete way of life, could revolutionize the family thereby beginning the societal revolution.

As a continuation of that article and to further illustrate the Islamic guidelines on family life it would be fitting to discuss the roles of the two chief family members, the husband and the wife; we will begin with the husband.

Allah Almighty has made the husband the head of the family and in him rests the final decision on all family matters after consultation with his wife. Allah has given him a particular nature which enables him to carry the overall responsibilities. Man excels woman in constitution and physique, i.e., he is physically stronger, and this plus his lesser emotional nature make him capable of facing and bearing greater hardships and dangers. There is no denying this fact in spite of the loud clamor and uproar we hear today. There is also no denying that due to numerous circumstances today, including the attitudes of some of the men, women have been forced to play this part with great hardship and strain on themselves.

The final authority rests with Allah and in Qur'an he says, "And nowise is the male like the female." (III: 36)

That man is the natural breadwinner is attested to by Qur'an: "Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they support them from their means." (IV: 34)

In addition to supplying the needs of his family, a husband should be a companion to and the strongest support for his wife in her role as a mother and housekeeper. He should console and help her as she bears the sometimes awesome burdens of childbearing and comfort her as she undergoes her various physiological changes. He is to recognize her feminine nature and not be severe with her in the weaknesses arising from this unique makeup given her by Allah. In short, they both should be compassionate and loving toward one another as they are garments and protection for each other. They are not to demand rights that they are unwilling to return.

Today we see men severely mistreating women and taking advantage of them because of their "weaknesses" particularly those arising from the responsibilities of motherhood. Islam came fourteen hundred years ago and commanded respect and reverence for them and exalted the duties of motherhood. Men have been commanded to treat women fairly and amicably whether she is in the position of mother, wife or daughter to him. Islam is the only ideology which stands up for such treatment of the "fair" sex in this confused world today. •

Finally we know that the husband and father shapes the ideology of the family. He guides their mental direction. Woman, being weaker, will generally submit to the direction that

her husband shows her. She will strive to be what he shows her he wants her to be. If Pop-pa is a "finger-popper" the rest of the family will try to be finger-poppers. If he says that partying and good-timing are the purpose of life his wife will follow this direction and pass it on to the children. But if he shows himself to be a consistent hard worker for truth and justice and follows the correct course commanded by Allah to establish a just society, not only will his wife follow him and teach their children his example, his whole family and his community will respect and admire him. Among the Muslims who are following the true Islamic teachings as revealed by Allah in the Holy Qur'an and through his last Prophet Muhammad ibn Abdullah (570-632 A.D.), will you find such men who are eager to take the burdens off the shoulders of the women and take their rightful places in establishing the new society.

There are two practices found today that Islam expressly stands against. A man can not be out publicly calling for truth and demanding respect while his wife and children are left home destitute and helpless, easy prey for exploiters. Islam demands a correspondence between thought and action, between talk and practice. The Holy Prophet Muhammad (may Allah exalt him and grant him peace) said, "The best of you is he who is best to his family." That is, the best of you out there preaching are the best of you at home teaching. And history documents the noble treatment he gave to his family behind closed doors. Even in this society a well-known saying is, "Charity begins at home." The best charity that one spends is that which he spends for his family. How can one build the new nation outside of the home when behind closed doors he is destroying it? The Holy Prophet Muhammad (Peace be upon him) also said that: "He who deserts his wife and children is like a runaway slave; till he returns to them none of his fasts or prayers will be accepted by Allah."

We also hear today that "marriage has to come after the revolution, right now let's use whatever women we can to satisfy our sexual desire." Meanwhile these "revolutionaries" are dissipating themselves with woman after woman leaving in their wake venereal diseases and uncared for children who will fill the welfare rolls of their "new society."

With a clean and pure sex and family life a man can properly channel his energies in working for change because he will have the stabilizing forces of responsibility and support to help him in making his decisions. It is of no use to have a "let's get our society first then we'll learn how to run it" attitude. The state can not come about in this manner. The Qur'an says: "Verily never will Allah change the condition of a people until they change it themselves (with their own souls)." (XIII: 11) Man has to begin to change himself down to the core of his innermost being before the Almighty will bring about a change in his total condition. And this change comes about by submitting to Allah's will in Islam. Where else can it begin to show itself and spread but in the family?

Akiba Ali



## OUR IDEOLOGY

## AL-QUR'AN

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

1. Alif. Lam. Mim.

2. Allah! There is no God save Him, the Alive, the Eternal.

3. He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel,

4. Aforetime, for a guidance to mankind; and hath revealed

the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite the wrong).

5. Lo! nothing in the earth or in the heavens is hidden from Allah.

6. He it is who fashioneth you in the wombs as pleaseth Him. There is no God save Him, the Almighty, the Wise.

7. He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations—They are the substance of the Book—and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.

8. Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo!

Thou, only Thou, art the Bestower.

9. Our Lord! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faileth not to keep the trust.

10. (On that day) neither the riches nor the progeny of those who disbelieve will aught avail

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ

الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ

هُوَ الَّذِي يَصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ

الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلَةٍ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ

الْعَهْدَ إِنَّ الَّذِينَ كَفَرُوا لَنُغْنِي عَنْهُمْ

أَمْوَالَهُمْ وَلَا أَوْلَادَهُمْ مِنَ اللَّهِ

them with Allah. They will be fuel for fire.

11. Like Pharaoh's folk and those who were before them, they disbelieved Our revelations and so Allah seized them for their sins. And Allah is severe in punishment.

12. Say (O Muhammad) unto those who disbelieve: Ye shall be overcome and gathered unto Hell, an evil resting-place.

13. There was a token for you in two hosts which met; one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes.

14. Beautified for mankind is love of the joys (that come) from women and offspring, and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.

15. Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord are Gardens underneath which rivers flow, and pure companions, and contentment from Allah, Allah is Seer of His bondmen.

16. Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire;

17. The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.

شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ  
كَذَّابٍ آلِ فِرْعَوْنَ وَالَّذِينَ مِنْ  
قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ  
اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ  
الْعِقَابِ

قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ  
وَيُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ  
الْمِهَادُ

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ  
الَّتِي قَاتَلْتُمَا تِغْلَاظُ فِي سَبِيلِ  
اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ  
فِي ثِيَابِهِمْ رَأَى الْعَيْنِ وَاللَّهُ يُؤَيِّدُ  
بِخَصَمِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ  
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ  
النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ  
الْمُنْقَطِرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ  
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ  
وَالْحَرثِ ذَلِكَ مَتَاعُ الْحَيَاةِ  
الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَالِ

قُلْ أَوْفُوا بِعَهْدِكُمْ بِمَنْعِكُمْ  
لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّكُمْ جَنَّاتُ  
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ  
فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ  
مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

الَّذِينَ يَقُولُونَ رَبَّنَا آتِنَا أَمْثَلًا  
فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ  
الصَّادِقِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ  
وَالْمُسْتَغْفِرِينَ بِالْأَسَارِ



# ICAL SOURCES

## AL-SUNNAH

Abu Hurairah reported that The Prophet, peace and blessings of Allah be on him, said :

"Religion is easy, and no one exerts himself too much in religion but it overpowers him ; so act aright and keep to the mean and be of good cheer and ask for (Divine) help at morning and at evening and during a part of the night."

(B. 2 : 29.)

Abū Hurairah said, The Prophet, peace and blessings of Allah be on him, was one day sitting outside among the people when a man came to him and asked, What is faith (Imān)? He said :

"Faith is that thou believe in Allāh and His angels and in meeting with Him and (in) His messengers and that thou believe in being raised to life (after death)."

He asked, What is Islām? (The Prophet) said :

"Islām is that thou shalt worship Allāh and not associate aught with Him and (that) thou keep up prayer and pay the zakāt as ordained and fast in Ramadẓān."

He asked, What is *ihsān* (goodness)? (The Prophet) said :

"That thou worship Allāh as if thou seest Him ; for if thou see Him not, surely He sees thee."

(B. 2 : 36.)

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

"None of you has faith unless I am dearer to him than his father and his son and all mankind."

(B. 2 : 7.)

١- عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ

قَالَ إِنَّ الدِّينَ يَسْرٌ وَلَنْ يُشَادَّ  
الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا  
قَارِبُوا وَابْشُرُوا وَاسْتَعِينُوا  
بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ  
مِنَ الدُّجَةِ ☆

٥- عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ النَّبِيُّ ﷺ  
بَارِزًا يَوْمًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ  
فَقَالَ مَا الْإِيمَانُ قَالَ الْإِيمَانُ أَنْ

تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَبِلِقَائِهِ  
وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ قَالَ مَا

الْإِسْلَامُ قَالَ الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ

وَلَا تُشْرِكَ بِهِ وَتُقِيمَ الصَّلَاةَ وَ

تُؤَدِيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ

رَمَضَانَ قَالَ مَا الْإِحْسَانُ قَالَ أَنْ

تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ

تَرَاهُ فَإِنَّهُ يَرَاكَ ☆

٨- عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ  
أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ  
وَالنَّاسِ أَجْمَعِينَ ☆

Anas reported on the authority of the Prophet, peace and blessings of Allah be on him, He said :

"There are three qualities, in whomsoever they are met with he has tasted the sweetness of faith—that Allāh and His Messenger are dearer to him than anything besides them, that he loves a man and does not love him but for the sake of Allāh, and that it is loathsome to him that he may go back into unbelief as it is loathsome to him that he may be thrown into the fire."

(B. 2 : 8.)

'Abd Allāh ibn 'Amr reported on the authority of the Prophet, peace and blessings of Allah be on him, He said :

"A Muslim is he from whose tongue and hand Muslims are safe, and a *muhājir* (lit., one who flies from his home) is he who forsakes what Allāh has forbidden."

(B. 2 : 3.)

'Abd Allāh reported that The Prophet, peace and blessings of Allah be on him, said :

"To abuse a Muslim is transgression and to fight him is unbelief."

(B. 2 : 35.)

"Religion is faithfulness to Allāh and His Messenger and to the leaders of Muslims and Muslims in general."

(B. 2 : 42.)

Anas reported on the authority of the Prophet, peace and blessings of Allah be on him, . . . He said :

"There is none who bears witness with sincerity of heart that there is no god but Allāh and that Muḥammad is the Messenger of Allāh but Allāh has forbidden his going to fire."

(B. 3 : 49.)

١٠- عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ  
الْإِيمَانِ أَنْ يَكُونَ لِلَّهِ وَرَسُولِهِ  
أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ  
الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ  
أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ  
أَنْ يُقَذَّفَ فِي النَّارِ ☆

١١- عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ

النَّبِيِّ ﷺ قَالَ الْمُسْلِمُ مَنْ سَلِمَ  
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ  
وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ  
عَنْهُ ☆

١٢- عَنْ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ

قَالَ سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ  
كُفْرٌ ☆

١٨- الدِّينُ النَّصِيحَةُ لِلَّهِ وَرَسُولِهِ

وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ ☆

١٦- عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ

قَالَ مَا مِنْ أَحَدٍ  
يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ  
مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ  
إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ ☆



