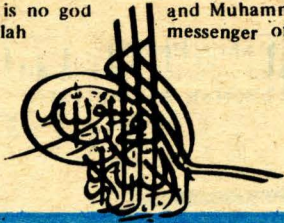


There is no god but Allah and Muhammad is the messenger of Allah



# THE ISLAMIC MOVEMENT JOURNAL

# AL-ISLAM

Report on TDC  
 Impressions of Hajj  
 Politics of I.P.N.A.  
 Brotherhood in Islam  
 Beauty of Line  
 Feminist Movement  
 War In Islam  
 Eat to Live  
 I N D E X

Politics of I.P.N.A.	2	Our Ideological Sources	10
Brotherhood in Islam	3	War In Islam	12
Impressions of Hajj	4	The Beauty of Lines	14
The Nature of Prayer	5	Eat to Live - Live to Eat	15
The Feminist Movement Versus The Muslim Women	6	Report on TDC	16
A Note on Our Calendar	8	Maududi: A Living Example	17
Tahujjud: Praying at Night	9	The Middle East Crisis	19

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## The Politics of I.P.N.A.

KHALID ABDUL FATTAH

The Islamic Party in North America has often been accused of not addressing the "relevant" issues and being uncommitted to the political and social struggles "of the people." If these accusations mean that the Islamic Party has not aligned itself or given support to any of the various socio-political movements or ideological camps, either nationally or internationally, then those persons pointing the accusing finger have failed to comprehend the objectives of the Islamic movement and the nature of its methodology.

The Islamic Party is not an organization based on the aspirations of "the people"; nor do the policies of the Islamic Party center around appealing to the prevailing sentiments of contemporary society. Our goal is to restore true dignity and freedom to the masses by first restoring faith in man's true nature as a creature of Allah and then by struggling against all un-healthy characteristics that have developed among the people under the rule of the party of the Devil (Hazbul-Shaitan), all un-Islamic rule.

In the United States the most positive response to the call of Islam has come from the Afro-American community. However, this does not give the Islamic Party justification to focus its attention on Black Nationalism/Pan-Africanism or any other movements expressing the aspirations of black people. Islam has its own ideology, goals, and method of work for the benefit and upliftment of the oppressed. Neither does the Party's presence in the United States mean that we should support the groups attempting to reform the political and social institutions of this country. The United States, like the other nations of the world, is plagued with immorality, corruption, and stagnation at its very roots. Only a new system of values and beliefs based upon Divine guidance can provide the proper approach for correcting the evils man has inflicted upon himself, similarly, The Islamic Party cannot align itself with "Third World" politics. The so-called Third World is primarily socialist oriented and its objectives and approaches to the problems of mankind are based purely on materialist considerations and stand in opposition to the belief that Allah (the Creator) alone has the authority and right to determine the affairs of man.

In particular, many persons both Muslim and non-Muslim are perplexed because the Islamic Party does not agree with or expound the policies and decisions of the "Arab and Muslim Worlds." The governments of the Muslim East are not based purely on Islamic Law, and consequently their policies, individually or collectively, reflect only secular motives. In fact, these governments have purposely worked against the Islamic movement and establishment of the Islamic order, in order to maintain their own authority and power. Arab nationalism, "Islamic Socialism," and the political maneuvers of the Muslim world have no relation to Islam.

Simply stated, the politics of the Islamic Party in North America is the Holy Quran and the established practice of Prophet Muhammad (in all its aspects). The Islamic ideology and methodology must remain free of alien influences, and the Islamic movement must remain free of alien alliances. Allah wants Islam to overthrow all other ways of life, not to intermingle with them.

"It is He (Allah) who has sent  
His Apostle with Guidance  
And the ideology of Truth,  
That he may proclaim it  
Over all ideologies  
Even though the followers  
of wrong ideologies  
may detest it." (LXI. 9)

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# BROTHERHOOD IN ISLAM

Ibrahim Hanif

A Jumma (Friday) Sermon At Masjid ul Ummah D.C.

The concept of Islamic Brotherhood is an area that needs sober presentation beyond the confirmation of man's inherent equality before his Creator. While on the one hand Islam has declared certain principles that repudiate the false barriers of race, status, and wealth, it has gone on to give clear guidelines and regulations for establishing a real and practical brotherhood within a framework of social organization and submission before the one God, Allah.

