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EDITORIAL

PARTY: A CLARIFICATION OF THE TERM

A practical contemporary definition of the word party would be, a political group united in goals, with a common front, having both rules and organizational machinery that would help further its influence. The Islamic definition of Party represents a totally different type of party, it is an ideological party of Allah committed to solving the problems of society via Islam and not via pure politics.

A group dedicated to a single cause and organized to carry out specific programs in behalf of that cause is legitimately a party. Today, however, the goals of the parties are almost exclusively political, so much so that when the term party is mentioned people erroneously believe that politics is directly involved. The political association with party-exclusively is not an inherent aspect of a true definition of party. There are cases of abuses of power, trust, favor, position and funds by groups organized as parties. In fact, the practice of so-called parties is to do whatever is necessary to win, be it eavesdropping, wiretapping, falsification of statements, persecution, bribery and some say murder (this last example is best seen in so-called Communist parties abroad, but the American parties are no less ruthless, but more subtle in their maneuvers). The parties in most cases have two sets of rules, rules that govern internal affairs, such as Roberts Rules, protecting themselves from each other, and another set of rules or non rules as the case may be, for the rest of the world; these being-"Do what you want but just don't get caught".

The Watergate case is the latest example of this type of non-rule. The objectives of the parties, whether implicit or explicit, is to rule over the lives of people, and all can see that this goal is to be obtained at all cost, whether it be by treachery, conniving, force or trickery. These are the hallmarks of today's "parties", and until now the concept of Party of Allah has not been discussed, and its hallmarks are in no ways equal or similar to the contemporary parties. Contemporary parties, i.e. The democrats and republicans, the Black Panthers, the Progressive Labor Party supposedly represent a broad spectrum of political-ideological positions, but in reality they are more alike than different. The above parties are one and all materially motivated; their motives being money, power, rule over people. and the way their lives are run, solely based on one man or the others analysis of life. Their methodology is basically the same, once in power all attention is turned to elimination of non-party people, whether politically every four years as in Washington or physically as in Africa, Asia, and Europe. In all, their unity is in the god-lessness. They have no fear of Allah, little or no concern about the hereafter, and are completely oblivious to any judgement or punishment from deeds in this life. Hence, the possibility of committing any crime in the name of the "party".

In Islam mankind is divided into two parties (organized groups), one recognizing Allah (Creator-Sustainer of the Worlds) and submitting to Him, and the other not recognizing Allah and submitting to any of the plethora of other "gods" be it race, self, money, position, etc. The basic difference between the parties is one group is working for the establishment of good and the other working for the establishment of evil, and its hand maid passive submission to evil (HazbulShaytan-the party of the devil).

The concept of party in Islam is that those persons who work at the establishment of justice and goodness for the benefit of mankind are definitely different from those who conspire to subdue mankind. Even more explicitly, the doing of good cannot be random, it must not be good for some (the privileged) and evil for the poor. Justice must not know "special cases" or "special colors" it must be impartial being for the best interest of the people who utilize it. Because of this, the criteria must be totally free from racial, political or moral hindrances, it must be the criteria that only Allah can establish; not temporary or conditional, but Permanent and Universal. Such a criteria is the ideology of Islam. The justice is for all, even if it is against oneself.

The Party of Allah has its goals and they are to make this justice, the ideology of Islam, become established. However, this justice, goodness and virtue has rules and they are both internal and external. The concept of punishment for evil and treachery in this life and the next predominate, giving a safe guard against excesses. The Party of Allah because of its ideological base is not related solely to politics, it is concerned about bringing a true reform and revolution in man's life totally, socially, morally, economically, politically, psychologically and spiritually all according to the divine dictates. The Party of Allah is by no means limited to any geographic area, but is spread across the face of the earth, and all workers respecting each other because of their common Muslim brotherhood and ideology. The Holy Quran and the Practice of Prophet Muhammad (PBUH) are the guidelines by which the Party of Allah works regardless of time or locality.

Recognizing that Allah has divided mankind into two organized parties, The Islamic Party in North America is not ashamed to be identified with the "Party" of Allah and its benevolent designs and progressive direction. The Islamic Party in North America is attempting to provide programs consistent with the Party of Allah.

It is a challenge to all individuals and organizations working for the healthy survival of the people to support, or join HazbulAllah The Party of Allah (Quran 58-22) not Hazbul-Shaitan-The Party of the devil (Quran 58-19). There are no others.

ISLAM AND FREEDOM OF THOUGHT

Sheikh Muhammad Qutb

During the course of a discussion I was told:

"You are not liberal".

"Why" ? I asked him.

"Do you believe in the existence of a God ?" he said.

"Yes, I do."

"Do you pray and fast for Him ?"

"I do."

"Well, then you are not liberal."

Thereupon I asked him :

"How do you say that I am not a freethinker ?"

"Because you believe in nonsense that has no existence at all," he told me.

"And you ? what do you people believe in ? what do you think created the universe and life ?" I asked him.

"Nature !"

"But what is Nature ?"

"It is the secret power that is limitless but has got manifestations which can be perceived by the sense organs," he said.

At this I said : "I understand by this statement of yours that you prevent me from believing in an unknown power because you want me to believe in another equally unknown power. But the question is that why should I disown my God for the sake of another equally unknown but false god, especially when in the one I find peace, tranquility, and comfort whereas the false God of Nature neither answers my call, nor comforts me?"

This in short is the case of the progressives who talk about freedom of thought. For them freedom of thought is synonymous to the freedom of disowning one's God. This is however not freedom of thought but freedom of atheism. Starting with these premises they accuse Islam of restricting the freedom of thought simply because it prohibits atheism. But the question is : Is freedom of thought and atheism one and the same thing ? and is atheism really a necessary precondition to the freedom of thought ? Misled by the history of European liberalism they overlook the fact that if certain local circumstances necessitated the spread of atheism in Europe, this does not mean that the same thing should happen everywhere in the world.

There is no doubt that the image of Christianity as presented by the church in Europe with its suppression of science, torturing of scientists and passing on a set of lies and superstitions in the name of the word of God drove the free thinkers of Europe to atheism. The intellectuals of Europe had to choose between two irreconcilable attitudes : the natural belief in God or the belief in theoretical and practical scientific facts.

The European intellectuals found in nature a partial escape from the dilemma. So they said to the church, "Take back your God in whose name you enslave us and impose on us burdensome exactions and subject us to tyrannous dictatorship and super-

stitutions. The belief in your God wants us to lead the ascetic life of hermits and recluses, we refuse to do your bidding. We shall therefore have a new God who possesses most of the qualities of the first God but who has no church to enslave us, nor does He impose on us any moral, intellectual or materialistic obligations as your God does."

But in Islam there is no such thing as may drive people to atheism. There are no dilemmas here which puzzle the mind. There is only one God ; He has created all beings and all will return to Him. It is a clear and simple concept which, even the naturalists and atheists may find hard to reject or doubt.

In Islam there are no churchmen such as the European church had. Religion is the common property of all and every Moslem is entitled to benefit from it as much as his natural, spiritual and intellectual equipment may permit. All people are equal and they are treated as they deserve in the light of their deeds in life. The more honoured of all people are the God-fearing individuals whether they are engineers, teachers, workmen or craftsmen. But religion is not one of these so many occupations. There are no professional churchmen in Islam, so that Islamic worship is observed without the intercession of a churchman. But it is necessary that some people should specialise in the study of jurisprudence and law on which public order is based. The status such specialists in Islamic jurisprudence and constitutional law enjoy is not more than that which their counterparts in other countries do. They are not entitled to any authority or class prestiges over people. They are just the jurists and counsels of the state. It may be pointed out here that Alazhar is a religious institute but it does not have, as the churchmen did, the authority to burn or torture people. All that Alazhar can do is to challenge and criticize an individual's understanding of religion. But on the other hand any one from outside can as well challenge and criticize Alazhar's understanding of religion, for Islam is not the monopoly of any individual or class. Only those persons are considered as an authority on questions of religion who in the light of their deep understanding of it apply it to practical life regardless of their own professions.

