

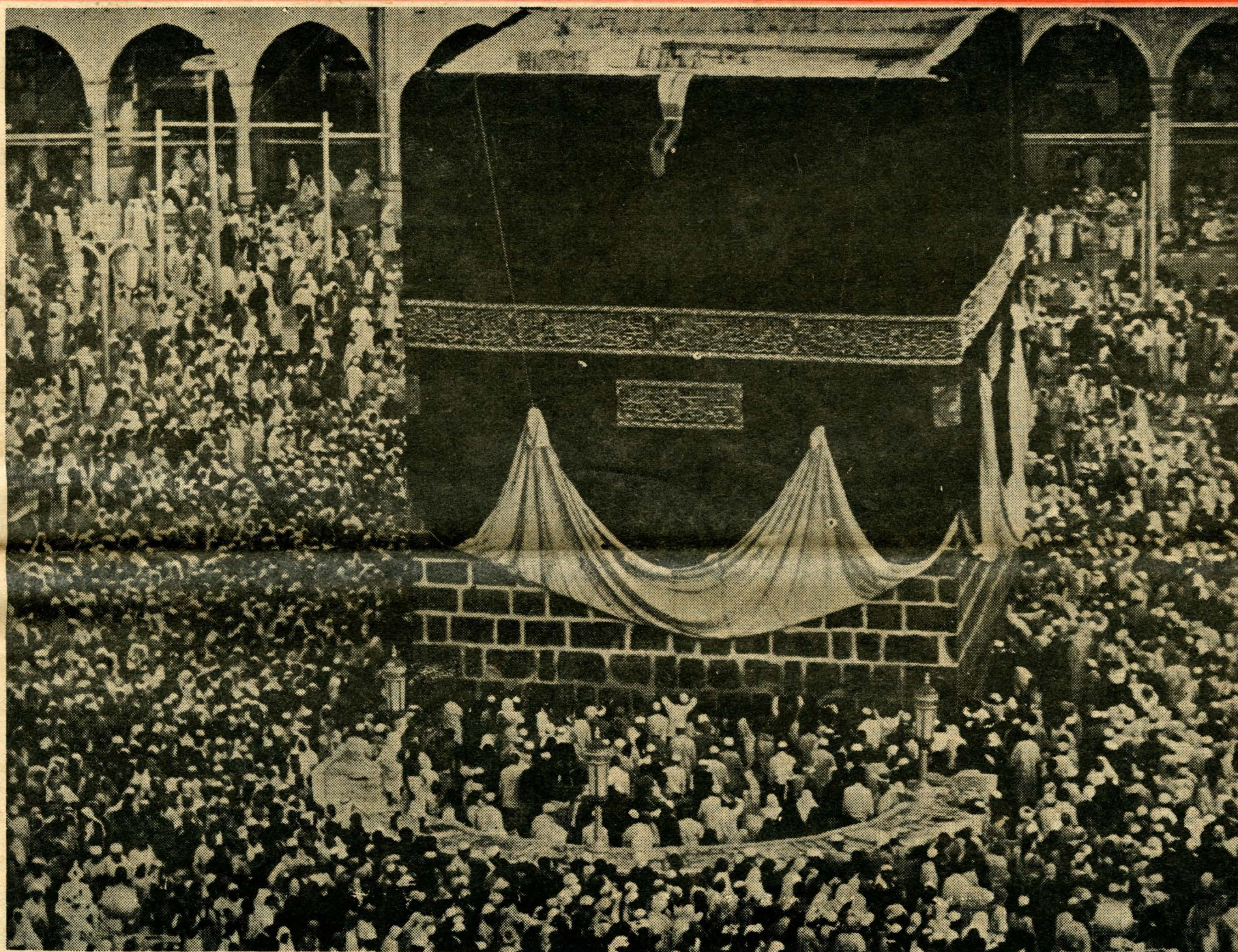


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Pilgrimage To The Holy Kaaba In Mecca

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Hajj: The Sacred Pilgrimage

The Holy Ka'ba, i.e. the House of Allah Almighty at Mecca, towards which the Believers turn when praying, has been the symbol of the Unity of God ever since the dawn of humanity. Pilgrims from far and near have flocked to this unique centre of the Religion—chosen for mankind by Allah—in search of spiritual comfort, and Muslims continue to come each year to the sacred city of Mecca from all parts of the world, regardless of race, rank or nationality, for the observance of the teachings of the Qur'an and the traditions of Prophet Muhammad (peace be on him). This massive annual congress of international Muslim fraternity (with no parallel in non-Muslim societies) include pilgrims from Central Asia, South America and far-flung tiny islands in the Atlantic and the Pacific, signifying that Islam transcends not only geographical barriers but also boundaries of political ideology.

The Holy Qur'an has specified the duty of the Pilgrimage (Hajj) in clear terms: "Surely the first House of Worship founded for men is the one at Mecca, blessed and of guidance for nations. And the Hajj (Pilgrimage to the House) is incumbent upon men—those who are able to undertake the journey—for the sake of Allah." It is, therefore, required of every Muslim once in a lifetime, provided he is an adult, is in good health physically and mentally, and has got means enough to meet the expenses of his journey, while maintaining his family during his absence. Thank God, the followers of Islam have, in His infinite mercy, been given the will and privilege to fulfil the obligation of Hajj, even in the most adverse circumstances, such as the Western ascendancy over Asia and Africa and during the long and dark periods of internecine feuds among Muslim States. For the last fourteen hundred years, the number of pilgrims to Mecca has only been increasing, always maintaining a record of Muslim concourse and congregational prayers and, above all, an unquestionable conduct of equality, piety and submission.

Mecca was a religious centre even before the advent of the last Prophet of Islam (peace be on him). Prophet Ibrahim, with the assistance of his son Ismail (peace be on them), had long ago built a small house in the Valley of Mecca for the worship of One God—Allah. He dedicated the building to Allah with the words: "O Almighty God, accept this, which we have built; it is certain that Thou hearest and knowest everything." Later, during the dark era (*Jahiliyah*), the annual fairs of Arabia—with all the pageantry and ramblings of the idol-worshippers—were followed by a pilgrimage to Ka'ba and Arafat in accordance with pagan practices.

"Behold! Safa and Marwa are among the symbols of Allah. So if those who visit the House in the season or at other times should compass them round; it is no sin in them, and if anyone obeys his own impulse to good, be sure that Allah is He Who recognises and knows. (S. II, 158) And complete the Hajj or Umra in the service of God. For Hajj are the months well known. If anyone undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, O ye that are wise. It is no crime in you if you seek of the bounty of your Lord (during Pilgrimage). Then when you pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument (Muzdalifah), and celebrate His praises as He has directed you, even though before this, you went astray... Celebrate the praises of Allah during the appointed days (three days), but if anyone hastens to leave (the Valley of Mina) in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that you will surely be gathered unto Him." (S. II, 196-203)

The former with hundreds of figures and phantoms in it had the distinction of being the biggest and the most respected temple in the country. In the seventh year of the *Hijra* (migration), the Holy Prophet Islamized the ancient pilgrim rites centring on these two shrines. It is recorded that he smashed 360 idols, including Lat, Uzza and Manat, who were worshipped by various tribes, before restoring the Ka'ba to its original sacred position.

The Pilgrimage is an annual mass worship, the requirements and performance of which have been explained in detail by Allah and His Prophet (peace be on him). Its date is fixed for the ninth day of the twelfth month of the Muslim calendar. There is a tradition, according to which Caliph Abu Bakr commissioned Abu Huraira to proclaim the exclusion of the heathen from the Pilgrimage. This was what is known as the *baraa* in which Prophet Muhammad forbade all heathen any participation in it and gave them a period of four months after the expiry of which they had the choice between the adoption of Islam and open warfare (Sura IX). It is remarkable that the regulations for the ceremonies of Hajj explicitly removed all that was too obviously pagan in the old system and gave it a temper and colouring on the basis of Divine revelations. The Farewell Pilgrimage (*Hajjat-al-Wida*) at which a most eloquent and effective address was delivered by the Prophet marks the culminating point in the exposition of the Chosen Religion. Allah proclaims: "Today I have perfected your religion and completed my favours for you and chosen Islam as a religion for you."

The Muslim pilgrim makes his entry into the holy precincts wearing the *ihram*, which consists of two seamless length of white material other than silk. The *ihram* signifies that the pilgrim is in a state of complete peace and self-denial. It also denotes uniformity and equality among the pilgrims—coming from various social and economic strata. Literally their journey to Mecca and participation in the Pilgrimage amounts to the highest form of congregational worship. During the days of the Hajj, violence in any form is banned; luxuries and personal adornment are prohibited; sexual affairs and discussion on sex are totally forbidden. Further, according to the Qur'an and the Sunnah of the Prophet, there must be no wrangling, no rudeness, no hunting and no uprooting or cutting natural growth within the area of

the sanctuary of Mecca. In short, Hajj is the epitome of dignified behaviour, exemplary discipline and absolute devotion to Almighty Allah.

On reaching Mecca (on or before 8th Zilhi), *Tawaf*, i.e. the circumambulation of the Ka'ba, for seven times is the first duty of the pilgrim. Traditionally, *Tawaf* is begun by touching or kissing the Black Stone (*Hajr-e Aswad*), a revered piece of rock that was laid in its present position by Prophet Muhammad. The pilgrim then goes to Al-Multazam, the Place of Holding, a part of the wall of the main edifice, and offers prayers. Having performed this, he drinks the Zamzam water before taking *Sa'y* (i.e. walking along the newly erected covered pathway or passage) between the adjacent As-Safa mound and the Marwah eminence lying opposite. *Sa'y* is the ritual in the observance of which pilgrims go between these two fixed points seven times, as did Sayyida Hajra, wife of Prophet Ibrahim, in search of water for their young son, Ismail. The next item is the march to the Valley of Arafat, about 7 miles from Mecca, which takes place on the 8th of the month of Hajj, with twentyfour hour's halt at the outlying sanctuary of Mina.