A proper understanding of brotherhood in Islam can best be realized by proceeding from the general to the particular.

O Mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).  
(XLIX: 13)

Allah has emphatically called to our attention the common origin of mankind and the Divine legitimacy of all races. He has further outlawed national and racial prejudice, while establishing a Divine criteria for determining individual worth. These principles represent the basic foundation of Islamic Brotherhood, and help to guide us in ascertaining the practical aspects of Islamic Brotherhood.

The Prophet stated that a Muslim is a brother to every other Muslim, and that the Believers in their mutual kindness, love, and sympathy are just like one body; when a limb complains the whole body responds with wakefulness and fever. This statement establishes the fact that the Islamic Brotherhood can be built only through the Believers—those persons who consciously submit their lives totally to the laws of Allah. The statement further implies that Islamic Brotherhood is merely an aspect of the overall social system of Islam, and that an inherent feature of Islamic brotherhood is organized association (jamaat). In fact, only through jamaat involvement can the strength of concerned cooperation and mutual duties be given practical expression.

To foster and cement the ties of brotherhood among the members of the jamaat or Islamic community, Allah and His Messenger have made love and peace the dominating factors in all fraternal relationships.

Abu Hurairah reported that the Messenger of Allah (PBUH) said: You shall not enter Paradise till you believe, and you will not believe till you love one another. Shall I not guide you to a

thing? When you will do it, you will love one another. Spread peace among yourselves.

"If two parties of the believers quarrel, make peace between them with justice."  
(49:9)

To secure and maintain love and peace among the brotherhood a number of rules have been framed to cultivate proper attitudes of respect and right conduct. The life, honor, and property of any Muslim is secure in the hands of any other Muslim. Even in the case of a minor disagreement a Muslim is forbidden from separating from his brother for more than three days. The Prophet has said that whoever forsakes beyond three days and then dies shall enter the fire, and whoever forsakes his brother for a year is like one who sheds his blood. This arrangement prevents misunderstandings from becoming deep-rooted and turning into malice or hatred.

Vain talk, back-biting, false oaths, disclosing of secrets, and even joking can be detrimental to the character of a Muslim brother. In fact, just to sit and listen to a brother's honor being abused is unlawful.

Anas reported from the Messenger of Allah (PBUH): Whoever's brother Muslim is back-bited in his presence and he, being capable of helping him, helps him, Allah will help him in this world and in the Hereafter. If he does not help him, being capable of helping him, Allah will overtake him thereof in this world and in the Hereafter.

Muslims have also been warned by Allah to be careful of raising suspicions and conjecture on partial or unverified information.

O ye who believe! Avoid suspicion as much as possible, for suspicion in some cases is a sin; and spy not on each other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it... But fear Allah; for Allah is Oft-Returning, Most Merciful.  
(XLIX: 12)

There is one final point that needs to be mentioned in reference to Islamic brotherhood. That is the relationship between the jamaat (the organized brotherhood) and the leadership of the jamaat. In the Islamic context, leadership is a vulnerable position that is often attacked by those elements who

continued on page 8



# IMPRESSIONS of HAJJ

By KAREEM ABDULGHANI

Pilgrimage to Mecca is a duty of every Muslim, required at least once in a lifetime. If it is properly performed and accepted by Allah, all of one's previous sins are forgiven. The Pilgrimage is the time when one joins the greatest number of people for worshipping Allah, partaking in the most meaningful worship possible. Each year hundreds of thousands of Muslims travel across the globe to visit Ka'aba, the oldest place of worship known. No group is absent and the brotherhood that is experienced can never be equalled in any other activity, for Pilgrimage exposes and involves one in the brotherhood of Islam which has no equal in manmade ideologies or other ways of life.

Before making the pilgrimage one hears beautiful stories of what occurs during the Hajj (Pilgrimage). Most of these stories are accurate and most reports of Hajj are true, but without doubt much of what is observed on Hajj while visiting the Ka'aba is never told. While on Hajj one gets to see the true state of affairs of the Muslim world, the oppression of the governments of Muslim countries, the large degree of poverty and ignorance rampant in the Muslim world. Based on what one sees on Hajj there should be no question that Islamic revolution, a true reform and revitalization, must be undertaken in the Muslim world immediately, for their current political, economic, and social orders are far from those of Islam.