When the Islamic rule is established the "ulamas (Islamic scholars) will not automatically become the governors or ministers or heads of departments. The only change is that the system of rule will be based on Islamic Sharia (law), the law of God. The engineers will continue to be charged with the engineering works, the doctors will be responsible for medical affairs, the economists will direct economic life of the community with the only change that the Islamic economy alone will then provide them with the guidelines

History bears witness that neither the Islamic faith nor its system of rule ever came into conflict against science or the application of its theories. No scientist in Islam has ever been burnt or tortured for discovering or announcing a scientific fact. True science is not in conflict with the Islamic faith and the belief that God created everything. Islam calls

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on people to study space and earth and to meditate on their creation in order to discover the existence of God. It should be remembered that many Western scientists who did not believe in God came to discover His existence through the proper scientific research.

There is nothing in Islam which may drive people on to atheism. The advocates of atheism in the East are but blind followers of their erstwhile colonialist masters. They want to be given the freedom to attack the faith and all kinds of worship and to urge people to abandon their religion. But why do they want such freedom? In Europe people sought to attack religion in order to liberate their minds from superstition and to free people from oppression and tyranny. But if Islamic faith already gives them all the freedom they need to have or they clamour for, why should they attack it? The truth is that these so-called liberals are not interested in the freedom of thought but are rather more interested in spreading moral corruption and uncontrolled sexual anarchy. They use freedom of thought as a mask to hide their base motives. It is no more than a camouflage in their hideous war against religion and morality. They are against Islam not because it restricts freedom of thought but only because it stands for the liberation of mankind from the dominance of its baser passions.

The advocates of "free thinking" allege that the Islamic system of rule is dictatorial because the state has vast powers. The worst of it, they say, is that the state enjoys immense power and authority in the name of the faith which has a very great attraction for people. So they blindfoldly subject themselves to its tyrannical rule. Thus, they conclude, these vast powers lead to dictatorship and the common people are made slaves with no right to think for themselves. The freedom of thought is lost for ever. None dare challenge the rulers and he who does is accused of rebellion against religion and God.

These false accusations are best refuted by referring to these verses of the Holy Quran: 1. "And their government is by counsel among themselves". (42 : 38). 2. "And when you judge between people you judge with justice." (4 : 58).

Abu Baker, the First Caliph said, "Obey me so long as I obey God and His prophet. But if I disobey God or the Prophet I shall no longer be entitled to your obedience."

Omar, addressed the Muslims saying: "Put me right if you discover any crookedness in me." One of the audience retorted: "By God Almighty if we had found any crookedness in thee we should have put you right with our swords."

It is true that oppression and tyranny ruled in the name of religion. It is also true that such oppression still dominates in some countries in the name of religion. But is religion the only mask used by dictators? Did Hitler rule in the name of religion? It is now admitted even in Russia, that Stalin was a tyrant and a dictator who ruled over a police state. But did Stalin rule in the name of religion? Do all tyrants and dictators including Mao Tse Tung, Franco,

Malan in South Africa, Chankai Chek in Nationalist China, dominate on behalf of religion? There is no doubt that the twentieth century which has managed to get rid of religious domination has witnessed the most monstrous dictatorships which beguile mankind by attractive names no less sacred than religion.

No one would defend dictatorship; no man of free intellect and conscience would approve of it. But any noble principle can be exploited and used as a mask to hide personal ambitions. The French revolution witnessed the most heinous crimes being committed in the name of liberty. But this should not be taken as a pretext for fighting against liberty. Hundreds of innocent people have been imprisoned, tortured or murdered on behalf of the constitution. Should all constitutions be annulled then? Oppression and tyranny dominated some countries in the name of religion. Should we, therefore, abandon all religions? It would be right to abandon religion if religion as such were to advocate oppression and injustice. This cannot be said of Islam which established noblest examples of pure justice and equity not only among the Muslims themselves but between Muslims and their fatal enemies as well.

Tyranny is best fought by teaching the people to believe in God and to respect the freedom which is defended and safeguarded by religion. Such people would not allow the ruler to commit injustice, but will keep him within the limits of his legal powers. I do not think that any system has ever aimed at the establishment of justice or the opposition of tyranny as much as Islam did. Islam made it a duty of the people to put the ruler right if he is unjust. The Prophet says "He who witnesses any vice should change it." He also says: "A word of justice uttered before an unjust ruler is the greatest of jihad (holy war)."

It was due to these very principles that the people revolted against Othman, the third Caliph, when they believed that he had deviated from the straight course, though the revolution itself brought about even a greater deviation.

In conclusion we would like to drop a word of advice to these "progressive free thinkers". The true way of liberation is not the abandonment of religion but in giving people the revolutionary spirit which abhors injustice and rectifies the unjust. This spirit is essentially the spirit of the Islamic people.



MUSLIM LEADERSHIP & UNITY PROPOSAL

The Believers are those "who conduct their affairs by mutual consultation." (Qur'an XLII:38)

"Verily the most honoured of you in the sight of Allah is he who is the most righteous among you."
(Qu'ran XLIX:13)

The following is a proposal that The Islamic Party in North America is putting before the Muslim community. It is hoped that this proposal can be one of the contributing factors to the development and emergence of healthy Muslim unity in the U. S., and strong leadership for same. This proposal is not intended to be a blueprint, but merely a suggested outline that may be pointing in the right direction.

Putting together practical organizational machinery to further the sacred cause of Islam on the national level demands clear perspectives on the precedent set by the history of Islamic peoples. Knowing the urgency and importance of this matter we acknowledge also that our only sure and tested guidelines are found in the Holy Qur'an, the Sunnah of the Holy Prophet (PBUH), and the precedents set by the khulafat ur-rashideen (the righteous Caliphs). As an Islamic people we are not bound by contemporary approaches to the problem of selecting leadership; we seek to establish and implement the Islamic approach.

The problem of national leadership for the Muslim people first arose at the death of the Holy Prophet. We emphasize that as a leader, the Prophet himself (Peace and Blessings of Allah Be Upon Him) was unique in that he was directly chosen by Allah for leadership. Neither was bai'at (the oath of allegiance) to the leader a major issue in this instance, because the kalimah shahada (Declaration of Faith) itself made Muslim members of one Community owing allegiance to the Holy Prophet. However, upon the passing away of the Holy Prophet, Muslims had no national leader, just as we have no national leader today.

But the righteous caliphate was established, and this wise institution which best preserved and promoted the pure spirit and practice of Islam provides us with three vital precedents for establishing national leadership.

- I. The precedents for creating national leadership were as follows:
 - A. Election of the national leader by the existing leaders of the Muslim Ummah followed by bai'at by the community. This means, as in the case of Abu Bakr al Siddiq, that the leaders of the different Muslim organizations form a council to select a leader from among themselves and afterwards to get ratification of bai'at (pledge of allegiance).
 - B. Nomination of the national leader by the retiring leader of Imam after consultation with the leaders of the Ummah, followed by bai'at by the community. In this instance an already existing leader nominates his successor after due consultation with the representatives of the community.
 - C. Nomination by the retiring leader of a council comprised of leaders of the Ummah, which council selects the next national leader, followed by bai'at by the community.
- II. The righteous caliphate, founded upon principles of the Quran and Sunnah, offer us no precedents except the above three for choosing a national leadership.
- III. We must determine which of the precedents fit our circumstances.
 - A. The third precedent does not apply because the case is not that of the death of a national leadership.
 - B. The second precedent, for the same reason, does not apply; national leadership has not yet been established.
 - C. Only the first precedent dovetails with the current situation of the Muslim community. Then, as now, there was no national leadership and the Muslim community had to initiate an arrangement which would produce national leadership.
 - (1) The Holy Prophet specified no successor, but left this choice to the Ummah.
 - (2) Therefore, the leaders of the community came together, and after consultation, decided upon their choice for leadership.
- IV. The Islamic Party in North America is vitally concerned with the following:
 - A. We acknowledge the desire and necessity for national leadership of the Muslim Community in America.
 - B. Our decision is that we must not depart from the system which Allah has approved; that we must follow the precedent of the righteous caliphate.
 - C. We advocate the application of the relevant precedent to our present circumstance.