## WAR IN ISLAM SERIES FIVE

### Defensive War:

The foregoing discussion must have made it very clear that the Quran would like to imbue its followers with an unconquerable spirit which would not allow them to accept the dominance of any wrong-doing oppressive power. According to Quranic teachings one of the most degrading things which can happen to a human being is an involvement in the acquisition and enjoyment of comforts and luxuries and in the love of family life to an extent which makes one afraid of defending the truth or persuades one to accept the servitude of falsehood because of its powers. This weakness, which is in fact a weakness not of the physique or the body but of the mind and of belief, deprives a nation of all sense of honour and nobility. Far from becoming the standard bearer of truth such a nation loses the ability to keep even itself on the right path. Some people do not realise how the feelings and spirit of man is affected when the body accepts slavery. In fact the spirit accepts servitude before the body passes into bondage and the body puts on the degrading and humiliating raiment of slavery only when the spirit loses the essence of shame and honourable selfhood and when the sense of dignity and self-respect departs. Hence if a nation allows cowardice to stand in the way of self-defense and if it is persuaded to obey wrong because wrong is strong, it is bound to find itself quite unable to maintain its identity, its distinct way of life, its laws and its religious and moral principles. Such a nation can not save itself from the break-up of its entire social system. When Truth and Falsehood are mutually antagonistic and can not be reconciled, how is it possible that a nation should accept the slavery of falsehood and still retain its ties with truth? Oneness is the nature of Truth. It can never make falsehood its partner and make a division saying this half is mine and that thine. If one wishes to serve the Truth he will have to break the chains of falsehood.

The Quran which is a book of the natural truth fully accepts this secret. That is why it has shown humanity only two paths: either honour or death. It does not relate to the third way, of life with dishonour, though its deluded followers may have accepted it owing to weakness of belief or lack of courage. This third way it describes as degradation and shame, equates it with the Anger of Allah and describes it as the characteristic of nations which make themselves deserving of Allah's wrath owing to their cowardice and their straying from the way shown by Allah. In the language of the Quran acceptance of such a degrading life is a great wrong which one does to oneself. The Quran gives tidings of a final loss to those who agree to live on terms of dishonour:

"Those people whose souls were snatched up by angels in such a condition that they were wronging themselves were asked: why were you living in such a way? They said, we were weak on

earth. The angels said was not Allah's land big enough for you that you could not migrate therein? The place for such people is hell, an evil journey's end.

Surah An-Nisa: 97

Consider how illuminating this Quranic teaching is. Those who submit to Wrong owing to a belief in their own weakness are described as those who wronged themselves. They are asked why they accepted such degradation. They offer the excuse of weakness but it is rejected. They are told that if in fact they were weak, rather than accept dishonour, they should have left their homes and moved to a place where there may be no restrictions on their belief and conscience. Why did they accept the chains of evil for the sake of bodily comforts and pleasures? In the end this crime will hurl them into that pit of final failure and dishonour which is called hell and undoubtedly that is the worst possible resting place.

### The Duty of Defense:

Hence the Holy Quran, in spite of its teaching of patience and forbearance in all matters, does not teach tolerance of any attack which aims at destroying the Islamic way of life or attempts to impose any system other than Islam on Muslims. The Quran strictly commands that if anyone tries to usurp your human rights, oppresses and persecutes you, expels you from lawfully acquired property, withholds the freedom of belief and conscience, stops you from practicing your own way of life, tries to disrupt your social system and ill treats you because you are followers of Islam, you must show no weakness in your reply and repel the oppressor with all your force:

"Fight in the way of Allah against those who fight against you, but do not go to extremes. Allah loves not those who go beyond limits. And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter. And fight not with them at the Inviolable Place of Worship until they first attack you there, but if they attack you there then slay them. Such is the reward of disbelievers. But if they desist, then (undoubtedly) Allah is Forgiving, Merciful. And fight them until persecution is no more and obedience is for Allah alone. But if they desist (from persecution and extremism in matters of faith), then let there be no hostility except against wrongdoers. The forbidden month for the forbidden month, and forbidden things in retaliation. And hit back against the aggressor to the same extent as he attacks you. But observe your duty to Allah and know that Allah is with those who refrain from going to extremes."

Surah Al-Baqarah: 190-194

This command for the defense of the land of Islam and of the Islamic way of life is so strict and all-encompassing that if any power attacks in an effort to destroy the Islamic sy-



stem or eliminate Islam as an organized way of life every Muslim comes under an absolute obligation to leave all other duties and fight back till the threat is eliminated. Hence all the books of Islamic jurisprudence contain this ruling that when an enemy attacks the land of Islam the duty of defense becomes obligatory on each individual Muslim with the same absolute-ness as the obligatory prayers and fasting. According to the famous book of jurisprudence, Badai al Sanai:

"When it is proclaimed that the enemy has launched an attack on an Islamic country Jihad (armed struggle) becomes an absolute obligation and this obligation applies individually to every single Muslim who has the capacity for Jihad....After the general proclamation, the duty of fulfilling the obligation can not be performed unless each and everyone participates in Jihad (armed struggle). At such a time it becomes an unconditional obligation in the same way as prayers and fasting. Hence the serving man must go forth without the permission of his master and the woman must go forth without the permission of her husband because in those forms of worship which are absolute, as in prayers and fasting, the servitor and the woman are exempt from the rights of the master and the husband. In the same way it becomes permissible for the son to go forth without the assent of his parents." Vol. 7, p. 98

The opening words of this quotation clearly show that this absolute obligation applies not only when an enemy nation attacks with a religious motive but in all cases of aggression against an Islamic government or against the land of Islam. According to Islam honourable freedom and integrity are most important for the national life of Muslims. A loss of freedom not only makes Muslims incapable of ability to perform those exalted duties for which they came into being but also makes it extremely difficult for them to establish Islamic law on which their religious life depends. That is why an attack on an Islamic government or Islamic nationhood is in fact an attack on Islam itself, and even if an enemy aims not at destroying Islam but only at the end of Muslim political power it is obligatory for Muslims to fight him in the same way as they would fight against one who aims at the destruction of Islam. For this reason not only does the obligation of defense apply to the Muslims of the country or the city which is attacked but, if they can not defend themselves, it becomes a duty for Muslims all over the world, as is evident from the words of Badai: "this obligation applies individually to every single Muslim" and "The duty can not... be performed unless each and everyone participates."

The details of this general statement are given in Nihaya, another Arabic classic.