Hajj is the best developer of two essential personal qualities, Sabr (patience, perseverance, endurance and struggle) and trust in Allah. These two qualities are essential to any Islamic endeavor. While on Hajj the masses of people and vehicles are such that transportation is slowed whenever mass movement is required. The language barrier must be faced again and again if one wishes to have communication. Often people become ill and must move slowly. Waiting to touch and kiss the black stone; trying to reach the three stone devil markers at Mina, trying to get food at a decent price, all of these things require extreme patience. Even more important is the patience and etiquette that must be observed while circling the Ka'aba itself. Most Hajjis (pilgrims) are ignorant of the essential Islamic etiquette for circling the Ka'aba and kissing the black stone; hence, pushing, shoving, and jostling occurs, while with the proper attitude and Sabr all the people could obtain the pleasure of kissing the black stone and tawaf (circle) without being pushed and shoved. All during the Hajj one sees thousands upon thousands of people moving this way and that way; yet rarely does one see the slightest display of tem-

per, for such anger is forbidden on the Hajj and annuls one's Hajj if done. The character building attitude of trusting in Allah is also well developed. At every corner of the trip, to and from, and during the Hajj, it becomes more and more obvious that Allah is the controller of all affairs. Meeting people who can be of assistance, finding lodging, avoiding the con-men, and being on time for flights often are the most difficult times. All these things drill into one's heart and mind the greatness of Allah's control, His involvement in all affairs and how one is never free from His all pervading grace and kindness.

The neglected aspect of travelling in the Middle East is most likely not reported because it would be seen as an attack on the Hajj itself; but far from it, it is actually a statement uplifting the Hajj as a form of worship and Islam as the way of life while distinguishing the beauty of Islam from the ugliness of modern "Muslim" nations. During the Hajj and immediately there after one notices a distinct change in prices for every commodity, sometimes being 3-7 times higher. Some of the people seem determined to relieve the Hajjis of every penny, despite the fact that these pilgrims are obviously poor and old in most cases. The ripoff starts with the Muslim governments, aided by the Saudi government, and after being relieved by the Arabian people with the government's assistance, one is whisked out of the country relieved of all one's movable cash' and filled with beautiful memories.

An illustrative case is the Tanazool or Road Tax, where if one wants to travel to Mecca or Medina, he cannot do so unless he has paid a tax - not a turnpike toll but a tax because he has come to worship Allah-because he is a Hajji. When one reflects on the fact that Allah has blessed the land of the Ka'aba and Prophet Muhammad (PBUH) with riches derived from His own plan, the exploitation factor of this situation is more obnoxious. In addition to this the Hajj taxes levied in Egypt and Lebanon, also for no good reason except that every one knows Hajjis must have money in order to travel and now is a good time to get it. All kinds of ruses and regulations are concocted to extort every cent the Hajji has.

Some of the more ignorant people think they must bear these indignities with grace ob-

continued on page 5



# THE NATURE Of Prayer

Jamal Abdullah

Prayer in Islam has many values and benefits to both the individual and the society. It is the foundation of the individual development of man, the object of which is to deepen in man's heart the root of Allah-consciousness, which instills in man the knowledge that there is a higher presence to whom he is really responsible for what he does, and to remind him in the hour of triumph and/or failure that he is nothing but a weak and humble creature of Allah, and Allah is his support to fall back upon, so there is no cause for despair. It is not sufficient to simply believe in the existence of Allah as a theory, but one should try to create in his mind the conviction of the presence of Allah by making it a living force in life. Faith in Allah is translated into practice by prayer which in turn leads man towards service to humanity. Prophet Muhammad (PBUH) has indicated in one of his popular statements that the prayer that doesn't remove evil is no prayer at all.

The Islamic prayer is a mighty force in the unification of the human race. It is a means by which social relations between different people in a community can be established. The service of prayer in Islam is divided into two parts, one to be said in private and the other to be performed in congregation preferably in a mosque.