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- V. Therefore, The Islamic Party in North America recommends, that because all Muslims are but one Community, and one Community consisting of different organizations, the following facts should be observed:
- A. Our objective must not be a racial or nationalist objective, but purely an ideological one.
 - (1) Our platform must include native people living in this country who have accepted Islam, those who have migrated here as Muslims, and those who, insha-Allah (if it is Allah's Will) will accept Islam in the future.
 - (2) As Muslims, our concern shall be for oppressed people, specifically, and anyone who expresses interest in Islam, generally.
 - (3) All sincere Muslims must be viewed as part of the Ummah; those not from among the oppressed people should not be alienated in any way.
 - B. The Islamic Party recommends that all the leaders of the different organizations within the one Muslim Community come together to resolve this question of national leadership.
 - C. The Islamic Party recommends formation of a national council which will formulate methods for selecting a national leader and which will educate the people as to the need for national leadership.
 - (1) For one year this Council should be involved with educating the Muslim community as to the needs and criterion for selecting national leadership.
 - (2) It should hold at least two national conferences to give all interested and concerned Muslims in the U. S. the opportunity to become aware of the different qualities, characteristics, and elements in the personalities of different organizations.
 - (3) Depending on the success of the two conferences, at the third conference the organizational leaders, having consulted with and received the recommendations of the general Muslim community, will propose leaders from among themselves and select the person most qualified. Then each individual leader will be responsible for getting the members of his organization to pledge bai'at to the national leadership.
 - D. In some areas, we already have sound regional leadership and unless these regions come together for consultation and agreement, we cannot claim to have a national leadership based on the will of the Muslim people.
 - (1) Our goal must be recognized as not mere paper organization or artificially enforced unity. This is no matter of honoring personalities, but of providing for practical and relevant national leadership for the Ummah.
 - (2) We observe that at the death of the Holy Prophet not just anyone could come on the scene and proclaim himself the leader of the Muslims; the will of the people and their trusted, established leadership had to be consulted.
 - E. If there were no Muslims in the U. S., consulting regional leadership would be no problem. But as recognized in point (D), Muslims already exist as regional bodies it is impossible to decide on national leadership without considering the right of choice of the Muslims who live here.
- VI. As opposed to the methods we have presented, we examine the results of other solutions:
- A. If leadership is imposed on Muslims against their welfare and will; for example, if The Islamic Party set out to force its leadership and organizational structure on the whole Ummah in the U. S., the result would be an unjust situation somewhat like a dictatorship. We would get merely a paper alliance which will break down and disintegrate in a real crisis.
 - B. Leadership forced upon the Ummah will not promote unity and the protection of strength in numbers, but will have the opposite effect of creating mistrust, resentment and disunity.
 - C. Forced brotherhood is phony brotherhood, and unity at the point of the sword is un-Islamic and anti-Islamic.
 - D. Any approach not based on the Holy Quran and the Sunnah must be rejected by Muslims.
 - (1) Longevity of existence or service of an organization is not a sufficient criterion on which to base practical national leadership.
 - (2) No national leadership can arise without mutual consultation and agreement among the recognized regional leadership.
 - (3) Imposing the will of the few upon the many, will lead merely to sectarianism and bitter internecine warfare, not to unity. The Quran says: (6:159) "As for those who divide their religion and break up into sects, thou hast no part in them in the least."

THE BELIEFS

(Al-Aqeedat)

T. Abdul Hakim

Today with the many problems facing humanity and the lack of solutions, we find many people believing in anything and everything. The most logical question we must ask ourselves and others is "What is the right belief for humanity?" Before we explore this question, let's first understand what is meant by beliefs (Al-Aqeedat).

Webster defines Belief as "(1) a state or habit of mind; (2) something believed; a tenet or body of tenets held by a group; (3) conviction of the truth of some statement or reality of a fact especially when well grounded. Belief and Faith are often used interchangeably but belief may or may not imply certitude in the believer whereas Faith always does even where there is no evidence." We can understand then that beliefs are those unshakable, ideas that you hold firmly in your mind as well as your heart. For these beliefs to be unshakable you must have the proofs that support them. If your beliefs are open to intelligent and sensible questioning from anyone and withstand the test, then you may conclude that your beliefs are partially correct. The right belief must fulfill three conditions: (1) it must be proved by the mind; (2) it must be accepted by the heart, in otherwords, it must agree with man's nature; (3) it must give him the rules for all his actions in life i.e., how to live with humans, being a father, dealing in economics, running a government, fighting defensive wars etc.. As you have already noticed, we are discussing any belief a man carries and not just religion. If a belief doesn't fulfill the three conditions, it cannot be the right belief.

One of the most common "raps" today by the so-called "aware intellectual" and "hip brother" is this idea that I don't limit myself to one thing, but I use various ideas from many beliefs. Or more commonly known as "doing your own thing." Each one of these sources from which man uses as a basis for his thought,

actions, and deeds go against the other. Isn't it paradoxical that a Christian who wants to operate a store and run a bank has to use the capitalist system when capitalism repels some of the basic beliefs of Christianity? Isn't it odd that communism conflicts with some of the basic tenets of human nature? What about the black Nationalist who doesn't believe in a Creator but who when confronted with a life and death situation, his soul cries out in prayer.

It is very easy for your belief to be acceptable to your mind, but uncomfortable to your heart and vice-versa. If you were to study all the known beliefs that man has, you would find that only Islam fulfills the three conditions of being the right belief.

- NOTICE -

Future issues of AL-ISLAM will appear on the 20th of every other month. Those whose subscriptions started before the 20th of April, '73 will receive the journal for two (2) years from initial date of subscription. This is due to change in rates.

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The Islamic Party in North America recommends, our national organization and leadership must never put itself in a position to compromise with, praise, or front for un-Islamic regimes or contemporary governments. When there is clear affiliation of such governments with anti-Islamic forces. Such compromising position will only work to our detriment. The national leadership must have no ties whatever with the political leadership of such regimes.