"When the call is given Jihad (armed struggle) becomes the absolute duty of those who are near the enemy. For those (Muslims) who are

far away it remains a secondary obligation. That is if their help is not needed they need not participate in Jihad. But if help becomes necessary either owing to inability of the near ones in stopping the enemy or merely owing to their laziness and lassitude, those (Muslims) who are in the neighbouring countries must make it their duty, in the same way as they pray and fast. After that the people in the adjoining areas and then those in the next ones, till from east to west, gradually it becomes an obligation for all the people of Islam." Shami, vol. 3 p.240

The status of the duty of defense in Islam can be realised from its position as a form of worship and an absolute duty and its gradation above prayers and fasting. But it is evident from the verses of Surah Tauba of the Quran revealed about the battle of Tabuk that when any power attacks the national integrity of Muslims and the Islamic system and there is a general call to fight, Jihad becomes the testing-stone of the truth or falsehood of faith. So we find that those people who did not have the courage to defend Islam against the extremely powerful Byzantines and whom the Prophet (peace be upon him), seeing the weakness of their faith, allowed to stay at home are referred to as follows:

"Allah forgive thee (O Muhammad)! Wherefore didst thou grant them leave ere those who told the truth were manifest to thee and thou didst know the liars? Those who believe in Allah and the Last Day ask no such permission to abstain from the struggle with their wealth and their lives. Allah is Aware of those who keep their duty to Him. They alone ask leave of thee who believe not in Allah and the Last Day, and whose hearts feel doubt, so in their doubt they waver."

Surah Tauba 43-45

#### Forms of Defensive War:

Aggression does not always take the form of an open declaration of war followed by a blatant attempt to destroy the Islamic system, enslave the Muslims and snatch their religious freedom. It can take many other forms equally dangerous for the peace and way of life of a nation. Let us note these various forms and the teachings of the Holy Quran about them. For this purpose we will bring together all those verses in which there are commandments from the Quran and then from the Hadith so that doubts about the inclusion of personal opinion may become untenable.

#### 1. The reply to persecution and high handedness:

According to some of the leading commentators the first verse to be revealed in Islam about armed struggle was the following:

"Sanction is given unto those who fight because they have been wronged and Allah is indeed able to give them



# FADS

"Minis," astrology, "Maxies," "Hot Pants," "skin-tights" and "high heels for men," "doing your thing," "Black Power," drugs, and so on ...these are fads.

Fads are something we all know about, and usually follow, but do we really understand what they are?

According to Webster's International Dictionary, 3rd ed., a fad is "a pursuit or interest followed usually widely but briefly and capriciously with exaggerated zeal and devotion." The word underlined, capriciously, means "with no discriminating standards."

Think about that! We human beings are so easily influenced to the point of being controlled by current fads or trends, that it would be in our best interest to understand what this implies. Each of us should seek to know who, or what, controls what we think, what we wear, what we do, and how we act.

Much of our everyday behavior and appearance is determined by the originators, who may be referred to as stylists, designers, producers, etc., are the people fad followers allow to set their standards of behavior and dress. These originators of fads are those that some of us follow with exaggerated zeal and devotion. These originators merely suggest to the weak minded masses via such media as the press, advertisement, and T.V., what they dictate is appropriate for the masses. In the final analysis, these originators of fads determine our conception of ourselves as human beings.

Fad followers are very much like a leaf which blows whatever way the wind is blowing. A new fad is introduced and before too long, many of us have succumbed to the fad. Some fads are followed with such zeal and devotion that many people have fallen into thievery, deceit, and even murder to keep up with the fads which of necessity require money.

An honest look at ourselves, in comparison to a leaf, will reveal that the leaf has an asset we lack. The leaf has roots. These roots set the controls for the leaf, and certainly without control, i.e. standards, the leaf would be subject to many abuses and eventual death. An asset that we human beings have over the leaf and all other living things, is freedom of choice. We may choose those things that allow us the dignity of adhering to our roots, and the choice is left to reject those things which take away from our standards of dignity for ourselves.

What are the roots of those who blindly follow the fads? Women who display most of their bodies would take great offense at being called "whores" or "prostitutes" Yet, why do they subject themselves to such indignities? Men wearing high heels and skin tights would take offense at being called "sissies," but then why do they drape themselves in such clownlike attire? Certainly our dignity as men and women should be determined by our virtuous character and modest dress does enhance it. Have we for-

gotten that modesty is the key to virtue? Are we satisfied with leaving weak virtue as a heritage to our children?

Popular among blacks are such slogans as "black power." Is it not merely a fad to attach ourselves to such slogans merely because we are black? Perhaps a more intelligent look would suggest that black people, or any other people, need a unifying force which is infallible and which extends itself as a force far beyond such limited distinctions as color, ethnic origin, or economic status. I would further suggest that Racism, monster that it is, in reality is just a fad with a long history caused by vast ignorance among human beings as to their real purpose in this life.

Let us take a good look at ourselves people, and decide just what our discriminating standards should be. Common sense suggests that our standards should derive from a source we are convinced is valid, infallible, universal, and unquestionably correct.

The highest source known to mankind is what has been revealed by God Almighty through the Prophets. Such Prophets as Abraham (PBUH), Moses (PBUH), Noah (PBUH), Jesus (PBUH), and the last of the line of Prophets, Mohammed (PBUH), brought to mankind the standards of life for all to follow. Again, common sense would suggest that we look to the message brought by the Seal of the Prophets, to be sure we have the completed message from God, for as the Holy Quran reveals, At last God has completed the religion for all mankind...Al-Islam.

For centuries we have been led by other people. We have subjected ourselves, often willingly to the whims and vanities of a society which does not recognize the Will of Allah (God) and each individual's obligation to respond to that Will. Islam, submission to God's Will, is offered as a mercy for all mankind. Our free will allows us the choice of submission or to follow the dictates of other than Allah.

The choice is ours to make, for surely those who have submitted to the Will of Allah are but warners, as was our Prophet, to all men. Surely Allah is the best to know.