The private part of prayer is for the development of our inner selves. The Muslim keeps prayer as the center of all his activities. He starts his day with prayer early in the twilight hours of the morning. During the course of the day, twice he dissociates him-

self from his worldly responsibilities to fulfill his responsibilities to his Creator by engaging in a few moments of worship. When the sun sets he once again submits before Allah in prayer. And finally before going to bed he refreshes his faith and prostrates himself before Allah. Each day the Muslim is striving to develop a high quality of Iman (faith) and Taqwa (fear of Allah). The man who has these two qualities (Iman and Taqwa) will be a blessing to mankind. All his dealings with people would be based on truth and justice.

The second part of prayer is the congregational prayer, which eliminates all social difference and creates a bond of love and mutual understanding between the worshippers. It arouses their sense of collective unity and brotherhood. Once inside the Mosque, every Muslim feels himself in an atmosphere of equality and love, the poor and the rich, the rulers and the ruled, the black and the white all stand in one row, shoulder to shoulder and prostrate before Allah.

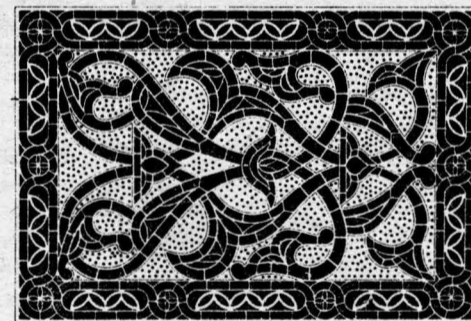
There could be no greater levelling influence in the world. Difference of rank, wealth and colour vanish and quite a new atmosphere of brotherhood, equality and love prevails. This entirely changes the mentality which makes one man think himself superior to another, either on account of rank or on account of race or colour. The congregational prayers carry into practice the theoretical lessons of equality and of the oneness of humanity which Islam teaches. These principles of equality will end in mere talk if they are not translated into every day life. The institution of the daily congregational prayer serves this purpose and becomes a unique force in the unification of the human race. Allah has said that mankind is but one brotherhood and prayer is the means by which to bring about true unity and brotherhood into existence.

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#### Hajj continued

viously unaware of the command of Allah to avoid cheaters and to fight oppression. The oppression of Muslims by kings and military governments can be seen in the attitudes and practices of the people ruled. Often one is forced to wonder if these governments are aware that whoever rules by rule other than that of Allah is no better than a Kafir (V-44). One can easily see why this ayat is so true. By their unIslamic rule the people inculcate unIslamic habits and begin to think and live like people who reject Allah.

One must always be aware, however, that the beauty of Hajj is at the Ka'aba, Safa and Marwa, the plains of Mina and Arafat, in the hearts, minds and behaviours of the believers and not the bureaucratic, dictatorial, administrative agents of the Middle East.



## The Feminist Movement Versus The Muslim Woman

by

Maryam Jarneelah\*

The most radical movement in recent times which is revolutionizing the whole social structure and changing the entire basis of human relationships is the Feminist movement, popularly known as the drive for Women's Liberation.

### Not A New Phenomenon

The Feminist movement is not a unique product of the modern age. Its historical precedents reach back into antiquity. In his *Republic*, Plato advocated the abolition of the family and social roles determined by sex; in literature, the ancient Greek classical comedy, *Lysistrata* and much more recently, Henrik Ibsen's (1828-1906) drama, *A Doll's House*, preached feminist ideals. The Victorian economist and philosopher, John Stuart Mill, and the German socialist, Friedrich Engels in his essay, *The Subjection of Women*, which he wrote in 1869, laid the theoretical foundations of Feminism. In 1884 Engels publicly proclaimed marriage as a "dreary mutation of slavery," urged its abolition and suggested public responsibility for the rearing of children.

### THE FEMINIST MOVEMENT IN THE U.S.A.

#### Women's Suffrage

In America, Feminism was the outgrowth of the movement for the abolition of slavery and the Temperance movement for the legal banning of liquor. Women who joined these organizations soon discovered that to make their cause effective, they required political power. The historical milestone of the Feminist movement was the Seneca Falls Convention in 1848 which, in its manifesto, demanded woman's rights to complete control over her property and earnings, the right to divorce her husband, guardianship of children and an end to sexual discrimination in employment along with the right to receive equal pay with men for the same work and, most important, female franchise. As the campaign for women's suffrage grew, the more conservative feminists limited their cause to the single issue of suffrage. In 1920, with the passage of the 19th amendment to the American Constitution, giving women the vote, the majority of women activists as well as the public, assumed that with female franchise, women's rights had been fully obtained. After this, the feminist movement lay dormant for more than forty years.