VII. The question of bai'at and its implications are these:

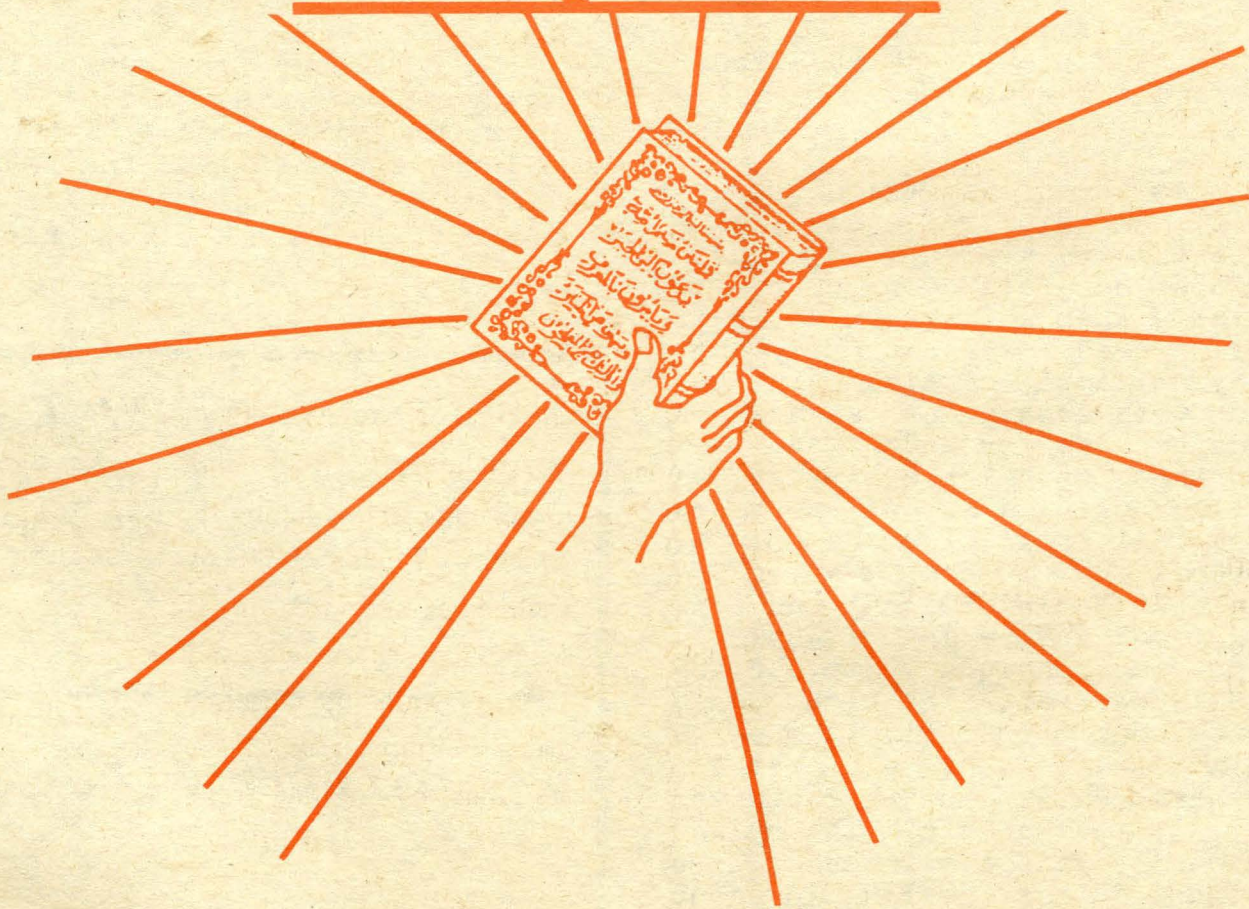
- A. After national leadership has been selected through the proposed conferences which will provide for mutual consultation, only then will bai'at or the pledge of allegiance to the leader by the masses be appropriate.
- B. Bai'at has limitations. According to examples provided by our Holy Prophet and the khulafat ur-rashideen (the righteous Caliphs), the leader or Imam is to be followed only in the doing of good, only insofar as he leads the Ummah according to the will of Allah as expressed in the Holy Quran.
- C. The institution of bai'at gives the Muslim Community the right and duty to Allah to depose and replace the national leader if he acts contrary to the Shari'ah of Islam.
- D. The oath of allegiance to the national leader becomes invalid and void if the leader fails to observe the Law of Allah and the Sunnah of His Prophet (Peace and Blessings of Allah be upon him).

We humbly submit this proposal for your consideration and we offer Al-Islam as a national forum for expounding sound opinions and ways to achieve the objective of total Muslim unity.

The Islamic Party in North America
 Headquartered at Washington, D. C.

OUR IDEOLOGIC

AL-QUR'AN



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

26. O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.

27. O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. Lo! he seeth you, he and his tribe, from whence ye see them not. Lo! We have made the devils protecting friends for those who believe not.

28. And when they do some lewdness they say: We found our fathers doing it and Allah hath enjoined it on us. Say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَبْنَیْ اَدَمَ قَدْ اَنْزَلْنَا عَلَیْكُمْ لِبَاسًا
یُّوَارِیْ سَوَاتِیْمَکُمْ وَرِیْشًا وَّلِبَاسُ
التَّقْوٰی ذٰلِکَ خَیْرٌ ذٰلِکَ مِنْ
اٰیةِ اللّٰهِ لَعَلَّہُمْ یَذَّکَّرُوْنَ

یَبْنَیْ اَدَمَ لَا یَفْتِنَکُمُ الشَّیْطٰنُ کَمَا
اَخْرَجَ اٰبَیْہِیْکُمْ مِنَ الْجَنَّةِ یُزَعِّعُہُمَا
لِبَاسَہُمَا لِیُرِیَہُمَا سَوَاتِیْمَہُمَا اِنَّہٗ
یَرِکُمُ هُوَ وَقَبِیْلُہٗ مِنْ حَیْثُ
لَا تَرَوْنَهُمْ اِنَّا جَعَلْنَا الشَّیْطٰنَ
اَوْلِیَآءَ لِلَّذِیْنَ لَا یُؤْمِنُوْنَ

وَ اِذَا فَعَلُوْا فَاجْتَنِبْہَا قَالُوْا وَجَدْنَا
عَلِیْہَا اٰبَآءَنَا وَاللّٰهُ اَمْرًا یٰۤاٰقُل

Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not?

29. Say: My Lord enjoineth justice. And set your faces upright (toward Him) at every place of worship and call upon Him, making religion pure for Him (only). As He brought you into being, so return ye (unto Him).

30. A party hath He led aright, while error hath just hold over (another) party, for lo! they choose the devils for protecting friends instead of Allah and deem that they are rightly guided.

31. O Children of Adam! look to your adornment at every place of worship and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.

اِنَّ اللّٰہَ لَا یَاْمُرُ بِالْفَحْشَآءِ اَتَقُوْلُوْنَ
عَلٰی اللّٰہِ مَا لَا تَعْلَمُوْنَ

قُلْ اَمَرَ رَبِّیْ بِالْقِسْطِ وَاَقِیْمُوا
وُجُوْہَکُمْ عِنْدَ کُلِّ مَسْجِدٍ وَّاذْعُوْہُ
مُخْلِصِیْنَ لَہٗ الدِّیْنَ ؕ کَمَا بَدَاکُمْ
تَعُوْدُوْنَ

فَرِیْقًا هَدٰی وَفَرِیْقًا حَقَّ عَلَیْہُمْ
الضَّلٰلَةُ اِنَّہُمْ اتَّخَذُوْا الشَّیْطٰنَ
اَوْلِیَآءَ مِنْ دُوْنِ اللّٰہِ وَیَحْسَبُوْنَ
اَنَّهُمْ مُّہْتَدُوْنَ

یَبْنَیْ اَدَمَ خُذُوْا زِیْنَتَکُمْ عِنْدَ
کُلِّ مَسْجِدٍ وَّکُلُوْا وَّاشْرَبُوْا وَلَا
تُسْرِفُوْا اِنَّہٗ لَا یُحِبُّ الْمُسْرِفِیْنَ

CAL SOURCES

AL-SUNNAH

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“Take what the Apostle assigns to you, and deny yourselves that which he withholds from you.”

(LIX-7)

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

“I have been granted five things which were not granted to any one before me:.....and for me the earth has been made a mosque and a means of purification; therefore, if prayer overtakes any person of my community, he should say his prayers (wherever he is)¹.....” (B. 7 : 1.)

‘Uthmān . . . said, . . . I heard the Messenger of Allāh, peace and blessings of Allah be on him, say : “Whoever builds a mosque, desiring thereby Allāh’s pleasure, Allāh builds for him the like of it in paradise.”

(B. 8 : 65.)