All Praise be to Allah.  
Sister Aminah

JOIN THE

ISLAMIC

PARTY



# A LETTER TO THE PRESIDENT

President Richard M. Nixon  
The White House  
Washington, D. C.

P.O. Box 137  
Southbury, Conn. 06488  
June 5, 1972

Dear Mr. President:

In my files is a letter from you thanking me for my service, much of it full time, as chairman of the Volunteers for Nixon during your campaign for the Presidency. Shortly after your renomination, I shall be explaining to the newspapers why this time I shall be campaigning actively for your defeat. It seems only proper that I state to you the reasons for my defection.

I count myself a reasonably patriotic American. In World War II, I served overseas for three years—in my concluding assignment, directing psychological warfare operations on General Dwight D. Eisenhower's Supreme Headquarters staff in Europe. But today I find myself ashamed of the position of my country in the Middle East.

I have walked through Egyptian hospitals and seen row on row of beds of little children, their bodies burned black by American-made napalm dropped from American-built planes in claimed "defense" of Israel. I have sat in shelters in a dozen refugee camps in Gaza and the West Bank, in Jordan and in Lebanon, hearing at first-hand the accounts of Palestinian Arabs who have been ruthlessly forced from the land upon which they and their forefathers had lived for hundreds of years, driven into cruel exile by an alien army recruited in Europe and America. In its endless pursuit of ever-widening "secure borders," that army, more powerful today than ever, and endowed with American material and financial support, has by pure aggression increased Israel's land area 18-fold from the Peel Commission plan, 4-fold in the 1967 Six Day War alone.

I have talked with United Nations personnel who have reported their proven findings of brutal physical torture of Arab prisoners in Israel. I have talked with personnel of the International Red Cross in Geneva who confirm that they are not allowed to interview those who are thus being "detained and interrogated." I have talked with a leading Israeli lawyer who charges that 80% of all prisoners are tortured. I have talked with the foreign press corps in Israel who complain that they haven't been allowed inside an Israeli prison for more than two years, that every word they write is subject to the strictest censorship and nothing critical is allowed to be sent out. I have talked with Jewish members of the Israeli League for Human and Civil Rights and have seen their terrifying statistics of human torture, of mass demolition of Arab homes and wholesale deportation of the indigenous population—all gross violations of the Third and Fourth Geneva Conventions. Only two months ago the United Nations Human Rights Commission passed a resolution charging Israel with war crimes against the population of the occupied territories. Your administration has chosen to ignore this overwhelming mass of evidence. The knowledge that my country's moral and material support of this politico/military monster is all that keeps it going is a matter of shame and embarrassment to me, Mr. President.

When the Israeli press can boast as it has done that Mrs. Meir can come to this country whenever her government's excesses cause grumbling in Washington, and sweet talk you and your administration into granting her every wish, I am ashamed of my country, Mr. President. When I read in the London Times, in an article by a long-time U.S. Foreign Service officer, that appointments and promotions to Middle East desk posts in our State Department must be approved by American Zionists, I am ashamed of my country, Mr. President.

When I read in the Jerusalem press a statement by a senior Israeli government official that "we know that we can take care of the Arabs, but we need to know whether the United States can take care of the Russians," I am heartily ashamed of the part I played in helping to elect an Administration that deliberately allows this renegade member of the world community to lead us inexorably down the road to the ultimate disaster of a nuclear confrontation with the Soviets.

When I read that you have pliantly acted in accordance with Congressional "resolutions" calling upon you to give all-out support to Israel, however intransigent it may be and however defiant of U.N. decisions on Jerusalem, and then I observe in the Congressional Quarterly the fees which the sponsors of the resolutions have received from Zionist sources for their infamous services, I weep for my country and its future. Washington columnist Joseph Alsop reports that with one exception, "every liberal senator receives more than half of his campaign contributions from Zionist sources." In the Forrestal Diaries, the former Secretary of Defense expressed his concern that "one group in this country should be permitted to influence our policy to the point where it could endanger our national security. It is a disastrous and regrettable fact that the foreign policy of this country is determined by contributions a particular block of special interests make to the party funds." NEWSWEEK recently reported that "100 of the nation's most influential Jewish leaders have announced plans to convene in Washington next week to push for a resumption of weapons' sales to Jerusalem. In talks with top Republicans, the Jewish leaders are expected to underscore the importance of Jewish support for Mr. Nixon's re-election next year." It is a sad measure of the degree of our fall from grace that our foreign policy can now be bought for a few shekels.

Your "even-handedness" toward the Arabs may provoke smiles at the United Nations, but to the Arab Middle East it is far from a joke. I predict that an oil-short United States will within a scant five years pay a huge price for the fantastically inept foreign policy with which your Administration has indulged itself in that area of the world. Virtually every American ambassador stationed in the Middle East since 1943 warned explicitly against backing Zionism because it was the Achilles heel through which the Soviets would advance their interests in the area. You would do well to recall John F. Kennedy's admonition that "American partisanship in the Arab-Israeli conflict is dangerous both to the United States and the free world." Contrast your position with that of Dwight Eisenhower who, in 1956, unhesitatingly put principle above politics and ordered not only Israel but a powerful Britain and France to surrender what they had seized in the Middle East. I respectfully remind you that he left office honored by the entire world. How would he judge your policy today?

Equally lamentable is your persistent refusal to acknowledge the existence of the Palestinian Arabs and to give your support to their efforts to bring some kind of order out of the chaos. Ignoring the obvious fact that the Suez Canal, Sharm el-Shaikh, Jerusalem and the Golan Heights are simply peripheral problems which will never be solved until the basic problem of Palestinian nationalism is solved, you and your Administration have four times rejected overtures made on behalf of a representative group of responsible Palestinians.