#### Commission on Status of Women

On December 14, 1961, President John F. Kennedy signed an Executive Order establishing the President's Commission on the Status of Women. Its mandate was to examine and recommend remedies to combat the prejudices and obsolete customs and mores which act as obstacles to the complete realization of women's rights. The President's Commission was the first official body ever to examine the status of women in the United States.

Thus the "silent fifties" came to an abrupt end with the beginnings of feminist confrontation politics in the early 1960's — marches, pickets, sit-ins. College and university girls began to participate in these political activities.

#### Latest Demands

In contrast to the women who assembled at the Seneca Falls Convention in 1848 who merely protested against the ill-treatment and abuse of women by drunken husbands and for the achievement of their legitimate rights in marriage, control of property and earnings and equal pay with men for the same work, the demands of their modern successors are far more radical. In the largest and most enthusiastic Feminist demonstration ever held, on August 26, 1970, hundreds of women marched down Fifth Avenue, New York City, carrying placards which read:

HOUSEWIVES ARE UNPAID SLAVES  
STATE PAY FOR YOUR HOUSEWORK  
OPPRESSED WOMEN, DON'T COOK DINNER  
STARVE YOUR HUSBAND TONIGHT  
END HUMAN SACRIFICE! DON'T GET MARRIED  
WASHING DIAPERS IS NOT FULFILLING  
LEGALIZE ABORTION  
DEPENDENCY IS NOT A HEALTHY STATE OF BEING

Today's feminists are implacably opposed to any social roles being determined by sex: Feminists assert the absolute and unqualified equality of men and women, notwithstanding anatomical differences. They deny that there is any inherent biological distinction between men and women on the basis of sex which determine that the women should be

the housewife and mother, and the husband the breadwinner and authoritarian head of the family. They believe that women should take just as active a role in sexual intercourse as men and not be passive. They demand the abolition of the institutions of marriage, home and family, assert complete female sexual freedom, and also want that the upbringing of children should be a public responsibility. They insist that all women be given the rights to complete control over their reproductive lives. They are demanding that all restrictions must be lifted from the laws governing contraception so that devices can be publicly advertised and available over the drug counter to any woman regardless of her age or marital status and purchasable without a doctor's prescription. All laws restricting abortion should be removed and the women have a legal right to abortion at any stage of pregnancy. Abortion should not only be available on demand but should be supplied free by the state to any woman who wants one so that the poor can take full advantage of this facility. In schools, all courses must be equally co-educational — home economics must not be exclusively female, nor shop mechanics for boys. Segregation must be broken down in gymnasiums and physical education. Girls should be allowed to compete in all sports and physical exercises with boys at all ages. All mass-media must be radically changed to eliminate sex-stereotyping roles and portray women as equal to men in all fields of work and production. Children's books are criticized by feminists because they do not show in their stories more single-parent families, unmarried mothers and divorced women as models for the children. Girls should be given mechanical toys to play with and boys should be given dolls. Instead of the traditional institutions of marriage, home and family, radical feminists propose the living of men and women in communes, where the welfare and rearing of the children would be a public responsibility. They are demanding that child-care centers be available to parents on a 24-hour basis and provided to the public as free on demand, just as parks, libraries and recreational facilities are taken for granted in most American communities. Women must be financially independent and no profession or occupation should be barred to them on account of sex.

A lot of women who may say that they just want to play the traditional roles are simply fearful — or unable to imagine other ways of being. Old roles can seem to offer a certain security. Freedom can seem frightening especially if one has learned how to achieve a certain degree of power inside prison. Maybe they are just afraid of choices. We don't seek to impose anything on woman but merely to open up all alternatives. We do seek choice as one of the functions which makes people human beings. We want to be full people, crippled neither by law or custom or our own chained minds. If there is no room for that in nature, then nature must be changed!<sup>1</sup>

#### Lesbianism

One of the "alternative choices" for women the feminists seek to make socially acceptable is lesbianism (female homosexuality). One of the branches of feminism is the homophile organization known as The Daughters of Bilitis, the aim of which is to promote lesbianism.