‘Abd Allah ibn ‘Umar reported that The Mosque was, in the time of the Messenger of Allāh, peace and blessings of Allah be on him, built of unburnt bricks and its roof was of palm-boughs resting on columns of the stems of palm-trees. Abū Bakr did not add anything to it, and ‘Umar extended it and built it of unburnt bricks and palm-boughs, on the foundation on which it was built in

١- عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ

أُعْطِيتُ خَمْسًا لَمْ يُعْطَ أَحَدٌ

قَبْلِي... وَجُعِلَتِ لِي الْأَرْضُ مَسْجِدًا

وَ طَهْرًا فَإِذَا مَرَّ رَجُلٌ مِنْ أُمَّتِي

أَدْرَكَتُهُ الصَّلَاةُ فَلْيُصَلِّ ☆

٢- عَنْ عُثْمَانَ... قَالَ

أَنِّي سَمِعْتُ رَسُولَ اللَّهِ

يَقُولُ مَنْ بَنَى مَسْجِدًا

يَبْتَغِي بِهِ وَجْهَ اللَّهِ بَنَى اللَّهُ لَهُ

مِثْلَهُ فِي الْجَنَّةِ ☆

٤- عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ

الْمَسْجِدَ كَانَ عَلَى عَهْدِ رَسُولِ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَبْنِيًّا بِاللَّبْنِ وَ سَقْفُهُ

الْجَرِيدُ وَ عَمْدُهُ خَشَبُ النَّخْلِ

فَلَمْ يَزِدْ فِيهِ أَبُو بَكْرٍ شَيْئًا وَ زَادَ

فِيهِ عُمَرُ وَ بَنَاهُ عَلَى بَنِيَانِهِ فِي

عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِاللَّبْنِ

the time of the Messenger of Allāh, peace and blessings of Allah be on him, and made anew its columns of timber. Then ‘Uthmān changed it, and made in it very large extensions and built its walls of chiselled stone and mortar and made its pillars of chiselled stone and its roof of teakwood.³

(B. 8 : 62.)

Abū Hurairah reported that He heard the Messenger of Allāh, peace and blessings of Allah be on him, say :

“Tell me if there is a stream at the door of one of you, in which he bathes five times every day, what dost thou say, will it leave anything of his dirt?”

They said, It would not leave anything of his dirt. He said :

“This is the likeness of the five prayers, with which

Allāh blots out (all) faults.”¹ (B. 9 : 6.)

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

“When one of you says prayers, he holds confidential intercourse with his Lord.”² (B. 9 : 8.)

وَالْجَرِيدِ وَ أَعَادَ عَمْدَهُ خَشَبًا
ثُمَّ غَيَّرَهُ عُثْمَانُ فَزَادَ فِيهِ
زِيَادَةً كَثِيرَةً وَ بَنَى جِدَارَهُ
بِالْحِجَارَةِ الْمَنْقُوشَةِ وَ الْقَصَبَةِ وَ
جَعَلَ عَمْدَهُ مِنْ حِجَارَةٍ مَنْقُوشَةٍ
وَ سَقَفَهُ بِالسَّاجِ ☆

١- عَنْ أَبِي هُرَيْرَةَ أَنَّهُ سَمِعَ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنْ رَأَيْتُمْ لَوْ أَنَّ نَهْرًا

بِبَابِ أَحَدِكُمْ يَغْتَسِلُ فِيهِ كُلَّ

يَوْمٍ خَمْسًا مَا تَقُولُ ذَلِكَ

يُبْقِي مِنْ دَرَنِهِ قَلْوًا إِلَّا يَبْقَى مِنْ

دَرَنِهِ شَيْئًا قَالَ فَذَلِكَ مِثْلُ

الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهَا

الْخَطَايَا ☆

٢- عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

إِنْ أَحَدُكُمْ إِذَا صَلَّى يُنَاجِي رَبَّهُ ☆

ON SICKLE CELL ANEMIA

Kareem Abdulghani

Sickle Cell Anemia is currently one of the hottest topics of discussion amongst the general populace. Many public activists are demanding mandatory Sickle Cell Testings. Drives to raise funds for Sickle Cell are being conducted. The Federal Government has funded monies for Sickle Cell, and daily the media broadcast news about Sickle Cell. Some people claim that the disease doesn't exist, and others upon finding they have the Sickle Cell trait and are perfectly normal are terrified. The medical profession, for the most part, is not as upset by it, but is more upset by the dramatization which is going on in the press and video. Some elements feel as if Sickle Cell testing is one step closer to genocide, and the poor people inflicted by disease have become celebrities. Why all this concern about a disease very few people in the black community heard of until it came on T.V. and radio?

Sickle Cell anemia is currently a hot topic of discussion because of several reasons: the Government's funding and attention to it, the racism and counter racism in society, and the attention of the media. Sickle Cell anemia was discovered as an entity in 1911, and has been studied extensively by Freedman's Hospital Pediatrician, Dr. Roland Scott and others. However, the studies prior to now have been largely independent and although they warranted federal grants they were not funded. The research in Sickle Cell continued for twenty-odd years, but it was not until the government's funding that the current hullabaloo was aroused.

Sickle Cell anemia is an incurable disease that impairs the quality of life by its frequent crises, causing pain and discomfort to the sufferer and is not an immediate ruler. The disease is found in blacks at a rate of one in every 400 persons. The case for sickle cell testing is not concerned with these people, for they are usually ill enough to require medical attention, and can be diagnosed by any conscientious physician. The purpose of Sickle Cell testing has been to find the people who carry Sickle Cell trait, which in one when mated with another person with Sickle Cell trait is identified, they must be counselled as to the possibility that with each pregnancy, there is a one in four chance that the baby will be absolutely normal, one in four chance the baby will be affected by Sickle Cell, and one-half chance the child will have no physical problems. Just as his parents will have no physical problems, but he will carry Sickle Cell trait.

Politicians were informed during an election year that something must be done for blacks, and in light of the previous four years of malignant "benign neglect" a very poor attitude about the current political regime had developed amongst blacks. The Government, overlooking all of the other needs of the black community picked Sickle Cell as its benevolence of the year. Promptly a grant of 100 million dollars was made via the National Sickle Cell anemia Control Act. The regime having made its move expected great applause and support, but all

persons cognizant of the overall health needs of the black community (most of which unlike Sickle Cell are handled very well and are known to be socially connected) called the government's move out for what it was—Politicking with the health of blacks and others.

The 100 million dollar grant has influenced the relative knowledge of research by bringing in very unscrupulous elements. Dr. Robert M. Nalbadian, a widely known Sickle Cell researcher has said that the 100 million dollar fund simply overwhelms the available qualified sickle cell research talent available, and the scene for profiteering is set. There are also politically motivated groups utilizing Sickle Cell testing to get their own political ideologies insidiously exerted on those tested. Outside the research and screening field solicitors for Sickle cell have been arrested for keeping funds donated.

The exploitative element has confused the issue about sickle cell, the media has compounded the problem with its ads and programming and the black population is astoundingly confused. The problem has been added to by the genetic aspects of SCA's transmission and its black predominance. Some feel that the government's concern is only a selfish one, and that the genetic information can be utilized in genocidal plans—so-called urgencies—to remove the diseased-unfit elements of society.

The only conclusion that could be drawn is this: Sickle Cell anemia is the political-medical football of the 1970's by the government and the "survival" groups.

Since the lives of Black people are involved they should and must demand that (1) only certified persons administer test; (2) that genetic records be strictly confidential, and not be used against the people as reasons to deny insurance as in the past; (3) that Sickle Cell ads be removed from T.V. and radio; (4) that testing of school age children be stopped; (5) and that sickle cell testing research and policies be left in the hands of properly trained Physicians not politicians. Without these safeguards we can only expect suicides based on sickle cell findings and further exploitation by racist-geneticists and money seekers. None of this is to say that Sickle Cell testing is not needed but merely shows how politics, political gain, money and health problems of the oppressed are being used to cause further oppression.