Over the past year, I have had occasion frequently to applaud and support your domestic economic policies in my radio and television commentaries. In that area you have done an excellent job. Why, then, am I not going to support you in the coming campaign? Because I am convinced that if you continue your present foreign policy of blind support for Israel which in the U.N. has isolated us from the rest of the world community, there won't be any United States, economically sound or otherwise. With consummate skill and cunning, the Israeli government which we have imposed upon the peoples of the Middle East is turning its conflict with the Arabs into a confrontation between our country and Russia. If they cannot have their own way, they are quite prepared to spark an Armageddon which will destroy us all.

Perhaps future scholars researching your official papers will discover the reasons which have impelled you to adopt policies so contrary to our country's best interests in the Middle East. Certainly those reasons are not now apparent. When the American dollar was in its deepest trouble abroad, Bank Leumi of Israel made a financial killing trading millions of U.S. dollars for German marks for its own account. On what grounds does your Administration justify handing them hundreds of millions of additional dollar credits? The over-enthusiastic receptions given Prime Minister Meir by your Administration stand in marked contrast to the reception given American citizens in Israel—the American consul in Jerusalem has confirmed to me that incidental to the constant rioting which reflects the inner turmoil in Israeli society, in a recent single week the consulate received more than fifty complaints from American citizens who had been beaten up and/or imprisoned without charges by the Israeli police.

Why are we giving Israel such blind support? To save the Middle East from Communism? But it is Israel which has brought a Communist presence into the area. Because it is our policy to support democratic regimes? What is democratic about a regime which is bound by its "fundamental" laws to discriminate against people, not because they are Christians or Muslims, but simply because they are not Jews? What is democratic about a country with a parliament not one member of which has been elected by the people but whose members are instead appointed to their posts by political party bosses? What is democratic about a regime in which the Sephardic Jews who constitute 60% of the total population are "represented" by only 15% of the parliamentary seats? What is democratic about a system which uses our dollar credits and tax-deductible United Jewish Appeal funds to support a growing body of "fat cats" living a life of luxury while thousands of their Sephardic Jewish and Arabic fellow citizens exist in unspeakable slum conditions?

In the refugee camps, two million displaced Palestinians who believed Wilson's Fourteen Points, who believed the Covenant of the League of Nations, who believed the Charter of the United Nations—all of which guaranteed them their freedom and independence—wait and hope pathetically for justice from what was once the greatest nation on earth, apparently unaware that that nation has become a dancing bear, responding dumbly to the commands given it directly by the government of Israel and indirectly through a potent Fifth Column which operates here in America and which gives blind obedience to the Zionist credo that all Jews everywhere owe national loyalty to Israel, a loyalty which is enjoined upon "the Jewish people" everywhere by the so-called "Status Law" enacted by the Knesset in 1952. What is our world image in the light of the recent Zionist announcement that in the year 1971, more than 10,000 "refugee" American Jews "fled" to Israel to escape persecution, their passage paid by the Jewish Agency from tax-deductible American "charitable" contributions to the United Jewish Appeal? Why do we remain docile while an alien state thus subverts our American Jewish community?

Our government, owing \$430 billion and with a huge present and future deficit hanging like an albatross around its neck, has just agreed to plunge itself further into debt by spending an additional \$85 million dollars it does not have to finance the emigration of Soviet Jews to Israel. The bitter opposition of American Zionists to Senate Bill 1872 which would grant 30,000 special visas to such emigres to enter the United States unmasks the theatrical hand-wringing over the alleged persecution of Jews in Russia, revealing it as simply a political scheme to build the population of Israel. "If the Soviet Jews won't go to Israel," say the Zionists, "let them rot in Russia." If we fall for this scheme, we don't need a President—what we need is a conservator.

Our newspapers abound with pathetic appeals for desperately-needed money to provide food, clothing and shelter for refugees who have "fled" to Israel. But when the government of Uganda ousted the 450-member Israeli diplomatic and military mission, charging it with subversion and stealing (which suggests that the unsophisticated Ugandians are a lot smarter than your Administration which has meekly permitted the Israelis to engage in open political activity in this country in deliberate defiance of the terms of the 1951 Treaty of Commerce, Friendship and Navigation and the Foreign Agents Registration Act), it was disclosed that Israel had lent \$25 million of our money to Uganda. What idiots we are, pouring our own and our grandchildren's hard-earned dollars into the ever-present tin cup so that Israel can lend it out at high interest rates! What is needed is a Congressional appropriation to pay for having our collective heads examined.

In summary, Mr. President, I find your Middle East policy intolerable. That is why I shall work vigorously for your defeat, giving the widest possible dissemination to my reasons. The defection may be of small consequence, of course. On the other hand, when I was asked to serve in your campaign, someone must have assumed that I was capable of influencing others. I shall try my best to do that, hoping that thereby I may help my country regain some measure of its self respect.

Respectfully yours,



Norman F. Dacey



## a satire

WHY SOME WON'T ENTER THE PROMISED LAND

(Based roughly on Quran 5, Surah Maida verses 22-27)

There was once a man named Moses who wanted to bring the Children of Israel into the Promised Land. The Lord had delivered them through many trials and had guided them right up to the borders of the Promised Land, but they discovered they would have to fight the 40 year old Nation of Ignorance there, who practiced a distorted version of the true faith.

Now some of the Children of Israel talked a lot about fighting in the past--about how glorious fighting was, how they just couldn't wait to get their hands on those asinine people who called God a man, how they would really do them in once for all! But when it seemed an actual fight was about to come, they began to chicken out.

"Look here, Moses," said one of those who had been around a long time, "we can't handle those Falsifiers of Islam. Why, they know karate and judo and they is B-A-A-D! What have we got to match them?"

"We have Allah and His Angels," replied Moses. "You do believe in Allah and His Angels, don't you?"

"Well," the elder said timidly, scratching his head and shuffling his feet, "Yeah, but you know, the angels are sort of, uh, spiritual and all that, while those followers of Enemy Mushrik over there are real flesh. You understand, don't you. Not that we're cowards or nothing, we just don't want you to get hurt."