The Women's Liberation Movement has members who were lesbians before its existence and those who have become lesbians since their involvement with the movement. For some of the latter, lesbianism is a form of political protest. Say the radical feminists, "Lesbianism is one road to freedom — freedom from oppression by men."<sup>2</sup>

The lesbian minority in America, which may run as high as ten million women, is a woman who is drawn erotically to women rather than to men. Perhaps the most logical and least hysterical of all statements about homosexuality is the following by Dr. Joel Fort, psychiatrist and public health specialist, and Dr. Joe K. Adams, psychologist and former mental health officer. The statement, made in August 1966, is as follows: "Homosexuals like heterosexuals should be treated as individual human beings and not as a special group either by law or social agencies or employers. Laws governing sexual behavior should be reformed to deal only with clearly anti-social behavior involving violence or youth. The sexual behavior of individual adults by mutual consent in private should not be a matter of public concern."<sup>3</sup>

What is the end-result of the radical feminist movement? What kind of society does Women's Lib seek to attain?

#### The Kind of Society Desired

Thus women, for men, are alternatively angels and slaves to be worshipped one minute and spurned and exploited the next, but seldom treated as equals. Concerning sex, our society has taught total abstinence for the first decade of sexual maturity (even masturbation is considered at least unavoidable), then life-long fidelity to one partner. All the while society does its best both to keep us ignorant and confused about what well-developed sex-life can be and to convince us that the forbidden fruits of promiscuity surpass anything the "moral" person can ever taste. What a bundle of paradoxes! If instead we could face without flinching our homosexual impulses and curiosity about how this or that act with such and such a person might feel, then we might be able to distinguish between an impulse which is immoral and involuntary and any action which of course must be taken deliberately in accordance with its likely consequences and overall values and goals. What would happen if men rejected the male stereotype and acknowledged the values of oneness, humility, discussion, consideration, cooperation and compromise along with honest, respectful disagreement and conflict. We would not deny the richness of our sexual imagination, now the natural sexual element in all relationships. Just how it occurs — talking, touching, dancing, and making love — should be our guilt-free choice based on our own honest needs rather than a "moral" "Masculine" stereotype.

What about the question of "fidelity" to one partner versus a diverse sex-life? Most adults seem to need to have a primary relationship which comes before all others. If a problem in the primary relationship, which is the most demanding but also the most potentially kind, makes us try to escape through an outside flirtation or "affair", this is bad not because of the sexual acts committed but because it is an escape. The problem remains unsolved. All our relationships tend to be over-reserved. We need to loosen up and learn to express affection openly and physically. Would men's and women's liberation of the sort I have just described destroy the traditional American family? I think so. It is an institution with many drawbacks. Considerations of efficiency and economy and exposure to the difficulties and opportunities inherent in larger groups living and working together make it a good idea to experiment with some "communal" kinds of arrangement.<sup>4</sup>

#### Muslim Countries

In Muslim countries, fortunately, the feminist movement has not yet touched such extremes as this but as a result of Westernization, *purdah* is rapidly disappearing and women, revolting against their traditional roles, are patterning their lives more and more on the models of their Western sisters.

In the more fashionable and well-to-do urban classes, particularly in Teheran, the women spend less time in household work and more in social, professional, recreational and philanthropic activities. To go to the dress-maker or the hairdresser, to have morning coffee or lunch with friends, to shop and attend parties, these constitute the daily routine for such women. They also enjoy taking meals in fine restaurants, going on holidays and engaging in sports. An increasing number of women of this class take an interest in cultural and charitable work. (p. 77). In the cities of Lebanon, women are increasingly seen outside the home. On Sundays there are as many women as men on the crowded beaches of Beirut — younger generation, of course. Beach behavior undoubtedly is a symbol of the loosening of bonds. In Lebanon the acceptance of Western dress styles has reached a stage where among the Westernized middle and upper classes there is little restraint even on those girls who wish to dress provocatively. In all social groups girls display a tremendous preoccupation with clothes and they are not usually casual clothes except for beach wear or picnics. In the winter suits are worn but in summer the standard garb for the university girl is a tight silk dress or skirt and a more or less transparent blouse. High heels and nylon stockings are standard and make-up is elaborate. Some Muslim girls (not university students) wear a completely transparent symbolic veil over their faces. A few years ago, girls were shy about being seen on the beaches with bathing suits, especially in a bikini. Now they take it in their stride and many wear scanty two-piece bathing suits. (pp. 122 — 123)<sup>5</sup>