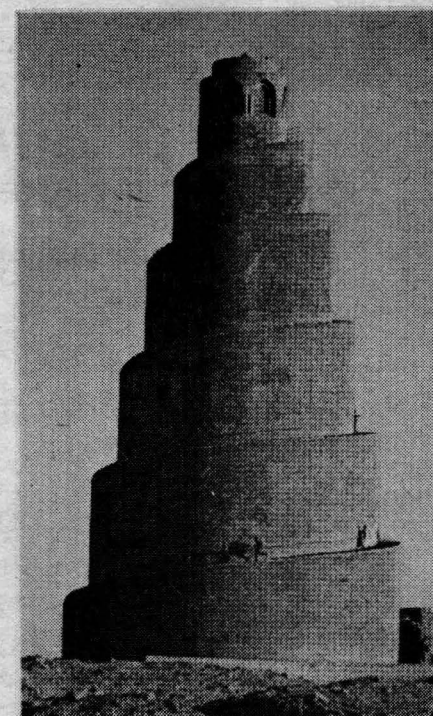
On the evening of the 9th after sunset (no Maghrib prayers are held at Arafat), the pilgrim turns back towards Mina and spends the night at Muzdalifah. Immediately after Fajr prayers on the 10th, the day of Id al-Adha, he leaves for Mina, where he stones one of the three pillars marking the place where Satan had appeared to warn Ismail that his father was about to sacrifice him and tempting him to take flight. The stoning has to be completed before Zuhur prayers, after which the pilgrim, if he can afford, offers the sacrifice of a camel, or a sheep or other horned domestic animal. On each of the next two days he visits and stones all three pillars of Satan at Jamrat. Having sacrificed the animal and shaved or shorn his own hair, the pilgrim may remove *ihram*, after about 56 hours of donning of this seamless attire. During his three days stay at Mina (10th-12 Zilhi), the pilgrim has to visit Mecca for compulsory *Tawaf az-Ziara*t and *Sa'y* and return to join the assemblage. All pilgrims must be gone from Mina to be at Mecca before sundown of the 13th day of the month of Hajj. They usually leave Mina on the 12th, but if one cannot undertake the journey before Maghrib on that day, he must stay there for another night and leave on the 13th after *Zawal*, having once again pelted the pillars of Satan. At Mecca, *Tawaf al-Hadah*, after

return from Arafat, and then the farewell circumambulation, *Tawaf al-Wida*, mark the end of the Pilgrimage.

Down through the ages the pilgrims have been visiting Medina, as the most essential part of their itinerary following the Hajj. In compliance with the recommendation of the Holy Prophet, they perform 40 prayers (*Salat*) at Masjidun-Nabi (Medina), and also visit Masjid al-Quba, Masjid al-Uhud, and several other sanctuaries. In fact, both Mecca and Medina are full of places of religious and historic importance which can hardly be lost sight of. The two cities witnessed in *extenso* the rise and culmination of Islam as the last revealed Faith and its establishment and consolidation as a world force and a harbinger of an unsurpassable civilisation.

About one and a half million Muslims have assembled at Mecca to perform the Hajj this year. Their meeting, apart from its religious significance, is undoubtedly the greatest multi-lingual, multi-racial convention of its kind, which can and must be used to revive and rearticulate a common *weltanschauung* (world outlook) inspired by Islam. It offers our people a rare opportunity to fraternize and co-operate with each other under the living symbol of their monistic drive.

Mutahar



Black Consciousness and Self-Concept

Since the emergence of the Islamic Party in North America, some misguided people have accused The Islamic Party of not addressing "realistically" the problems of this American society in general, and black people in particular. They say that because The Islamic Party advocates a pan-humanist attitude, and not a separatist one, it will be ineffective in motivating black people. This charge is just one example of the incoherence of what most people mean when they mention the terms "black consciousness" and a new "self-concept" for black people, and also shows their ignorance. "Black consciousness" is on the lips of every black man and group that is seeking to get the attention of the black masses. Apparently, it has become another catchphrase like the term "Black Power", without any developed, readily understood meaning. This of course makes it easy for different social scientists and black intellectuals to interpret the terms according to their own wishes.

From the way the term "black consciousness" is used, it appears that many of the people are referring only to the necessity for emphasizing the physical phenomena of blacks, e.g., thick hair, lips, and the wearing of African clothes. Then there is another group that attempts to interpret "black consciousness" in terms of ideological identification and a type of motivating idea. After all the effort on the part of many individuals and organizations advocating this concept for the past few years, can we truly say that the masses really are being motivated to take their destiny into their own hands? By no means. With the exceptions of some college students, intellectuals, and egotistical "revolutionary leaders," the vast majority of black people are conservative and still have faith in the capitalist lie "the great American dream," and practice a self-defeating life style that is dominated by alcoholic drinking, obsession with entertainment, gambling, womanizing, etc. The problems of racism, economic exploitation, family break-down, crime, political powerlessness of black folk, etc., continue to remain and increase. The Islamic Party is saying in no uncertain terms that, if one means by "black consciousness," a self-motivating concept that identifies and solidifies oppressed people, enabling them to liberate themselves from the shackles of the racist-capitalist society, plus gives them the guidelines for establishing a true new nation for themselves, then one is talking about ISLAM. ISLAM has always been a self-motivating concept and liberating force. ISLAM has always opposed the slavery of people. ISLAM has a social, economic and political system that establishes society on proven principles of equality. It is ISLAM that says "oppression is worse than

death." It is only ISLAM that is bringing dignity, good health, and sound personal and social habits to the members of the community. It is ISLAM that is telling the oppressed man in America that he will be free only if he will accept the path to freedom and struggle up it. THAT PATH IS ISLAM.

When one talks of "black consciousness" many also speak of a new "self-concept" for black people. That is, a new way for black people to evaluate their worth as individuals and as a group. It is quite true that blacks have carried a poor image of themselves. Out of all the approaches to solve this problem, the dominant one is the study of black history by black people. A tremendous effort is being put into new "interpretations" of the black man's past, seeking to establish his dignity as an African, and his contributions to "American greatness." We are not at odds with the study of history, particularly African History. Islam has always advocated man's need to have a sense of the past in order not to make the mistakes of those who have gone before, and to appreciate and learn from the achievements of past nations. If we look carefully into the history of black people, we find that when the Africans had established Islam and its institutions throughout great parts of the continent, Africa was at its zenith in terms of progressive leadership in this world. Also, we condemn the racism of the historians that wrote and those that write the history of America and refuse to include the brilliant achievements and contributions of blacks. However, it appears that the most that many blacks are getting from their study of African history is a racial superiority complex. Such blacks have gone from an inferiority complex to one of superiority, while the conditions of their lives, and those of the masses of blacks remain the same.

The problem of self-concept is solved immediately for the man or woman that becomes Muslim. For Islam is that ideology which brings one's mind back to his real self--self in terms of his creation, worth, and purpose of existence. Islam teaches that man was created to be the vicegerent, the representative of Allah (God), the Creator, Sustainer and Nourisher of everything in the universe. Immediately upon this realization, the whole problem of who I am, and what I am worth is wiped out. (For what could be a greater inward self-realization that one is a representative of the grand Sovereign of the Universe.) It is from this perspective that a Muslim man or woman (or groups of them) from among the oppressed charts out and begins to achieve unheard of goals under any conditions. They are a free people. As vicegerents of Allah they can not be chained.

Tafheem-al-Qur'an

A New Tafseer

Khurshid Ahmad

It would hardly be an exaggeration to suggest that the *Tafseer* literature mirrors Muslim thought at its best. The real genius of the Muslim mind has expressed itself in its efforts to understand and interpret the word of God as enshrined in the Qur'an. *Tafseer* literature has enriched almost every language of the world spoken by the Muslims. The bulk of the treasure, however, lies in Arabic and Urdu words.

Although younger in age, Urdu is much ahead of many of its older competitors in respect of the quantity and quality of Islamic literature it has offered to the world. It has a rich tradition of *Tafseer* literature produced over the last two hundred and fifty years. According to a recent bibliography, there are 280 complete *Tafseers* and over 500 incomplete ones in Urdu¹. The list is, in no way, complete or exhaustive. There is, however, very little awareness of this literature in the non-Urdu world. In this paper an effort is being made to introduce one of the most important contemporary *Tafseer*—the *Tafheem al-Qur'an* of Sayyid Abul A'la Maudoodi.

Maudoodi is a prolific writer and is exerting an immense intellectual influence on the contemporary Muslim mind. He has written more than two hundred books and pamphlets², many of which have been translated into a number of national and international languages. His first major work—*Al-Jihad fi-al-Islam*—appeared in 1928. In 1932 he launched an academic journal *Tarjuman al-Qur'an*. His *Tafseer*, *Tafheem al-Qur'an* has been serialised in this journal from February 1942 to March 1973. A revised version of this has appeared in six volumes between 1950 and 1973. Parts of *Tafheem al-Qur'an* have been translated in Arabic, English, Hindi, Bengali, Pushto, Swahili etc. A complete English translation is in progress.

Most of the Urdu *Tafseers*, as also those in Arabic, can be neatly placed in the well-known categories of *Tafseer* from the viewpoint inter alia, of *Aathar*, *Kalam*, *Lughat*, *I'jaz*, *Fiqh*, and *Tasawwuf*. Some *Tafseers* try to cover all or most of these aspects simultaneously. A survey of *Tafseer* literature of Urdu, however, reveals at least three important landmarks. Sir Syed Ahmad Khan initiated a new trend by introducing elements of historical criticism and comparative religions in Qur'anic interpretation. He also tried to reconcile the teachings of the Qur'an with some of the intellectual currents of nineteenth century Europe particularly those of Great Britain in the Victorian era. Ever since contemporary thought and issues have reigned more prominently in the Urdu literature on *Tafseer*, flowing unceasingly into the rather parallel streams of modernist and traditionalist thought.