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PROPHET OF ISLAM

Mustafa Abdul Jalil

The sixth century of the Christian era, it is generally agreed, represented the darkest phase in the history of our race. The world was steeped in darkness and ignorance, without guidance and true knowledge. Mankind lived a life of spontaniety in total abandon of any form of morality. The peninsula of Arabia was particularly heavy-laden with ignorance and ignominy during this time. The Arabs loved gambling, drinking and sensuous poetry. Adultery, rape, looting and plundering were some of their habits. Public nakedness was a tolerated part of their wild living practices. They were idol worshippers and knew nothing of Allah or the teachings of his prophets. Though Abraham and Ishmail were their forefathers they knew nothing of their religious guidance. It was in such an age as this that Prophet Muhammad (PBUH) was born.

In his childhood, first his parents and then his grandfather died, leaving him orphaned at a tender age. During his youth he was a shepherd and later he took to commerce. Like many people of that time he was completely illiterate. Prophet Muhammad (PBUH), amidst the barbarian Arabs, earned a reputation of being among the most truthful, trusted and kindest of men. He loved peace and justice, helped the needy and was hospitable to the wayfarer. He hated all forms of idol worship, even in his childhood. A person of such high character could not help but be discontent with these conditions and often left and secluded himself in the hills outside of Mecca. There he spent his time fasting and meditating, heightening his spiritual purity and nobility. It was during one of these times of seclusion that the light of revelation suddenly burst upon him. The arch-angel Gabriel aroused Prophet Muhammad (PBUH) with three powerful, constraining grasps and told him, "Recite in the name of thy Lord." Then he emerged from his cave blessed with the mission of prophethood and addressed the people with the message of truth, "Bow not your heads to the idols and ungodly worships, but to Allah Almighty give obedience, for he alone is worthy of our worship." Thus was the beginning of Prophet Muhammad's (PBUH) life as the Prophet of humanity. He lived among the Arabs for forty years and was unknown as a statesman or orator. He had no prior experiences, yet now he spoke with superior wisdom and divine knowledge as was unbecoming an illiterate man. He organized and implemented the greatest moral, spiritual and cultural revolution mankind has ever known. This shepherd of Arabia brought wisdom and knowledge, the like of which the world will never witness again. Even in times of prosperity Prophet Muhammad (PBUH) remained humble and modest. He was simple and sparing in his habits, wearing the warmest clothing, eating the simplest food and spending whole nights in prayer before Allah. His piety was unique as was his leadership, such was the Prophet of Islam.

It was through the divine teachings of the Prophet Muhammad (PBUH) that humanity was able to rise from the depths of degradation and

lepravity to its true worth and dignity. He showed the road to salvation and happiness in this life and the hereafter. It was he who led humanity from the worship of false gods such as idols, so-called sons and daughters of God, self and leaders of the time and brought it to worship the One true God, Allah, Creator of the Universe.

Thus was the Apostle of Allah. A person of extraordinary merits, a true picture of virtue and kindness, bringing forth truth and goodness. His life and thoughts, deeds and accomplishments, his truth and perserverance, his humbleness and virtuous character earmark his achievements and stand testimony to his universal ideology. Any close and unbiased study of his life will show very plainly that he was without doubt a prophet of Allah and the Quran, the pure word of Allah.

It is through the Prophet Muhammad (PBUH) that we find the straight path of Islam. The Quran stands alone as the only revealed word of God retained, even today, in its pure and original form, and as such, it alone can serve as a source of true guidance for humanity.

Prophet Muhammad (PBUH) was the final Messenger of Allah sent to the world ending a long line of prophethood. He was sent with complete instructions for mankind through which it can direct itself to Allah's will in all spheres of life. So whoever is seeking to find true guidance and happiness and prosperity in this world and the hereafter should look to Allah's messenger and accept the teachings of Prophet Muhammad (PBUH), a mercy and blessing to humanity.

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ANTI-DE FAMATION

A NOTE ON THE PRESERVATION & AUTHENTICITY OF THE QURAN

By Abul Ala Maudoodi

Recently a respectable American newspaper published a news report about the discovery of some old Arabic writings emanating from Israel. The report very cleverly presented the scrolls as finds which may place the authenticity of the Holy Quran in doubt. Preparation of fake "ancient" scrolls is easy in this great age and in anticipation of further Israeli moves the report was brought to the notice of Maulana Maudoodi. It may be mentioned here that Abul Ala Maudoodi completed his commentary on the Quran, in the Urdu language, in six volumes covering more than 4,000 printed pages in 1972 after 30 years of research, including a three month study tour of the lands mentioned in the Quran and a close scrutiny of the earliest Arabic commentaries and collections of Hadith. The following is his comment on the Monitor's report.-----

I have seen the item sent me from Christian Science Monitor of November 3, 1972, entitled "Priceless scrolls lie in European vault" which concludes with the words that "The collection also contains. . . tracts from the Koran which a devout Muslim might want to hide because they do not tally exactly with the accepted version of that holy book".

This gives some indication that our Christian and Jewish well-wishers have still not despaired of proving the Quran as unreliable as their own unauthentic scriptures, and their efforts in this direction are far from ended. Probably they are unaware that the authenticity of the Quran is based on such solid foundations that it is not possible for anyone to cast aspersions on its genuineness by producing a forged script from somewhere. The Science Monitor's correspondent should know that no Muslim would wish the Quranic tracts he has mentioned to remain concealed. In fact we demand that they should be taken out and published, and the means should also be stated by which these tracts have been obtained so that the world may know their reality.

These well-wishers should know that the Quran as it exists today was not compiled by people in the ages after its revelation. It was compiled in the present form under the guidance of Allah the Exalted Himself by the Messenger (may Allah bless him). The procedure was that when a surah was revealed the Messenger of Allah at once called one of his scribes and after getting it correctly written down issued instructions that it was to be placed after such a surah or before such a one. Similarly when a portion of the Quran was revealed which was not meant to be a surah by itself, he gave instructions that it was to be placed in such and such a surah at such and such a point. The Messenger recited the Holy Quran according to that arrangement during prayers and on other occasions, and the Companions of the Prophet memorized it in the same order. Hence it is a proven historical fact that the compilation and arrangement of the Holy Quran was completed on the very same day as its revelation was completed. The One Who revealed it was also the One Who compiled it. The recipient of the revelation was also its apparent compiler (under guidance).

As salat (formal prayer) was obligatory for Muslims from the very beginning, and recitation of the Quran was considered a necessary part of prayers, memorization of the Quran began simultaneously with its revelation and as the process of revelation went on the Muslims kept on learning it by heart. Thus the preservation of the Quran did not depend only on those date-palm leaves or pieces of bones and hides on which the Prophet (PBUH) had his scribes write it down. As it was revealed it was imprinted on the hearts of scores and hundreds of people, and then on those of thousands and hundreds of thousands, making it impossible for any devilish person to change or delete a single word from it.

After the death of the Prophet (PBUH) when a storm of

apostasy arose in the outlying areas of Arabia and the companions of the Prophet had to fight extremely bloody battles to quell it, a large number of companions who had memorized the entire Quran were martyred. This led Hazrat Umar to think that it was not advisable to rely only on one method for the preservation of the Quran, and that arrangements should be made to safeguard it not only on the vellum of memory but also on the inscribed page. Hence he stressed necessity of this work to Hazrat Abu Bakr, who agreed after some hesitation and appointed Hazrat Zaid bin Thabit Ansari who had worked as secretary to the Holy Prophet, to do this duty. A procedure was established according to which, on the one hand all the written pieces which the Prophet (PBUH) had left behind were collected, and on the other copies of the Holy Quran, or portions thereof, which any of the Companions had taken from him.² Help was also taken from those who had memorized the Quran. On the unanimous witness of these three sources, and after their reliability had been thoroughly established, every single word of the Quran was written down. In this way an authentic manuscript of the Holy Quran was prepared and placed at the house of Hazrat Hafsa, the mother of the believers (with whom Allah is pleased), and the people were given general permission to copy from it or to compare and correct their copies after comparison with it.