"But I thought you loved to fight for the truth of the faith," Moses answered, whereupon he was roughly challenged by another elder who said: "Look, I've got the solution. Moses, why don't you and that little group you call Allah's Party go there and fight the Nation of Ignorance, and, uh, we'll sit here and watch."

"Sure," chimed the first elder, "and we'll look over and give you all the moral support you need."

Moses bristled with anger at their display of fear and unbelief. He roared, "The Cause demands struggle and dedication for all of us. Unless we all fight the forces of distortion and unbelief we do not deserve to enter the Promised Land. You who have talked so much about Jihad and sacrifice for Allah's religion, why do you shake in your boots now that you have a chance to prove your faith?"

"Aw, simmer down, Moses," retorted the first elder, with a great show of pomp, "stop taking yourself so seriously. You and Allah's Party are just troublemakers, that's all! You want to get us all uptight. Now, if we just leave those people over there alone, or maybe compromise with them, I'm sure they'll throw us a bone or two somewhere along the line."

"Definitely," added the second elder. "We know better, after all, we've been around longer than you, sonny. We're peaceful people. We don't want no trouble. Let the Nation of Ignorance do their thing and we'll do ours."

Now it so happened that the Lord was taking in all this nonsense and recording it in His Record. He cursed the C.O.I. (read Children of Israel or Cowards of Islam), exposed the F.O.I. (Falsifiers of Islam) and cast out the N.O.I. (Nation of Ignorance), but doomed the cowards to wander about in confusion for 40 years, without ever entering the Promised Land.

Ibn al-Zinji

### War In Islam Continued

help; Those who have been driven from their homes unjustly only because they said: Our Lord is Allah."

Surah Al-Hajj 39-40

Another early verse, which is considered the earliest by Allama Ibn Jarir and some other commentators is in Surah Al-Baqarah:

"Fight in the way of Allah against those who fight against you, but do not go to extremes. Allah loves not those who go beyond limits. And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter." Al-Baqarah 190-191

These two verses give us the following rulings:

1. When war is made against Muslims and they are

made the targets of persecution and high-handedness, they are permitted to fight back in self-defense.

2. Muslims should fight those who seize their homes, usurp their rights and expel them from their properties.

3. When Muslims face violence owing to their religious beliefs and are threatened and troubled merely because of their beliefs, it becomes permissible for them to fight for their religious freedom.

4. Efforts should be made to regain the territory from which a victorious enemy may have expelled the Muslims or wiped out their power, and whenever the Muslims have the requisite strength they should expel the enemy from all those places from where he expelled them.

----from Sayyid Maudoodi's Al-Jihad fil Islam

Translation by Kaukab Siddique



# movie review

## Malcolm X: A Movie Commentary

The movie, Malcolm X, is a very well put together collection of films and tapes made throughout the career of Malcolm X, along with several excerpts from his autobiography and other writings. In viewing the film we become a witness to the evolution in philosophy experienced by Malcolm. I use the word evolution because it symbolizes not only change but a positive change enabling one to adapt more readily to the realities of his existence, and evolution is what Malcolm experienced in his search for the truth.

The film points out the trials and tribulations of his upbringing, which included the KKK's murdering his father, and his being told by his teacher that his plan to become a lawyer was not a "realistic goal for a Negro." After involving himself in the corruption of the Harlem night life, Malcolm ended up in prison.

Now, we see him in the early phase of his development as a member of the Nation of Islam. Like most blacks coming from the oppressive conditions that prevail in this society, Malcolm was able to see logic in the basic premise of the "Black Muslim" philosophy that the white man is the devil. As Malcolm said, "It explained everything." To his reasoning, it explained how they could be responsible for the perpetration of so much cruelty and inhumanity on others. So his affiliation with the "Black Muslims" was reactionary. To Malcolm, the "Black Muslim" philosophy was a means of liberating the black man in this country. But as a leader in the movement he was made aware of the many liabilities and shortcomings of the organization. He came to realize that it lacked the flexibility needed to move it into a position of vanguard of the black liberation. The "Black Muslim" movement did not give Malcolm a chance to express his increasingly militant political ideology, to do what he felt was necessary to make needed changes in the structure of this government. The increasing strain in his relationship to Elijah Muhammad came to a head as a result of an unauthorized remark made by Malcolm shortly after the Kennedy assassination which he termed as an instance of "the chickens coming home to roost." Malcolm was subsequently suspended from the movement for 90 days. This 3 month tenure was followed by Malcolm's departure from the Nation of Islam.

For Malcolm this break was an act of personal liberation. It freed him to express and develop his own ideas. He said in one interview that his break with the Nation gave him "independence of action" which he felt was necessary in his struggle for black liberation. With this new freedom came the rapid development of Malcolm's ideas and it was with an open mind and an open heart that Malcolm made his pilgrimage to Mecca, the holy city of Muslims. Through the pilgrimage he was endowed with a new and correct understanding of man's relation to man and of his own individual place in the universal scheme of things.

Malcolm himself said that it was not until he was praying to the One God (Allah) along with other human beings of varying complexions who shared the same belief as he did, that he felt himself to be a total individual, at one with the human brotherhood. Malcolm expresses to us how this experience filled out the incompleteness that he felt within himself; it bound up the loose, frayed ends of his personality. The extent to which this movie recalls the metamorphosis undergone by Malcolm alone makes this extraordinary film one that is worth seeing, not once but two or three times, in order to grasp the meaning of the message inherent in Malcolm's life. The significance of this change in his thinking cannot and must not be overlooked by anyone interested in the liberation struggle and also anyone interested in effecting a positive change in their lifestyle.

Because it was only when Malcolm gained this new perspective that he came to be looked upon as a serious threat to the U.S. Establishment, so much of a threat that many people are beginning to believe from the evidence available that the Establishment was very likely the controlling element in Malcolm's assassination. With these thoughts in mind we should begin to ask ourselves "Why?" What is it about the religion of Islam and its influence on Malcolm that threatened the existence of the present established order?