Abul Kalam Azad represents another major departure from the pattern. In him the modernist and the traditionalist strands seek some kind of a convergence, smoothly more often, uneasily at places. He tried to breathe fresh air into *Tafseer* literature, striving to free Qur'anic interpretation from its earlier socio-intellectual infra-structure and re-emphasising the principle of understanding the Qur'an through the Qur'an. He appears to have been successful in identifying the challenge that confronts a modern student of the Qur'an, but Abul Kalam Azad could not go beyond the *Tafseer* of the first surah—*al-Fatihah*—and a number of explanatory notes appended to his translation of the first seventeen chapters.

Maudoodi represents the next major departure from the traditional framework. And he is the only one of the three pace-setters who has completed his *Tafseer*. One is thus in a position to study and examine his approach to the Qur'an, which he significantly calls *Tafheem al-Qur'an: An Understanding of the Qur'an*.

An analysis of *Muqaddimah* and of the contents of the *Tafheem* reveals that Maudoodi's work is based on four assumptions. The validity and usefulness of his approach seem to hinge on these assumptions.

1. The Qur'an is a book of guidance (*hidayah*) and should be approached as such. It does deal with aspects of history, geography,

socio-economic relations, natural phenomena etc. but it is not a book of history, geography and social or natural science. It is a masterpiece of literature, but it was not revealed because of its literary form and beauty, or primarily as a piece of higher literature. It was revealed as a Book of Guidance and everything else is ancillary to this role. As such the Qur'an should be approached as the mainspring of guidance and should be assigned to play a decisive role in the reconstruction of thought and action, of institutions and society, as was the case when it was revealed to the blessed Prophet Muhammad. The function of *Tafheem* is not to dwell primarily or mainly on literary beauties and legalistic niceties, but to develop an understanding of the Qur'an as the source of guidance.

2. The Qur'an is a Book of a movement. It presents a message, invites the entire human race to that view of reality and society, organises those who respond to this call as an ideological community and asks this community to strive for the socio-moral reconstruction of human society. Much of the Qur'an can not be properly understood unless it is studied in this framework. The Prophet was not an idealist visionary or a poet-philosopher; he was assigned to play a historical role as the leader of the Islamic movement. The Qur'an was revealed to him in parts during the twenty-three years of his prophetic life, guiding his steps in every situation. This has a particular as well as a general and universal aspect.

In its particular aspect this entire milieu provides an illustration of the movement and change the Qur'an wants to bring about. In its general and universal aspect the Qur'an abstracts from the specific time-space context and presents the model which can and should be applied in different time-space situations. Maudoodi approaches the Qur'an as a guide book for this movement for Islamic reconstruction. As such the internal evidence of the Qur'an revealing different aspects and situations of this Da'wah and movement, the Sunnah of the Prophet and of his companions and the evidence on *asbab-an-Nuzul* assume great significance in his understanding of the Qur'an.

3. The Qur'an presents a complete way of life—a code of conduct and a scheme for the organisation of the total gamut of human life—belief, action and society. It gives its own world view, does not divide life into water-tight compartments of material and spiritual, creates only one supreme loyalty—to Allah—and tries to organise the whole of life in the light of this overriding principle. Maudoodi suggests that the key concepts of the Qur'an are *Ilah*, *Rabb*, *Ibadah* and *al-Deen*. The Qur'an invites man to accept the Creator as *Rabb*, the Sustainer and Sovereign, to harmonise his will with the Will of Allah in all its aspects (*ibadah*) and to establish the Will of Allah over the totality of life (*deen*). This is the path through which man can seek the fulfilment of his real nature.

4. The key to the understanding of the Qur'an is its style and methodology. The Qur'an is not compiled in a form with which we are familiar in different academic disciplines. This is so because it is not a book dealing with any academic discipline as such. Its style and methodology are distinct and unique—suited to its purpose and mission and not fitting into the frameworks developed by human scholarship. Its purpose is *hidayah* (guidance). It addresses itself to man. Its target is to develop a new consciousness of reality and to generate a new cultural movement to establish a new civilization. To achieve this objective it has adopted a direct and straight-forward method of heart-to-heart talk between God and man. It focuses its message on the heart and soul of man and tries to move him from within. Its style is that of brief and precise *Khutabat* addressed by God to man but containing all the elements of a meaningful dialogue between the two. Every verse of the Qur'an serves this purpose, individually and in the context it occurs. Maudoodi develops a new concept of *Nazm*—system and sequence within the Qur'an. Earlier *mufasssereen* have tried to elaborate on the relationship between different *surahs* of the Qur'an. Some have studied *Nazm* within

every *surah*. Maudoodi has attempted to study the *Nazm* of the whole of the Qur'an and of each *surah*, and the relationship between different *surahs* and between verses within the *surah* in the light of the overall objectives of the Qur'an and has shown how they are woven into one fabric; the apparent diversity being permeated with a purposive unity. To him, the style and methodology of the Qur'an are not secondary to its purpose but are its essential instruments.

These four propositions go to make up the framework in which Maudoodi has tried to study the Qur'an. In his *Muqaddimah*, he has discussed the principles of interpretation he has followed and presents a treatise on the key concepts of the Qur'an: *Ilah*, *Rabb*, *Ibadah* and *al-Deen*. Every *surah* has been prefaced by an introduction giving the subject matter of the *surah*, its relevance to the overall scheme of the Qur'an, its historical setting and a summary of the questions and issues discussed in it.

He has offered a contemporary translation of the Qur'an which is neither literal nor liberal. It is an interpretative translation in direct, forceful and modern Urdu which seeks to provide an ordinary reader with an almost direct access to the Qur'an.

Another distinctive aspect of this translation is the use of paragraphs. In the text of the Qur'an there are no paragraphs. The division of the Qur'an into *Manzil*, *Juzi'* and *Ruku'* is only for the convenience of recitation. Introduction of paragraphing in translation is a major innovation in Urdu, perhaps in any language of the world by a Muslim scholar.

The translation is followed by explanatory notes elaborating the meaning of the Qur'an, giving historical and other information wherever necessary, pin-pointing the relevance of a verse to the message and spirit of the Qur'an and the demands of the Islamic movement, explaining the *hikmah* (rationale) behind different injunctions and their import for our own times. Through these notes Maudoodi has tried to develop a new '*Ilm-al-Kalam*' based upon the Qur'an and utilizing the developments of modern knowledge, principles of historical criticism, comparative religion and ideologies.

While dealing with the *ahkam* (laws) he has avoided sectarian controversies. Although he generally follows the Hanafi school, in his explanatory notes he has usually stated the viewpoint of all major schools of Islamic thought, including that of the *Shiah*. This helps a reader to appreciate how a certain verse has been explained or approached by different schools. This also identifies the area of flexibility within the domain of law.

Another distinct feature of the *Tafheem al-Qur'an* is its index. Running into over four hundred pages it is, perhaps, the most elaborate and exhaustive concordance of the Qur'an. It deals with the concepts, themes, personalities and events in the Qur'an and is an extremely useful aid to any researcher on the Qur'an.

Tafheem al-Qur'an is a major contribution to *Tafseer* literature. It is difficult to measure it with the yardsticks of modernism or traditionalism. It may, more correctly, be described as contemporary and universal. Its emphasis is on movement, activism and dynamism, without taking liberty with the Word of God or equating the concepts of the Qur'an with the thought content of the ideologies of the day. It is permeated with reasonable respect for the tradition in thought and practice without completely identifying the Qur'an with the thought-patterns or instituted structures produced by Muslims during the course of history. It is a plea for purposive change and tries to develop the faculty to discriminate between the essential and the incidental; between the Divine and as such permanent, and the human and as such changeable.

Tafheem al-Qur'an is, itself, a human effort and is subject to all the prospects and weaknesses of human efforts to understand and explain the Divine. It has its own contemporary flavour and this constitutes its merit as well as its limitation. No human effort is or can be final, but there are some efforts that may have more lasting relevance. *Tafheem al-Qur'an* seems to be such a work.

English translation of TAFHIM-UL-QURAN is complete. Masjid-UL-Ummah (Washington, D. C.) carries the available parts published so far.

An Aspect of The Shari'ah

What is the objective of the Islamic Law?

The main objective of the Shari'ah (Islamic Law) is to construct human life on the basis of Ma'rufat (virtues) and to cleanse it of the Munkarat (vices). The term Ma'rufat (virtues) denotes all the virtues and good qualities that have always been accepted as "good" by the human conscience.

Conversely, the word Munkarat denotes all the sins and evils that have always been condemned by human nature as "evil". In short, the Ma'rufat are in harmony with human nature and its requirements in general and the Munkarat are just the opposite. The Shari'ah gives a clear view of these Ma'rufat and Munkarat and states them as the norms to which the individual and social behavior should conform.

The Shari'ah (Islamic Law) does not, however, limit its function to providing us with an inventory of virtues and vices only; it lays down the entire scheme of life in such a manner that virtues may flourish and vices may not pollute and destroy human life.

To achieve this end, the Shari'ah has embraced in its scheme all the factors that encourage the growth of good and has recommended steps for the removal of impediments that might prevent its growth and development. This process gives rise to a subsidiary series of Ma'rufat consisting of the causes and means initiating and nurturing the good, and yet another set of Ma'rufat consisting of prohibitory commands in relation to those things which act as preventives or impediments to good. Similarly, there is a subsidiary list of Munkarat which might initiate or allow growth of evil.

Outlined below is an explanation of the terms and classifications of the Ma'rufat actions and the Munkarat actions in Islam:

(1). FARZ (Obligatory duty). An obligatory duty is that which is established by a categorical proof; i.e., there may be no doubt regarding its proof, eg., it may have been established by the Quran. One who shirks it without a legal disability (uzr) is a fasiq (sinful person) and deserves chastisement, and the denier of its obligations is an infidel.

FARZ-E AYN (Personal obligation): It is that the discharge of which is necessary for all and sundry; eg., the five-timedaily prayers, etc.