Differences existed in Arabia between the dialects of various regions and tribes, similar to the differences we find in Pakistan between the dialects of one town and another or one district and another, though their language may be the same Urdu, Punjabi or Bangla. Though the Holy Quran was revealed in the language spoken by the Quraish of Mecca, initially the people of other regions and tribes were permitted to read it according to their own idiom and inflection as this produced no difference in meaning and only made the words softer for them. With the spread of Islam the people of Arabia issued from their deserts to conquer a large part of the world and people of many lands entered the fold of Islam. The large-scale admixture of the Arab and the non-Arab began to influence the Arabic language and the anxiety grew that if the permission to recite the Quran with varying inflection and idiom continued it would result in many kinds of mischief. For example one person may hear another reciting the word of Allah in a strange manner and quarrel with him in the belief that he was deliberately distorting the Divine word; or that semantic differences may gradually open the way to actual distortions; or that the mingling of the Arab and the non-Arab would misshape the language of some people and their reading of the Quran in their misshapentongue would spoil the beauty of the reading. Owing to these reasons Hazrat Usman (with whom Allah is pleased) decided, after consultation with the other Companions, that in all the lands of Islam only the copies of that standard manuscript of the Quran should be published which had been written down at the command of Hazrat Abu Bakr, and the publication of all other manuscripts written according to various idioms and inflections should be prohibited.

The Quran which we have in our hands today tallies exactly with the manuscript prepared by Hazrat Abu Bakr Siddiq, copies of which were sent under official auspices by Hazrat Usman to all the provinces and outlying lands of Islam. Even at this time those standard copies of the Quran are to be found at various places throughout the world. If any one has the slightest doubt about the preserved authenticity of the Quran he can satisfy himself by buying a copy of the Quran from a book seller in west Africa and then comparing it with the oral recitation of some Hafiz in Java. Then he should further compare it with copies of the Book written in various centuries from the time of Hazrat Usman till today which are available in the big libraries of the world. If he finds any difference of a word or a vowel it is his duty to inform the whole world of what would be the greatest disclosure known to history. If a doubter wishes to deny that the Quran came to men from Allah he may, but the statement that the Quran which we have today is, without an iota of change, the same Quran which Muhammad (PBUH) presented to mankind is such a historical truth that there is simply no scope for

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WAR IN ISLAM SERIES XI

The importance of enjoining right conduct and forbidding immorality in social life.

The duty involved in enjoining right and forbidding wrong is closely linked with collective well-being and prosperity. It can save a nation or a group from destruction and is essential for the defense of humanity. As long as the people constituting a nation maintain this duty in its proper spirit, or at least a Jamaat (party or group) within this nation continues to carry out this duty conscientiously, such a nation can never be destroyed. However if a nation is devoid of the spirit of amr bil ma'aruf and nahi a'n al munkar and there is not even a group within it which could perform this duty, it is gradually overwhelmed by the forces of evil and its ultimate end is in the abyss of moral, spiritual and material degradation from which it never rises again. This fact is stated thus in the Holy Quran:

"If only there had been among the generations before you¹ man possessing a remnant (of good sense) to warn (their people) from corruption in the earth, as did a few of those who We saved from among them! The wrong-doers followed that by which they were made sapless, and were guilty. In truth thy Lord is not tyrannical that He would destroy the townships while their inhabitants were on the right path."
(Surah Hud : 116-117)

At another point the Quran gives the following reason for the curse on the people of Israel:

"The transgressors among the Bani Israel have been cursed by the tongue of David and of Jesus the son of Mary, because they disobeyed and went beyond all limits. They did not stop each other from the wrongs which were prevalent among them, and this was a great wrong which they did."

The Hadith (narrations of the Holy Prophet's words) which have been recorded as commentary on this verse by the Imams of Hadith, Imam Ahmad, Tirmidhi, Abu Dawud and Ibn Maja relate, with slight difference of wording, that the basic weakness which had appeared among the Bani Israel was a false tolerance of evil, the lack of dislike for wrong-doing, which gradually leads to self-involvement in the same evil. The Holy Prophet said:

"When one of these men met a wrong-doer he told him to fear Allah and to give up the evil deed as it was not proper for him. But the next day when they met again nothing stopped them from eating, drinking and sitting together as best friends."

The Hadith narrates that the Holy Prophet was

resting while saying this, but at this point he suddenly got up and said with strong feelings:

"I swear by Him in whose hand is my life, it is essential for you to enjoin right conduct and to stop people from wrong-doing. Catch hold of the wrong-doer's hand and turn him towards the truth; otherwise Allah involves you in each other's influence, or He will curse you in the same way as those others were cursed."

The analogy of this example can be applied to the whole world. The salvation of the whole of humanity depends, just like that of a single nation, on a living spirit of amr bil ma'aruf and nahi a'n al-munkar. There should be at least one group in this world which could bar the way of wrong-doing, which could hold the wrong-doers hand and command him to do good, which could be a true witness on this earth, which could control mischief-mongers, establish justice and repress the possibilities of evil. The existence of such a group is essential to save the creatures of Allah from general destruction and to obviate persecution, tyranny and unfair treatment:

"And there must be among you a group which invites to good, enjoins right conduct and forbids immorality." (Al-Quran Surah Al-e-Imran :104)

Hence amr bil ma'aruf and nahi a'n al-munkar is not only a virtue in itself and a healthy sign of human fellow-feeling, it is in fact the best and the most essential method of keeping a civilization free of corruption. It is a responsibility which Allah has bestowed on an international group, so that the world may live in peace and may become the abode of the noble and the true, so that humanity may develop from animality into perfection. Undoubtedly, no one can do a greater service for humanity.

¹ Reference to the people who were destroyed-
Trans.

From Abul Ala Maududi's Al Jihad fil Islam.
Translation by Kaukab Siddique

Anti-defamation cont'd

doubt in it. The history of mankind does not contain any other fact which is so absolutely proven. If a person doubts its authenticity he may as well doubt that there was a Roman empire at one time, or that the Mughals ruled India, or that there was once a person named Napoleon. The expression of doubts about such historic facts is proof not of knowledge but of crass ignorance.

-----Translation by Kaukab Siddique

1. It should be noted that though the five daily prayers were made obligatory several years after the Prophet began his mission, prayer (salat) itself was obligatory from the very first day. Islam knew of no single moment when salat was not obligatory.

2. According to reliable narrations numerous Companions of the holy Prophet had written down the Quran or various parts of it for themselves during his life-time. Among them were Usman, Ali, Abdullah bin Masud, Abdullah bin Amru bin Aas, Salim the slave of Hazifa, Zaid bin Thabit, Maaz bin Jabal, Ubayy bin Kaab and Abu Zaid bin as-Sakn (with all of whom Allah is pleased.)

Commentary on Cleanliness

In America there are two oft-repeated cliches: "cleanliness is a virtue," and "cleanliness is next to godliness." Their frequent repetition implies an awareness of the importance of cleanliness. However, closer observation reveals that this awareness is only superficial, the latter a general characteristic of American society.

Let's look at a few examples of superficiality in regard to cleanliness: mouthwash and oral sprays to conceal bad breath, anti-perspirants to counter the body's natural ventilation system, "dry" shampoos to release dandruff flakes, tooth polish to artificially whiten teeth, and the ultimate achievement--deodorants for the genital area. The elaborate projection process through T.V. and other mass media advertising persuades the "Avon society" that through use of these cover-ups, they will acquire instant popularity and sex appeal.

Common sense should indicate that bodily health is promoted basically through cleanliness--even to the extent that drinking sufficient water (the basic component of our bodies) helps cleanse internally just as we can observe the water's effectiveness externally.