It was because of the recognition of the fact that through Islam not only could black liberation be achieved, but that this Islam is a powerful enough force to overturn completely the present order of things and establish true peace and justice in the world for a people. So, to anyone who has not seen the film, I strongly advise them to do so. To those who have and failed to find any deep, abiding significance in it, I advise them to check it out again. And I invite all to delve into the reasoning behind the subsequent changes Malcolm went through and his arrival at Islam as the truth for which he he was searching. Perhaps you too will find that for which you are looking.

Sister Amarah Rashida

## AL-ISLAM

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## Letters

In the name of Allah (God) Most Gracious, Most Merciful:

Dear Brother:

Inshallah, I would like to become an active member in the Islamic Party in North America. I was not in reality with any Masjid before being locked up. Reading the last two issues of your paper Al-Islam has convinced me that Masjid-ul-Ummah is what I as a Muslim have been seeking for the past year. Not saying that no other Masjid has a unified brotherhood, nor that I am any special Muslim, its just that I feel within my soul from what I heard and experienced of the Brotherhood that as a slave of Allah I should unite with others who practice what they preach. Your paper Al-Islam is such a potent comprehensive form of spreading the (true) deen that two copies that were here with me are still here except that Allah knows best where, (it seems they were ripped off) alhamdulillah for what better things could anyone rip? Also the falsehood that crazy false Prophets put out is knocked right out its brains from articles such as Oust Rauf, and Prophets In Islam, War in Islam, Beware of the Black Caucus, etc.

I pray that Allah guides the entire brotherhood of his slaves on earth to (one) Universal brotherhood. Your mind expanding articles on the Zionist has awoke many brothers here. Also your breaking down of Qur'anic verses has given brothers a more complete understanding of Islam as ordained by Allah. These and many other reasons are why I want to be a link in the unbreakable chain known as Masjid-ul-Ummah for I too say loud and clear for all Pagans to hear La-ill-laha-ill Allah (Muhamador-Rasulu-lulah).

Yours from the soul,  
Zaid Abdul Karim  
Washington, D.C.

My Dear Brother Abu Idris Hamid:

May I congratulate you and the other Brothers whose faith, devotion and knowledge in thought of Islam and The Holy Qur'an has brought the most factual paper of Al-Islam into existence.

Without any exaggeration the few volumes of the Al-Islam that I have seen are the most Islamic publications ever published in a non-Islamic nation. We pray to Almighty Allah to assist you in continuing your wonderful Islamic services which may open the eyes of thousands of our Brothers to the reality of the Muslim religion.

Unfortunately, there are still thousands of our people who have been deceived and misguided by the Devil and his helper who dare to call themselves Allah, the creator of the Universe in person and his messenger! If these fakers could only stop breathing for five minutes and stay alive we would accept their eternality and holiness.

On behalf of the Moslem Brothers of America, I would be honored to extend our full cooperation to you in this Islamic Jihad, and support the teaching of The Holy Qur'an and the reality of Islam with our lives.

May the Peace and Blessing of Allah be upon you.

Yours in Islam,

Brother F. Hormozi  
Los Angeles, California

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MASJID-UL-UMMAH  
The Community Mosque  
101 S Street, N.W.  
Washington, D.C. 20001  
Phone: 462-9731



# PRISON SEMINAR

On May 27th 1972, The Lorton Branch of Masjid ul-Ummah, Lorton Correctional Complex, Lorton, Va., held an open house seminar at the Complex chapel.

In attendance were 120 outside guests of all ages and nearly 200 inmates of the Correctional Institution. Moderating the presentation were brothers Robert C. Lathan and George T. Culbreath, the Lorton Mosque administrators. The guests were met at tower #1 and bussed to the Complex chapel. The program was opened with a beautiful recital of Surah Fatiha by brother George T. Culbreath, translated by brother Robert C. Lathan.

Bro. Lathan then lectured on the Islamic Salat and its meaning, while brother McKinley Thomas executed the various positions. This was followed by a dynamic speech by brother Abdul Hakeem Ali, which expounded upon Islamic education to youth.

Bro. Lathan followed with a speech on cause and effect, taken from Qur'an. The last speaker was brother Townsend, who received a standing ovation by the audience for his direct assault upon the present-day parents for their contribution to juvenile delinquency. His eloquence was to be highly commended along with his mature insight into Islamic teachings and principles.

The speakers tended to deviate from the planned theme, yet their Islamic presentations were effective. The most moving part of the program was when an elderly lady, eyes filled with tears, asked what she could do to help raise aloft the Islamic banner.

At 11 o'clock brother Culbreath brought to the stage the entire company of the Music Art Workshop Inc., which gave a memorable performance of black cultural music. The Lorton Branch extends many thanks to Mr. David Rosser and Osborne West for providing the entertainment for our seminar. Refreshments were served during a social hour as friends and family came together behind prison walls. Since that time our membership increased from 17 to 40.

We hope to invite the public inside the prison again in July for an inside prison glimpse of Islam. The affair closed with all of the members coming on stage to give united closing remarks. The Lorton administration as well as the Chaplain staff commended the Lorton orthodox Muslims for such an orderly affair. We invite the public to our Washington headquarters at 101 S St. N.W. for Islamic information.

Wazir Robert C. Lathan  
Asst. Wazir George T. Culbreath  
Lorton Reformatory, Box 25, Lorton, Va.

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## LITERATURE OF THE MOVEMENT

<u>TITLE</u>	<u>AUTHOR</u>	<u>PRICE</u>
* THE HOLY QUR'AN	A. YUSUF ALI (TRANSLATOR)	\$10.00
* TOWARDS UNDERSTANDING ISLAM	ABUL A'LA MAUDOUDI	1.50
* COME LET US CHANGE THIS WORLD	ABUL A'LA MAUDOUDI	1.50
* PROCESS OF ISLAMIC REVOLUTION	ABUL A'LA MAUDOUDI	1.00
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# IDEOLOGY

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

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

## ISLAM- MUSLIM- SUBMIT

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

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

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

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

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