FARZ-E KIFAYAH (Collective obligation) It is that the discharge of which may not be necessary at all; all are acquitted of their responsibility if it is discharged by one or two persons but all become guilty if even one or two persons fail to discharge it; eg., funeral prayer, etc.

(2). WAJIB (Indispensable or incumbent): It is that which may have been established

by a less positive proof (dalil-e zanni) One who shirks this deserves punishment; and one who denies it is a fasiq (sinful person) but not an infidel.

(3). Sunnah: It is an act the Holy Prophet (pbuh) and the noble Companions (r.a.) may have consistently performed and may have insisted upon its performance. It is of two kinds:

SUNNAT-E MUAKKADAH is that act which the Holy Prophet (pbuh) and his noble Companions (r.a) may have regularly performed or may have insisted upon its performance and may not have omitted it without a legal excuse; this sunnah is in the order of the wajib; ie., one who neglects it without a legal excuse is guilty and one who abandons it habitually is more guilty and is a fasiq and will be deprived of the Holy Prophet's intercession.

Of these two there are two kinds: SUNNAT-E AYN and SUNNAT-E KIFAYAH. (a)Sunnat-e Ayn or Personal Sunnah is that the performance of which is a sunnah for every liable person; e.g., the Taraveeh prayer, etc. (b) Sunnat-e kifayah is that the discharge of which is not necessary for all; i.e., it will be discharged if some perform it, but if no one performs it, all will be guilty; e.g., the holding of the Taraveeh prayer in the mosque of the locality, etc.

SUNNAT-E GHAYR-MUAKKADAH is that which the Holy Prophet (pbuh) and his noble Companions may have often performed but may have also omitted without a disability. There is great recompense in doing it and no sin in not doing it. This sunnah is also called Sunnat-e zawa'id and Sunnat-e adiyah.

(4.) MUSTAHAB (praiseworthy) is that act which the Holy Prophet (pbuh) and the Companions (r.a.) may have performed some time and the Pious Fathers may have approved it. There is merit (THAVAB) in doing it and no sin in not doing it. It is also called nafil, mandub and tattawwo.

(5). HARAM (Prohibited or Unlawful): It is that which may have been prohibited by a categorical proof; its denier is an infidel and one who commits it without a legal excuse is fasiq, deserving punishment.

(6). MAKRUH-E TAHRIMI (Near-prohibited abomination): It is that the proscription of which may have been established by a less proof. One committing it without a legal excuse is guilty, fit to be punished, and its denier is a fasiq.

(7). MAKRUH-E TANZIHI (Abomination affecting purity): It is that the omission of which deserves merit and for the commission of which there is no punishment but there is a repugnance of sorts.

(8). MUBAH (Permitted or Legal): It is that in doing which there is no merit and in not doing there is no sin and no punishment.

THE SAME OLD STORY

Every year at 'Christmas' time the nation goes through an unrealistic change. People from all classes and educational backgrounds fall prey to the constant spell of the advertising world. Small town and large metropolitan area stores are filled to the rafters with greenback carrying shoppers, while housewives and college students assume the roles of salesmen and women; creating the greatest shopping jamboree on the face of the earth.

'Christmas' gift giving is an old European tradition, believed to have started with Saint Nicholas, an old mountain hermit, who came down once a year, during 'Christmas' bringing bundles of twigs for disobedient youth and amusements for good children. From such a benign start, the gift giving at 'Christmas' has reached the extreme limits of human imagination. Hundreds of millions of dollars pass hands during this season. The desire to spend is so overwhelming and of such an enormous magnitude; only few leave time for consideration of the religious essence that is supposed to be behind the whole affair. The majority of the people are completely engrossed in the materialism and debauchery of it all.

Those suffering the most from the entire situation are the black and oppressed families. They are at the unyielding mercy of the holiday propaganda media that floods all media from dawn to dusk. However it must be pointed out that this propaganda is really only food for the false desires already hovering in the minds of the people. Their lives are filled with false expectations and visions of luxury. The pressure starts with the 'last days before Christmas' tune, when the family head, after much deliberation, decides to cast away the economic plan for the year; dedicating the funds to make 'this Christmas a beautiful one for everybody.' The family head, striving to reach this goal, heads for the bank or loan association.

With gifts in arms the family heads jubilantly march off to fill their families unquenchable expectations. The story doesn't end here; for charge cards, banks and loan associations and the like must be paid. Often there is a slight grace period of thirty to ninety days to catch one's breath. When poorly constructed and useless gifts have been laid away on closet floors, bills start rolling in. Family heads find themselves hard pressed to pay, in turn spending the remainder of the next year doing without many genuine needs while spending the hard earned cash on those bills of 'Christmas time'. Oh yea, in the meantime it's 'Christmas time' once again.

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A HIDDEN DOCUMENT

What is the 'Gospel of Saint Barnabas'?
And who is Barnabas?

Barnabas was one of the closest disciples of Prophet Jesus and his gospel is the only gospel that we know of which goes into depth about how Jesus lived and carried his message.. It provides minute details of Prophet Isa's (Jesus) Activities, including how and when he made prayers and his relation with his Creator, Allah.

How is it that such a gospel, a written testimony accepted for over three hundred years by Christians during the peak of honest Christian faith and dedication to God's (Allah) will; how is it that such a gospel is shunned and kept in the dark by today's Christians. Why is this so?

The answer is quite simple. The Gospel of St. Barnabas was opposed by the Christian Church, the Trinitarians. In 325 A.D. the Nicene Council banned and ordered all the Hebrew scripts destroyed, with anybody found holding a copy put to death.

The history of the survival and republication of this gospel is an interesting one. However what is more interesting is the subject the Trinitarians sought to suppress most. The Gospels Of Saint Barnabas are clearly against paganism and polytheism. Most of all it speaks clearly of the coming of Prophet Muhammad.

A person raised in the Trinitarian west, whose faith lies in God (Allah), owes it to himself to investigate the Gospels Of Saint Barnabas. He should find out how contemporary Christianity has kept him from appreciating the real objective of Religion; which is to reform humanity and how Jesus and Barnabas preached the coming of Prophet Muhammad to complete the mission of all Prophets. From this gospel it is made clear that the salvation of humanity lies now in following the message that was given to the Prophet Muhammad. This is why the Gospel Of Saint Barnabas is not in the Bible!

(Copies of this book are available at Masjid-Ul-Ummah - The Community Mosque Washington)

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Allah clearly indicates in the Holy Quran that Islam came to dominate all other systems of life. The sunnah and history of Prophet Muhammad (s.a.w.) demonstrate that the supremacy of Islam is only possible through revolutionary movement, launched and maintained by men. The question that we want to consider is this: what kind of men are necessary for such a divine and righteous movement?

The character of the Islamic worker must exhibit a coherent pattern of thoughts, habits, and conduct based on a conscious effort to purify one's self of all those things which are undesirable in Allah's sight, and to cultivate traits and virtues reflected in the prototype of Prophet Muhammad (s.a.w.). The elements of unity, continuity, and consistency in the worker's character are not only important for his personal success, but equally important is the fact that even though Islam is nothing but the truth, as far as the psychology of the movement, of the message is concerned, human beings judge the veracity and correctness of that message in light of the character of the people who present it.

To struggle in Allah's cause requires patience, sacrifice, and perseverance. Such qualities only result from a deep sense of Allah-consciousness...faith in Allah, fear of Allah, and remembrance of Allah. Faith in Allah and fear of Him instills in one a strong sense of responsibility before his Creator.

This is why for the Islamic worker reward in the Hereafter is preferable to profit in this life, and a moral loss or gain holds greater weight than a material loss or gain. Opportunists, seekers of worldly pleasures, worshippers of easy life, and ascetics can not tolerate the trials and discipline of revolutionary movement. The importance of remembrance of Allah cannot be over emphasized for keeping the worker's character pure. Frequent remembrance of Allah helps to create a mental and psychological climate that acts as a barrier against the evil encroachments of the anti-Islamic elements of the internal and external environments. Hence, in every unhealthy circumstance the worker is able to preserve the Islamic atmosphere.

The strength and effectiveness of the Islamic work to a great extent depends on the ability of those involved in it to analyze and assess given circumstances, and determine the best procedure to follow according to Islamic criteria. This ability represents a refinement of the primary aspects of Islamic knowledge...what is right and what is wrong, what is virtue and what is vice. The Quran is the first source of this knowledge. What are the things the Quran

wants one to avoid and what are those things that are to be adopted. From this point of view, each verse of Quran is a very clear reference source. On one level the Islamic worker must study Quran in this way so that each verse acts like a living source of guidance. In fact, this was the way the Companions of the Prophet used to study the Quran, and a reflection on history testifies to the effect this technique had on their character.

The mission of Islam demands that those working for its fulfillment possess no contradiction between belief and action. The privacy of one's thoughts and the manifestations of one's deeds...all must be in accord with Allah's injunctions. A well known story in which someone described a certain person as being very pious was asked by Caliph Umar ibn Al-Khattab, "Do you live with him? Is he your neighbor?" The reply was no. Umar said, "Have you had financial dealings with him?" Again, the reply was no. Umar continued, "Have you ever travelled with him? If you don't live with him at least you might have travelled with him and seen him?" Still the answer was no. Then Umar explained, "You have no right to say that he is pious, that he is good. If he is just saying lengthy prayers in the mosque, that doesn't make him pious.

Therefore the Islamic worker must show consistency in each area of his life; he cannot have spiritual purity while remaining corrupt in his social and economic endeavors. To follow Islam partially is like not following Islam at all.