There is a tendency in this society to associate lack of cleanliness with poverty. However, the poor very often cling to cleanliness as a source of dignity and self-respect to help compensate for the many other indignities they must suffer as a result of their poverty. (It is interesting to note here that the U.S. Department of Agriculture prohibits the purchase of soap and toothpaste with food stamps.)

Since it is the duty of every sincere Muslim man, woman, and child to make salat (prayer) five times per day, and since each worshipper wants to be in a state of ceremonial purity to address the Creator, frequent cleansing with water becomes necessary. Along with the spiritual aspects, there are practical benefits to each part of the body thus affected. Just as a few brief examples:

1. Nostrils, eyes, face, and hair are relieved of the debris accumulated because of gross air pollution.
2. The possibility of dental decay is lessened through rinsing of the mouth and brushing the teeth.
3. Loose excess wax is removed from the ears.
4. The possibility of fungus growth on the feet--such as athletes' foot--is lessened.

It is obvious that illness is transmitted through various types of infection, bacteria, and filth. Let us consciously strive to avoid the superficial and make our preference what is basic and essential to maintaining physical health--cleanliness.

ACUPUNCTURE CLINIC

1. ANY TYPE OF DISEASE
2. TWO (2) KOREAN ACUPUNCTURE EXPERTS
3. PHYSICAL THERAPY
4. MEDICAL ORTHOPEDICS
5. HOMEOPATHIC MEDICINE -NO side effects as with drugs
6. HERBAL MEDICINE
7. LICENSED M. D. - SUPERVISOR

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HEARING DISORDERS

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STROKES

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BOOK REVIEW

The Choice: The Issue of Black Survival in America

by Samuel F. Yette
G. P. Putnam's Sons
\$6.95

Ibrahim Hanif

Samuel F. Yette has addressed himself quite candidly to the why's of the issue in his book The Choice. Stating in the introduction, "Examination of the problem must begin with a single, over-powering socio-economic condition in the society: black Americans are obsolete people"; Yette admits that though such is not accurately the case in a moral or biological sense, such is the case "in the minds and schemes of those who, with inordinate power and authority, control the nation.... While it may not be true among the general population, mass sentiment against oppression and possible genocide are not sufficiently strong to cause these schemes to fail. Black Americans have outlived their usefulness. Their raison d'etre to this society has ceased to be a compelling issue. Once an economic asset, they are now considered economic drag."

By drawing together convincing pieces of evidence from congressional proceedings, government programs, news conferences, demonstrations, and scientific and sociological studies, Yette has demonstrated quite lucidly a pattern of repressive and genocidal tendencies against Afro-American and other minorities perpetrated primarily by the U.S. government.

Part one of Yette's book sets the tone for the complete work by focusing the reader's attention to two decisive concerns of the 1960's.

The first, called by Yette "A Plan to Destroy the Obsolete People," referred to a recommendation proposed by the House Un-American Affairs Committee following the riots centered around the assassination of Dr. Martin L. King. The plan gave procedures whereby black citizens could be "isolated and destroyed in a short period of time."

The second matter deals with "The Great Society Pacification Programs" of the Johnson administration. According to Yette, "...President Johnson's 'unconditional war - on poverty' never became a general war. Except in the rhetorical sense, it was never intended to be.... The Great Society pacification programs, then must be judged as failures, both in the honesty of their designs and in their truer aims of placating people justly aroused. In view of their maximum goals, the funds and personnel provided, and the authority to do the job, the OEO and civil rights program did not relinquish the original aims of white establishment exploitation. They left ultimate control and financial benefits with the colonists- not with the colonized; nor even were control and profits shared equitably between them"

To expose the linkage between America's unconstitutional involvement in IndoChina and racism and oppression at home. Part two of The Choice reveals the psychic conditioning that had to take place in order for the two wars to receive popular support. States Yvette: "A rationalization for U.S. involvement in Vietnam, therefore, would be that the indolence, backwardness, and venality, the failure of the South Vietnamese people to understand and appreciate freedom, and their unwillingness to fight for it require U.S. involvement. And secondly, their failure to secure their freedom threatens the freedom and national interests

of Americans.

"By the same illogic, the explanation for the war against Blacks here at home is that the Negro's slave legacy, alleged low I.Q. (hence, poor education), immorality, and criminal mentality (proclivity for drugs, rape, robbery, and murder) account for the need for new laws and military tactics to put down insurrection. Here, the vested interests are made ostensibly parallel to the public interests of maintaining law and order, reducing crime, and protecting the nation from internal enemies. While the weapons used in Vietnam were bullets and napalm, more subtle means were employed at home: "starvation and birth control."

In the final section of Yette's book the most blatant forms of police-state type tactics are extensively presented and evaluated. The two most disturbing tactics are the increase in information gathering and surveillance by intelligence personnel, and the construction of concentration camps. According to Yette, "During its first two years, the Nixon administration clearly exerted pressures in an attempt to command and throttle news gathering and dissemination for and by the public. But it also moved with equal alacrity to increase its own storehouse of information on the private and personal lives of individual citizens. These moves occurred while the administration further tried to exercise control over the formal educational and intellectual machinery of the country."

Within a month after Nixon's first inauguration, a new "domestic crisis" facility was ordered to be set up at the Pentagon. Containing computers, walls lined with screens and maps, control room "command balcony", the center could monitor 25 disorders simultaneously and direct Federal support to local law enforcement agencies.

Yette's coverage of the Internal Security Act of 1950 dramatically drums home his earlier points. The Act authorizes the President of the U.S. without charges or arrest to detain in detention centers (i.e. concentration camps) "...all persons as to whom there is a reasonable ground to believe that such person probably will engage in or probably will conspire with others to engage in acts of espionage and sabotage."

Nearing the conclusion of his work Yette unfolds one final bit of proof to further indict the U.S. government as the primary force of aggression against black folk. He states: "Those who wish to prove that the government has a policy of genocide can realistically point to the fact that Russia, China, and 73 other countries have signed the 1949 United Nations agreement outlawing genocide-but not the United States. "In reference to President Nixon's failure to make any real effort toward ratification of the agreement by the Senate, Yette closes on a note of despondency, "This is the 'benign neglect' on which black survival largely depends in the decade. If it is the choice of the new decade-and it appears to be- then the inevitable second choice belongs to black people in America. That choice is the style in which they-and America-will die".

To allow Yette to escape with such a statement would indeed mean defeat. After a seemingly perceptive analysis of the "issue of black survival in America" one is taken aback by such an empty conclusion. Are there no proposals, no hints for a solution? Apparently The Choice is after-all only another commentary to be read and placed on the shelf for dust. Ideological direction must come from another source.

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

Pillars of Islam - Submission, surrender and obedience to ALLAH

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

MOTTO

ALLAH The One True God IS OUR LORD.

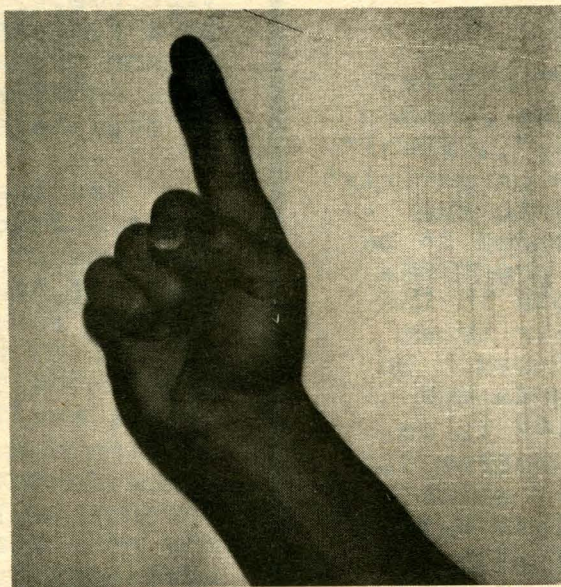
MUHAMMAD Ibn Abdullah Peace be upon him IS OUR LEADER

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

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