Ibrahim Hanif

RASOOLULLAH (S.A.W.) PROHIBITS PROSTRATION BEFORE MAN AND TOMB

Hazrat Qais-b-Sa'ad reported: "I came to Hira and found them (the Hirites) prostrating before their leaders. I said: 'The Messenger of Allah has got greater right to get prostration.' I came to the Messenger of Allah and said: 'I went to Hira and then saw them prostrating before their leaders, but you are more deserving of getting prostration.' He (the Prophet S.A.W.) said to me: 'Inform me that if you pass by my grave, will you prostrate to it?' 'No' replied I. So he said: 'Don't do (it). Had I ordered anybody to prostrate before anyone, I would have ordered women to prostrate before their husbands on account of the duties prescribed by Allah towards them (wives).'"

The Messenger of Allah said: "O Allah, do not make my grave an idol for worship. The wrath of Allah was severe on a people who adopted the graves of their Prophets as masjeds."

"Behold! those who were before you used to adopt the graves of their prophets and their righteous men as masjeds. Behold! take not graves as masjeds. Verily, I prohibit you from that."



IT IS HE [ALLAH] WHO HAS SENT ...
AN APOSTLE FROM AMONG THEMSELVES ...

EXCLUSIVE

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to continue carrying

out jihad on all

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OUR IDEOLOGICAL

AL-BAQARAH

Revealed at Al-Madīnah

Alif. Lam. Mim.¹ This is the Book of Allah: there is no doubt² about it. It is guidance to God-fearing people,³ who believe in the un-seen,⁴ establish Ṣalāt⁵ and expend (in Our way) out of what We have bestowed on them⁶; who believe in the Book We have sent down to you and in the Books sent down before you,⁷ and firmly believe in the Here-after.⁸

1. Letters of the Arabic alphabet like Alif, Lam, Mim, which are pre-fixed to a number of sūrah's of the Qurān, were in common use in the Arabic literature of the period when the Qurān was revealed. The poets and rhetoricians made use of this style, and instances of this can even be found in the Pre-Islamic prose and poetry which has survived. As their significance was appreciated by all concerned, none objected to or questioned about their use, because it was no enigma to them. Even the bitterest opponents of the Qurān, who never missed an opportunity, did not raise any objection against their use. But as their use was abandoned with the passage of time, it became difficult for the commentators to determine their exact meaning and significance. An ordinary reader, however, need not worry about their meanings because they make no difference as far as the Guidance of the Qurān is concerned.

2. Its simple meaning is: "No doubt, this is the Book of Allah", but it may also imply that this is the Book which contains nothing doubtful. It is not like the common books on metaphysics and religion which are based on mere speculation and guess-work. Therefore even their authors are not free from doubts concerning their own theories, in spite of their assertion that they are positive about them. In contrast to them, this Book is based on the Truth because its Author, Allah, possesses full knowledge of the Reality. Therefore, there is indeed no room for doubt about its contents.

3. The first pre-requisite to benefit from the Qurān is that one should be a "muttaqī", that is, one who fears Allah, discriminates between good and evil and intends to be righteous. No doubt there is nothing but guidance in this Book, but it is obvious that one must approach the Qurān with the right mental attitude in order to benefit from it. First of all, one should be God-fearing, and truth-loving, should discriminate between good and evil and practise virtue. Conversely, there is no guidance in the Quran for a man who does not bother about right or wrong, but follows the ways of the world or of his own lusts or moves aimlessly during the journey of life.

4. The second condition for obtaining guidance from the Qurān is that one must believe in the "un-seen"—those things which cannot be perceived by the senses and which do not come within human experience and observation. It is obvious that Allah, Angels, Revelation, Life-after-death, Paradise, Hell, etc., can neither be seen nor tasted nor smelt nor measured nor weighed: such things must be taken on trust from the experts (Prophets) just as we do in many cases in the physical world. Therefore, only that person, who believes in the "un-seen," can benefit from this Guidance to but the one who believes only in those things which can be tested by the senses, cannot get guidance from this Book.

5. The third condition to benefit from the Qurān is that one should be willing and ready to put into practice the teachings of the Qurān. As Ṣalāt (Prayer) is the first and fore-most obligatory duty enjoined by the Qurān, it is the practical proof and permanent test of the sincerity of one's Faith. Therefore, after a person's profession of Islam, the moment, he hears the call to Prayer, (which sounds regularly five times a day from every mosque in the Muslim world) he should join the congregation for Ṣalāt, because this determines whether he is sincere in his profession or not. If he does not attend to the call and join the congregation, it is an indication that he is not sincere in his profession.

It must also be noted that "iqāma-tuṣ-Ṣalāt" (the establishment of



الْقُرْآنَ الَّذِي أَنْزَلْنَا فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ
بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ وَالَّذِينَ يُؤْمِنُونَ
بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

Prayer) is a very comprehensive term. It means that Ṣalāt should be performed in congregation and that permanent arrangements should be made for it in every habitation; otherwise Ṣalāt will not be considered as established, even if every inhabitant of a place offers Ṣalāt individually.

6. The fourth condition to benefit from the Qurān is that one should be willing to part with one's money according to the instructions of the Book in order to render the rights of Allah and Man. This is an essential condition because a narrow-minded miser or a worshipper of wealth, who loves money above everything else, can never be expected to make monetary sacrifices for the cause of Islam.

7. The fifth condition for obtaining guidance from the Qurān is to believe in Revelation. Those, who do not believe in any kind of guidance from Allah, cannot benefit from this Book. One must believe not only in the Qurān but also in the truth of all the Books which were revealed to the Messengers of Allah at different times in different countries. Likewise they cannot obtain guidance from it: who profess to believe in the necessity of guidance from Allah but do not turn to Revelation and Prophets for it: who dub their own theories as "Divine Light." Moreover, guidance is also denied to those who believe only in those revealed Books in which their fore-fathers believed and reject all other revealed Books. The Qurān guides only such people as believe that Divine Guidance is essential for right living and that it is not revealed to every one individually but only to the Messengers of Allah: that it can only be obtained from the Books revealed to them. Therefore those, who want guidance, should not be slaves to racial or national prejudices but should be ready and willing to accept the Truth and submit to it wherever and in whatever form they find it.

8. The sixth condition is belief in the Life-after-death with all its implications, which according to the Qurān, are (1) Man is responsible and answerable to Allah for all his actions and deeds. (2) This world is not ever-lasting, but will come to an end. (3) Allah alone knows the time when the other world will be created in the Here-after and when all human beings, without exception, shall be brought back to life together to render an account of their actions to Allah, Who will reward each and everyone according to his deeds. (4) Those, who will be judged as good by Allah, will go to Paradise and those, who will be declared as bad, shall be sent to Hell. (5) Success or failure, therefore, should not be measured by the yard-stick of prosperity or poverty in this worldly life: this will be decided by Allah on the Day of Judgement. Only that one will be really successful, who comes out successful in Allah's judgement, and that one, who fails in it, will be really un-successful even though the former had been a 'failure' and the latter a 'success' in this world. Those, who do not believe in the Life-after-death with the above implications, cannot benefit from the Qurān because the one who has even the slightest doubt about these, not to speak of rejecting them, can never follow the way of life which the Qurān prescribes.

AL SOURCES

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَسْكَرَ كَثِيرُهُ
فَقَلِيلُهُ حَرَامٌ. (ابوداؤد)

INTOXICANTS ARE UNLAWFUL EVEN IN SMALL QUANTITIES.

Narrated by *Hazrat Jabir bin Abdullah*, Allah be pleased with him : Said the Prophet of Allah (peace and blessings of Allah be on him) "If the larger doze of a thing causes intoxication, its small quantity is also unlawful." (*Abu-Dau'd*)

While, on the one hand, this saying declares liquor and other intoxicants such as marijuana unlawful, it also points out that until a vice is destroyed at its roots, its spreading is inevitable. To think that because liquor and other intoxicants are harmless or non-addicting, if taken in small doses, is foolish. For human nature is such, that one sip or one hit leads, usually to two or three or four, so on. Especially in the case of intoxicants, as they have built-in emotional and physical addicting characteristics. Realizing this, the Holy Prophet (Peace be upon him) declared clearly here, the usage of any kind of intoxicants, even in small doses as unlawful. Millions of people meet emotional, social, and financial chaos, simply because they tried to have a few social drops of alcohol. Finding themselves repeating this social nicety, and rapidly becoming hooked on the intoxicants' natural addictiveness. The situation is repeated with marijuana, cocaine, etc.; a man playing in ankle deep water by the seashore, eventually is caught by the tide. As for those "exceptional" people, who claim they can restrict themselves to limited doses of intoxicants, and should therefore be allowed to consume them, the law remains the same; for Allah has through the Quran, forbidden intoxicants and the Holy Prophet has gone further to forbid clearly their restricted use. Allah's Messenger (peace be upon him) has shown us that all things intoxicating are unlawful to Muslims, whether wine or grass or cocaine etc.; that intoxicants are forbidden, also, in small doses; and that the truest remedy for eradicating vices and evils of this sort, is to destroy them at their roots.

WAR IN ISLAM

SERIES XIV

5. The Quran describes the people of Medyan as 'mufsid', and the Prophet Shu'aib admonished them in these words:

"give full measure and full weight and wrong not mankind in their goods, and spread not "fasaad" in the earth after the fair arrangement thereof. That will be better for you, if you are believers. Lurk - not on every road to threaten (wayfarers), and to turn away from Allah's path him who believes in Him, and to seek to make it crooked."

(Surah Al-Araf: 85-86)

Their reply to the guidance brought by Shu'aib was:

"But for thy family, we should have stoned thee, for thou art not strong against us."

(Surah Hud: 91)

Thus the "fasaad" of the people of Medyan was their habitual cheating and fraud. Their commercial morality was very low. In addition they preyed on the trade routes which passed through their areas. They stopped the believers from following the way shown by Allah and they were so hostile to truth and righteousness that when an upright man objected to their deeds and invited them to the right way they could not bear his existence and were ready to stone him.

6. Theft is also described in the Quran as "fasaad". When the brothers of the Prophet Yusuf were accused of stealing a cup they replied:

"By Allah, well ye ye know we come not to spread "fasaad" in the land, and no thieves."

(Surah Yusuf: 73)

7. Imperial conquests, and the destruction and moral decay they cause among the conquered people is also called "fasaad" in the Quran. When Queen Saba receives the letter of Hazrat Suleiman she tells her court:

"Lo! Kings, when they enter a township, spread "fasaad" in it and make the honour of its people shame. Thus will they do."

(Surah An-Naml: 34)

8. The Quran uses the word "fasaad" as a comprehensive term to cover the weakening and severance of those ties, relations and affinities on which human civilization is based. It says:

"And those who break the covenant of Allah after ratifying it, and sever that which Allah has commanded should be joined and fill the earth with "fasaad" theirs is the curse and theirs the ill abode."

(Ar-Rad: 25)

Usually commentators give a very narrow meaning to the words "sever that which Allah has commanded should be joined" by limiting it to the breaking of ties with blood relatives. In fact these words refer to all those lawful relationships which members and groups of the human family establish in their various social and civic roles. These include the ties between relatives and kinsmen, between husband and wife, the relationship with friends and neighbours, and other ties based on business, trade, pledge & promise and mutual trust, as well international relations. As civilization is based on these relationships the world's peace and prosperity depends on their proper development. The deterioration and disruption of these ties creates strife in the world. Hence Allah the Exalted has cursed the severance of these ties and has described it as "fasaad".

9) These methods of government in which the power of authority is used for tyranny, wrong doing, slaughter and rapine, have been termed "fasaad" in the Quran:

"And when he gains power his effort in the land is to spread "fasaad" therein, to destroy the crops and ruin the human race; and Allah loves not 'fasaad'."

(Surah Al-Baqarah: 205)

10) The word "fasaad" is also used for actions which debar men from Allah's way (referred to above). Hence the Quranic verse:

"For those who disbelieve and debar (men) from the way of Allah, We send punishment after punishment, because of their fasaad".

(Surah An-Nahl: 88)

11) Surah Maida of the Quran refers to those who try to spread "fasaad" in the earth, and says that "Allah loves not the 'mufsidin' (those who spread fasaad). Their characteristics are described as follows:

"And thou seest many of them vying one with another in sin and transgression

(continued on page 14)

WHAT'S HALAL FOOD

The Muslim dietary code is an important aspect of the totality of the Islamic concept of worship and hence the development of conscious individuals in society. The Muslim diet aids in the development and maintenance of the Islamic consciousness and personality, by assisting in focusing and revolving around complete submission to Allah, the one true God.

The foods included in this divinely inspired, yet practical dietary code are referred to as halal-the permitted-foods. Note the following Quranic verse sheds some light on this point, "O ye who believe! Eat of the good things that We have provided for you...And be grateful to Allah if it is Him ye worship." (Quran II, 172).

Now what are the good things that Allah has permitted(halal) for our consumption? Everything is permitted, except what has been prohibited by Allah in the Quran or by His Messenger. The question is, then, what has been prohibited; basically they fall into four classes.

(1)-Foods prohibited by their nature: dead meat, blood, the flesh of swine, animals killed by a polytheist (pagan) who invokes the name of their god while killing the animal, killing by strangulation, by a violent blow, death by falling, killed by goring to death, animals killed by other animals (unless a trained hunting animal), animals killed in paganistic religious rites. However, Allah being aware of extreme situations where life is threatened by starvation has added the following: "But if any is forced by hunger with no inclination to transgression, Allah is indeed oft-forgiving, Most Merciful"(Quran V:4. Also prohibited are beast of prey with canine teeth, and birds with claws.

(2)-The next class of prohibited(haram) food is food killed at certain times. For example, Muslims are not permitted to kill animals while on the Pilgrimage to the Ka'aba in Mecca.

(3)-Another important area is to be sure that the food is not mixed with a prohibited food; that is bread cooked with animal shortening (lard), foods made with gelatin (a product containing pork or mixed with non-halal meats or products thereof).

(4)-The fourth category are foods prohibited because of their source: the products of gambling or food given as compensation for an illegal action like selling wine or prostitution, etc..

In addition to these, there are specific instructions concerning the preparation of

meat, in order to insure the healthiest spiritual and physical development. The Quran states plainly in Chapter VI:121, "Eat not of (meats) on which Allah's name has not been pronounced; that would be impiety...." For Muslims there is a prescribed method of slaughtering animals, which is to cut the jugular vein with a sharp knife while saying, "Bismillah Allahu Akbar"--In the name of Allah. Allah is the Greatest! This cut is made swift and so that the spinal cord remains intact, provision must be made so that all the blood drains from the body. This method of preparing meat is called Halal-permitted. All other methods are haram-prohibited for a Muslim to perform and it is prohibited for him to eat meat killed any other way. Due to the similarity between the way in which Jews and Christians killed animals permission was given to eat their meat, when properly performed. "The food of the people of the Book (i.e., Jews and Christians) is lawful unto you and yours lawful unto them", (Quran V:6). However, extreme care is to be observed with this permission because of the wandering away from true religious customs by today's unscrupulous Jewish merchants and the atheist minded attitude found in today's Christian population.

The following considerations must be weighed before it is permissible to eat the meat of the Jews or Christians. (1)-The food must be part of their diet, Jews for instance can only eat certain parts of allowed animals, and are prohibited from eating others. (2)-The food must be edible by a Muslim, so a Christian's porkchop sandwich, even if killed in the prescribed manner is prohibited. (3)-The Islamic way of killing must have been followed, death by shooting (except hunting), hitting the animal in the head with a sledgehammer, electrocution, or guillotining (as is done in modern slaughter houses) all make the meat unlawful for a Muslim to eat. (4)-The words, In the name of Allah, or its equivalent, must be pronounced during the slaughter, if not, the meat is prohibited (haram). (5)-No other name must be pronounced with that of Allah. It would be good to note here that Allah has made fish and water game permissible for the Muslims. "Lawful to you is the pursuit of water game and its use for food..."(Quran V: 96).

No discussion of Islamic dietary regulations would be complete if it did not clarify that Kosher is not Halal. Kosher, is the method of Jewish slaughter, including all the regulations particular only to the Jews. It is specifically related to their history and is an essential part of Judaism, its rules and regulations are very strict but most often ignored. Halal is the methodology of the Muslims, in example for all of mankind. Islam, unlike Judaism, is not a religion for a certain race, but is the religion for all humanity.

Abdur-Rahim Shaheed

(war in Islam continued)

and in their devouring of illicit gain." "We have cast among them enmity and hatred till the day of Resurrection. As often as they light a fire for war, Allah extinguisheth it." (Al-Maidah:62&64)

This indicates that ism, the sin which ruins personal morality, and udwan the transgression which affects others, and akl suhat or illicit gain such as bribery and interest as well as mutual animosity for selfish reasons and the conflict ignited by this enmity are all acts of "fasaad".

GODLY GOVERNMENT NEEDED TO PUT AN END TO "FITNA" AND "FASAAD"

THE ABOVE INVESTIGATION OF THE WORDS FITNA AND FASAAD CLARIFIES WHAT THE HOLY QURAN MEANS BY THEM. A CLOSE LOOK AT THE EVILS COVERED BY THE TWO WORDS WOULD SHOW THAT THEY ARE THE PRODUCTS OF A SYSTEM OF GOVERNMENT WHICH DOES NOT FEAR ALLAH AND WHICH DOES NOT RECOGNIZE TRUTH AND JUSTICE. EVEN THOSE EVILS WHICH ARE NOT DIRECTLY PRODUCED BY SUCH A GOVERNMENT ARE OFTEN SHIELDED FROM CORRECTION AND ACHIEVE LONGEVITY OWING TO ITS GENERAL TENDENCIES. SUCH A GOVERNMENT IS IN ITS VERY BEING A FITNA, AND NEGATES THE PURPOSE OF GOVERNMENT; ITS INFLUENCE IS NOT CONFINED WITHIN A NARROW LIMIT; IT BECOMES A MAGNETIC CENTRE TO WHICH ALL THE ELEMENTS WHICH CREATE FITNA AND FASAAD ARE ATTRACTED. A GOVERNMENT OF THIS TYPE DEBARS MEN FROM ALLAH'S WAY, TRAMPLES OVER TRUTH AND JUSTICE, PROVIDES WRONG-DOERS AND TYRANTS WITH POWERFUL TOOLS, HELPS IN THE IMPLEMENTATION OF IMMORAL SOCIALLY DISCRIMINATORY LAWS, SETS MAN AGAINST MAN, IGNITES THE FIRES OF WAR AND BEINGS CALAMITY AND DISASTER TO ENTIRE NATIONS AND STATES. IN SHORT THE POWER OF GOVERNMENT PROVIDES ALL FORMS OF IMMORALITY AND WRONG-DOING WITH A VENT, WITH A COHERENT SHAPE AND A CONSTANT SOURCE OF NOURISHMENT. HENCE ISLAM HAS TAUGHT THE LESSON OF ORGANIZED STRUGGLE (JIHAD) AND, IF NECESSARY AND POSSIBLE, OF ARMED STRUGGLE (QITAL), TO PUT AN END TO ALL SUCH GOVERNMENTS AND BLOCK ALL POSSIBILITIES OF WRONG-DOING AND IMMORALITY ASSUMING AN ORGANIZED FORM. ISLAM WOULD REPLACE SUCH A GOVERNMENT WITH A JUST AND EQUITABLE SYSTEM BASED ON FEAR OF ALLAH AND ON THE PERMANENT LAWS ESTABLISHED BY ALLAH. THIS NEW SYSTEM WOULD WORK PURELY FOR THE GOOD OF HUMANITY, RATHER THAN FOR ANY PERSONAL CLASS OR NATIONAL INTERESTS. THE PURPOSE OF ITS EXISTENCE WOULD BE THE NOURISHMENT OF GOOD AND THE ERADICATION OF WRONG-DOING. IT WOULD BE RUN BY PEOPLE WHO MAKE AMR BIL MARUF AND NAHIAN AL-MUNKAR THE OBJECTIVE OF THEIR LIFE AND TAKE OVER THE GOVERNMENT NOT FOR EXALTING THEMSELVES BUT FOR THE BETTERMENT OF HUMANITY AND FOR THE ATTAINMENT OF ALLAH'S PLEASURE.

Read the Quran and you will see that it repeatedly forbids obedience to tyrants and oppressors and calls on man not to destroy

himself through acceptance of evil and obedience to despotism and power. It Commands:

"Obey not the command of the transgressors, who spread fasaad in the earth, and reform not." (Surah Ash-Shu'ara:151-2)

Elsewhere the Quran says:

"Obey not him whose heart We have made heedless of Our remembrance, who follows his own lust and whose commands are based on transgression." (Al-Kahf: 28)

At one point it refers to this cause for the ruin of a nation:

"(They) followed the command of every wilful despot, hence a curse followed them in the world and will befall them on the day of Resurrection." (Hud: 59-60)

The Quran says clearly that a country goes to its destruction when its wealth and the reins of its government are in the hands of wrong-doers:

"And when We would destroy a township We send commandment (of goodness & obedience) to its rich folk, and afterwards they commit abomination therein, and so the word (of doom) has effect for it, and We annihilate it with a complete annihilation." (Bani Isreal: 16)

The reason is obvious. Of all the factors of social life which impinge on culture and morality the most powerful and effective is government. If the system of government is erratic and is controlled by persons who use the power of authority for personal aggrandisement and fasaad the nourishment of healthy tendencies and moral growth becomes difficult. Such a government patronizes wrong-doing and immorality by sheer inclination; it not only indulges in sin and transgression, its power sustains and supports all kinds of moral degeneracy. In contrast, if the government is guided by a proper and just constitution, if the purpose of its existence is the establishment of a just system and if its administration is manned by righteous and pious persons who use their energies for the attainment of human prosperity and salvation beyond personal or class or national desires, it can have wide-ranging influence. Its influence would be about a movement for improvements in religion, the economy, society, morals, culture, knowledge and thought. Wrong-doing would not only be restrained, its very sources would dry up. Hence the best way of putting an end to fitna and fasaad and purifying human life of munkar is to eliminate all mufsid governments and replace them with those which in theory and practise are based on piety and righteous action.

Translated from the Urdu of Sayyid Maudoodi's al-Jihad fil Islam by: Kaukab Siddique.

Lost, Stolen Or Strayed

A hind sight analysis of the various movements that have affected the consciousness of the Afro-American community during the past decade will unquestionably show the miserable failure of these movements to bring about a lasting change both in the minds of the individual and society at large. It should be stated at the outset that a culturally enslaved people, specifically the Afro-American enslavement to the Western materialistic, atheistic culture, are firstly unable to correctly identify the root cause of their problems due to retaining the same values as their oppressor. Secondly, due to cultural enslavement, the oppressed attempt to combat their "enemy" by adapting tactics employed by those in authority. However, the greatest irony during the aftermath of these numerous movements is that those persons branded as lackeys and Uncle Toms during the social awakening of Afro-Americans find that their programs and policies are being instituted with the greatest fervor by yesterday's firebrand militants.

The system of apartheid, strict racial segregation, practiced in the United States prior to the numerous Black movements was instrumental in bringing about a feeling of nationalism among oppressed people. Discontent manifest itself in the form of riots, such as the Watts and Detroit riots of 1963 and 1965, in which many found the opportunity to freely acquire those things they were denied, color televisions, expensive liquors, clothes, etc.

As a result of this initial awakening phase, organizations such as the Black Panther Party, Republic of New Africa, and Black United Fronts came into existence. Without burdening the reader with contemporary history of Black movements, the writer has selected to discuss the development of the Black Panther Party, because it is most indicative of the cycle followed by Afro-American movements that advocated total dropout and if necessary violent confrontation with the system in order to obtain freedom. The formation of the Black Panther Party by Huey Newton and Bobby Seale, around an ideology, Marxism-Leninism that developed within a western cultured society, typifying the cultural sameness of peoples of European descent and Afro-Americans. The initial stance of the BPP was to replace the "fascist pig" government through confrontation of the masses with the ruling class. Weapons were stressed as a means of protection and liberation. The existing government began an all-out campaign to crush the movement. The government not only demoralized many Panthers, but succeeded in effecting a change in the ideology. Now we find Black Panthers running for mayors of cities, such as Bobby Seale's

campaign for the mayor's seat in Oakland, California.. The emphasis of the Panthers currently is how to subsist under the exploitative system, through various survival programs rather than change the system, which makes a total change from their initial stance.

Numerous examples of fundamental changes in strategy that continue to confuse people may be cited such as the closing of Malcolm X Liberation University in North Carolina, the internal change in Leroi Jones from worshipping and following the guidelines of Allah, the Creator of the Universe, to worshipping himself and establishing his own guidelines; or those persons such as Jesse Jackson who has redefined freedom as Black Capitalism in a crumbling system and Pan Africanism as "dual citizenship" with Liberia, all the while co-operating with the forces of monopoly capitalism in its highest stage, international imperialism.

Suffice to say, none of the movements that have found their way in the oppressed communities have changed the mental or physical condition of the people. Instead, Afro Americans are more involved in the American nightmare today than they were prior to the many "social movements."

The ideology that was embraced by some sincere seekers of truth from the Black community is Islam, examples being Abdul-Malik Shabazz (Malcolm X) and Jamil Abdullah Al-Amin (H. Rap Brown). What is the nature of this ideology that caused these brothers to accept its concepts?

Islam is an ideology that is created for man by the most powerful force in the Universe, Allah. The universe was created for just ends, not for man to be a slave to man or to his own passions. The way of life of Islam is a mercy from the Creator to man, because we are given a proven, unchanging method to eradicate evil and oppression. If every Islamic worker were killed tomorrow the ideology would not change. Unlike other movements, social conditions can not change the ideology. The emphasis of Islam is in first changing the individual, his values, and lifestyle based on Divine guidelines. The society will change only at the pace that its members change that which is within themselves. How can you defeat a person when he seeks to sacrifice his life in the cause of his Lord by fighting oppression? His death would only symbolize a greater victory. How can a government get a person to submit to its authority by using fear tactics when this person has no fear of poverty, death, humiliation, and all the struggles oppressed people are subject to. Don't threaten me with taking away my food when I can function more effectively by fasting. Those sincere brothers and sisters who want to get off the sinking ship of Capitalist America and inturn build a nation should join the ranks of the Islamic Movement, study Islam and the revolutionary personality of Allah's last prophet, Muhammad ibn Abdullah, who lived 1400 years ago.

Khalid Abdul-Fattah

I.P.N.A.: RECENT MOVES

In the midst of the current political corruption and social irresponsibility that clouds the day to day life of Washington, D.C., the reverberations of a humble, yet noble project are still being felt throughout the capital city's indigent community.

The Islamic Party in North America, headquartered at Washington, D.C., instituted for the second year its "Feed the Hungry Month" project during Ramadan, the Muslim month of Fasting and Almsgiving. From September 28 until October 27 members of the Islamic Party distributed bags of nutritionally selected groceries to needy persons throughout the District of Columbia. Among the over 350 recipients were disabled veterans, invalids, elderly couples on fixed incomes, people temporarily out of work, and families on welfare and food-stamps whose monthly allotments were insufficient.

To initiate the project, a campaign was begun several weeks prior to Ramadan to solicit donations and to sensitize the general community to the necessity of "sharing with one's brother." Financial contributions were received from various cities across the country....Detroit, Syracuse, Baltimore, Houston, New York. Several D.C. community social programs volunteered names of needy families, and in most cases recipients themselves gave names of other persons desiring assistance.

Although the Islamic Party in North America is not primarily a social service organization, the "Feed the Hungry Month" project is one illustration of the Islamic movement's concern for social welfare and social justice.

Within recent weeks the Islamic Party in North America has involved itself in many activities, below are a few of the most recent activities of the Party.

1.) The IPNA was host to Professor Ghulam Azam, exiled Amir (leader) of Jamaat-e-Islami in East Pakistan. Brother Azam lectured to a well attended public audience and gave a dynamic Khutba. He remained with us for two days.

2.) During the month of Ramadan we were visited by Sheikh Saeed Sabiq, the author of Fiqh-ul-Sunna, and an outstanding leader of the Islamic movement in the Middle East.

3.) The Amir of the Party and a contingent of brothers toured the southern cities of Birmingham Ala, Atlanta Ga., New Orleans La., and Houston Tex., and as a result the Southwest Regional office of the IPNA has been established in Houston, Texas. Alhumdulillah!

4.) Dawah missions and college lectures in Winston Salem N.C., Syracuse N.Y., and Petersburg Va., brought new Muslims and applicants to the Islamic Party, as well as new contacts.

5.) Recently the Amir of the IPNA, Y. Muzaffaruddin Hamid began conducting a What is Islam public lecture series each Sunday at 2pm at the Party Headquarters (Masjid-ul-Ummah, Washington, D.C.). He is currently analysing and answering 1001 questions generally asked by non-Muslims and new Muslims about Islam. The results of this series are planned to be published.

6.) Eid-ul-Fitr was celebrated at Masjid ul-Ummah with over 200 brothers and sisters attending. Some workers of the Party came from as far as Texas and New York.

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NEW MASJID IN HOUSTON

Recently The Islamic Party opened another Masjid and the Southwest Regional Office of the Party. It is centrally located among the oppressed masses and near to Texas Southern University and the University of Houston. ALL ARE WELCOMED

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Book Review

Purdah and The Status of Woman in Islam

By: S. Abul A'al Maududi

Published by: Islamic Publications Ltd.
Lahore, Pakistan

The issue of the woman's role and position in society continues to be an area of contention and controversy. Most of the literature and counter-literature on the subject have only added more confusion and misinformation to a matter that has been taken out of its proper perspective. The crux of the problem is that man is incapable of viewing simultaneously all aspects of a question or an affair of life as a whole. Instead, he preoccupies himself with a singular aspect of the question allowing the fullest analysis and best understanding to escape.

Such has not been the case in the writing of Purdah and The Status of Woman in Islam. Scholarly and comprehensive, this work is monumental in both the author's presentation of the issue of woman's status in society in its multiple facets and ramifications, and in the presentation of the most sound and just solution to the given problem.

Without burdening the reader with theoretical concepts devoid of practical applicability, Maulana Maudoodi has probed into the historical, sociological, and scientific aspects of what the woman's status in society has been and ought to be.

Maulana Maudoodi conclusively proves with unrefutable evidence that the acceptance of absolute equality between male and female, economic independence of women, and free intermingling of the sexes is quite contrary to the laws of nature, and represent an incorrect attitude toward human sexuality and its role in the development of civilization.

The study of animal species other than man reveals that the natural inclination for members of the opposite sex is confined to the propagation of their particular species. The sexual urge has been so instinctively controlled that they never sexually transgress the limits set for their nature.

Mankind, on the other hand, has been endowed with the sexual urge in a liberal, unparalleled measure, and an unlimited capacity to attract and to be attracted sexually. On this singular point, one can clearly see that the mutual relationship between man and woman constitutes a most fundamental problem of civilization, and as the author of Purdah has declared, "...on its right and rational solution depends the well-being, prosperity, and stability of man's community life on earth."

Historical evidence indicates that great nations of the past have met their downfall when the pursuit of the pleasures of the body had transgressed all limits. Similar would be the fate of a civilization that leads mankind towards celibacy and monasticism. To look upon sexual relations as something base, despicable and filthy is to oppose nature itself; nature has never been defeated by any opponent, rather, it has crushed its opponents.

For the woman to have a proper involvement in the life of a community, the social order must moderate and regulate the human energies of the society, while at the same time cultivating a positive attitude towards the natural duties and responsibilities of the two sexes.

The words of Maulana Maudoodi rebound with wisdom: "Now any person with a little common sense can understand that though man and woman are equipotential as regards to their physical and mental abilities, they have not been entrusted with equal responsibilities by nature.... Since biologically woman has been created to bring forth and rear children, psychologically also she has been endowed with such abilities as suit her natural duties. This explains why she has been endowed with tender feeling of love, sympathy, compassion, clemency, pity and sensitiveness in an unusual measure.... With these qualities she cannot be expected to function successfully in the spheres of life which demand firmness and authority, resistance and cold temperedness, and which require the exercise of unbiased, objective judgement and strong will-power. (Will it be proper and right to make her take equal part with man in defending the country, establishing peace and promoting the cause of industry and commerce, agriculture and administration of justice?) To drag the woman into these fields of activity, therefore, is to abuse her as well as the fields of activity themselves."

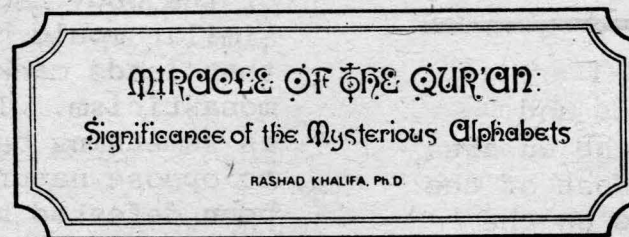
There is only one way of life that takes a balanced course in providing guidance in all aspects of human nature and social intercourse. This is the Islamic system of life; and rightly so, it is the only system that allows the woman an opportunity for fully developing her personality and capacities to enable her to make a special contribution to the cultivation of human civilization. At the same time steps are taken to prevent her from becoming a means of moral degradation and social disintegration.

Only in such a duly proportioned social order can women achieve an honorable status in society, free from exploitation and misuse. This has been the message of Purdah and the Status of Woman in Islam. Who can challenge its veracity and validity?

Ibrahim Hanif

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LETTERS

Dear Akey Hamid,
Assalamu alaikum wa rahmatullah

Alhamdulillah. There are not words within my vocabulary with which to express the elation, contentment and liberation (true liberation) that I experience and have possession of this day. Islam has done something very drastic to my life: it shattered a Euro-Protestant-Capitalist mentality which I once thought invulnerable, and replaced it with a more positive one, with not only belief in the Divinity of God, but also in the possibility of positives--both of which were yesterday substantiated. In the language of a believer it would be said that I have embarked upon the path of righteousness, more specific, the straight path. Alhumdu lillah.

After venturing across the turbulent tides of American patriotism, Black Nationalism, Pseudo-Islamism (Black Muslims), criminalism, in a word fake-ism, I have finally made it to home plate. In Islam, true Islam, I have found stabilization; here I do not have to pretend or "fake" my existence; here I find the true expression of me and my ancestor's longings, which covers several hundred years; here I've learned that true liberation begins within one's self, which he in turn transmits to others.

Many of my brothers have died the untimely death, either because they were ignorant of, or rejected the truth (Islam). There is no sense in dying if the impact of one's death is not felt, or the spirit surrounding its actuality is not transmitted to future generations. Are not we Muslims the awaited of whom Allah has mercifully chosen to spread the truth of liberation? Or, are we also to wait, as has been the black man's "thang" in America for centuries?

Even though at present I remain confined in the degeneratory mad house of America, called prison, I am within myself free. I now have proper cause to struggle, to sacrifice. I speak not of "the" struggle but "a" struggle--the Islamic struggle, which encompasses the totality of all struggles and transcends pseudo-isms and the complexities of the misdirected revolutionary rhetoric that has paralleled my existence, as has most conscientious brothers of my generation, for the last nine or ten years.

The sacrifices that are requisite of the Islamic struggle are: 1) a sacrifice of the extant practices of exploiting ones sisters' and of ripping off one's brothers'; 2) a sacrifice of greed and lust for capitalist concessions; 3) a sacrifice of egotism and opportunism; 4) a sacrifice of the hate--which serves only to diminish ones integrity--that one has been built up over the years of frustration, abuse, pain, and despair; 3) a sacrifice of the jive malformed invective language and culture that one has been told depicted black awareness, dignity and cultural lineage. In a word, a sacrifice

of all the corrupt, derogatory, immoral, inhuman, and exploitative rubbish that this gigantic capitalistic monster has placed at one's feet.

The sacrifice of one's life is secondary or even meaningless, if one has not ridden himself of the maladies that lead to such resolution.

I believe in the message of Islam, and for this reason I pledge my allegiance to The Islamic Party. Islam is not a twentieth century invention, and whosoever takes away or adds to its constitution is not a true Muslim. The Islamic Party (the true party of Allah), which has chosen, unlike the "Nation of Islam" (Black Muslims), to follow the unadulterated and authentic teachings of Allah, as was revealed to Prophet Muhammad (PBUH) of 1400 years ago.

Your visit, Akey Hamid, on 2 October, 1973 to this Retrieve Texas Prison Unit, served as an inspiration and enlightenment to each of us Muslims confined here. And, Insha-Allah we are hopeful that you will be visiting us again, soon. But ad interim we will follow along with your organizational and self-improvement message. Let it be known that the work of the soldiers of Allah behind the walls of penal confinement, will not cease upon our release from these confines, but will increase as the need arises, and full potential blossom.

In solidarity and brotherhood
in Islam

Kareem Talib (Norman Haulcy
#217581) Retrieve Unit
Angleton, Texas 77515

The 5 November issue of *Time* magazine carries an imaginary picture of Prophet Muhammad (peace be upon him) in its section on religion on page 76. For Muslims a picture of the Messenger of Allah is in itself a serious insult (a fact not unknown to the editors of *Time*) but a gross misrepresentation of the best of men as a sword-wielding fanatic is surely a calculated affront in pure bad taste.

Time magazine's timing is worth consideration: the article is offered as background material to the 4th mid-east war. Wealth hides many sins but this issue of *Time* has left no doubt about the mental level at which it operates. Apart from snide comments about Islam and the way it is practised by Muslims, the article even indulges in righteous indignation about how the Muslims have violated the law of their own Book about war. Do the people who publish *Time* really believe that the Arabs committed aggression or do they take their readers to be

absolute morons who cannot understand that occupation by force of one's land entitles him to try and take it back whenever he can?

Time's Zionist backing is well known and it has done its utmost to confuse its readers about Palestine and other Muslim causes. Perhaps the editors of *Time* had a hard time swallowing their claims in the 15 October issue that in the first three days of the war Israel would destroy the Egyptian and Syrian armies.

I wish to appeal to your readers not to remain untouched by this gratuitous insult offered to the Messenger of Allah. Muslim organizations all over the world should organise a boycott of *Time* and every Muslim who buys it should cancel his subscription. A campaign should be launched to obtain such cancellations and its results should be published. This is the least we can do to remind *Time* that it cannot attack the timeless Faith with impunity.
Halifax, N.S., Canada KAUKAB SIDDIQUE

AL-ISLAM

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The Nature of our Movement

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 Islamic Movement has been and is in the forefront of the struggle for human freedom and dignity.

MOTTO

ALLAH The One True God **IS OUR LORD**

MUHAMMAD Ibn Abdullah Peace be upon him **IS OUR LEADER**

QUR'AN The Word of Allah **IS OUR GUIDE.**

SUNNAH The Established Way of Prophet Muhammad **IS OUR IDEAL**

JEHAD All out struggle **IS OUR MEANS.**

SALVATION Complete Freedom now and forever **IS OUR END.**



MUSLIM

A MUSLIM is the one who:

- Accepts and follows AL-QUR'AN as the word of ALLAH
- Accepts and follows Prophet Muhammad ibn Abdullah (Peace be on him - 570-632 A.D.), ALLAH's last Prophet and Messenger

PILLARS OF ISLAM

Kalimah - There is no god but Allah and Muhammad is His Messenger

Salat - Regular Prayers

Zakat - Annual Taxes

Sa'um - Fasting in Ramadan

Hajj - Pilgrimage to Mecca