Feminism is an unnatural, artificial and abnormal product of contemporary social disintegration which is in turn



the inevitable result of the rejection of all transcendental absolute moral and spiritual values. The student of anthropology and history can be certain of the abnormality of the feminist movement because all human cultures that we know of throughout prehistoric and historic times make a definite, clear-cut distinction between "masculinity" and "femininity" and pattern the social roles of men and women accordingly. The disintegration of the home and family, the loss of the authoritarian role of the father, and sexual promiscuity, have been directly responsible for the decline and fall of every nation in which these evils became prevalent.

Some may argue that if this is so, why is Western civilization still extraordinarily vigorous and dynamic and, despite its decadence and moral corruption, still unchallenged in its world domination?

When moral deprivation and self-worship and sensual indulgence have touched extremes; when men and women, young and old, have got lost in sexual craze; when men have been completely perverted by sex incitements, natural consequences leading a nation to total collapse will inevitably follow. People who witness the progress and prosperity of such declining nations which indeed stand on the very brink of an abyss of fire, are led to conclude that their self-indulgence is not impeding their progress but accelerating it. They think that a nation is at the peak of its prosperity when its people are highly self-indulgent. But this is a sad conclusion. When the constructive and destructive forces are both working side by side and the constructive aspect on the whole seems to have an edge over the destructive aspect, it is wrong to count the latter among the factors leading to the former.

Take, for instance, the case of a clever merchant who is earning high profits by dint of his intelligence, hard work and experience. If, at the same time, he is given to drink, gambles, and leads a care-free life, will it not be misleading to regard that side of his life as contributing to his well-being and prosperity? As a matter of fact, the first set of qualities is helping him to prosper whereas the second set is pulling him down. If on account of the positive qualities he is flourishing, it does not mean that the negative forces are ineffective. It may be that the devil of gambling brings his whole fortune to naught in a moment and it may be that the devil of drinking leads him to commit a fatal mistake rendering him bankrupt and it may be that the devil of sexual indulgence leads him to murder, suicide or some other calamity. Can anyone estimate how much more prosperous and triumphant he would have been had he not fallen a prey to these evils?

Similar is the case with a nation. In the beginning it receives an impetus from constructive forces but then due to lack of proper guidance, it begins to gather round it the means of its own destruction. For a time the constructive forces drag it along under the momentum already gained. But the destructive forces that are working simultaneously weaken it so much that one stray shock can send it sprawling to its doom.<sup>6</sup>

Where can salvation for humanity be found?

#### The Role of the Woman in Islamic Society

"From the point of view of social structure, the teachings of the Shariah emphasize the role of the family as the unit of society — the family in the extended sense and not in its atomized, nuclear modern form. The greatest social achievement of the Prophet in Medina was precisely in breaking the existing tribal bonds and substituting religious ones which were connected on the one hand with the totality of the Muslim community and on the other hand with the family. The Muslim family is the miniature of the whole of Muslim society and its firm basis. In it, the man or father functions as the Imam in accordance with the patriarchal nature of Islam. The religious responsibility of the family rests upon his shoulders. In the family, the father upholds the tenets of the faith, and his authority symbolizes that of God in the world. The man is in fact respected in the family precisely because of the sacred total function that he fulfils. The rebellion of Muslim women in certain quarters of Islamic society came when men themselves ceased to fulfill their religious function and lost their virile and patriarchal character. By becoming themselves effeminate, they caused the ensuing reaction of revolt among certain women who had no longer felt the authority of religion upon themselves.

"The traditional family is also the unit of stability of society and the four wives that a Muslim can marry, like the four-sided Ka'aba, symbolize his stability. Many have not understood why such a family structure is permitted in Islam, and attack Islam for it as if polygamy belongs to Islam alone. Here again Muslim modernism carries with it the prejudice of Christianity against polygamy to the extent that some have

gone even so far as to call it immoral and prefer promiscuity to a social pattern which minimizes all illicit relations to the extent possible. The problem of the attitude of the Western observer is not as important as of that segment of modernized Muslim society which itself cannot understand the teachings of the Shariah on this point simply because it uses as criteria categories borrowed from the modern West . . .

"From the Islamic point of view, the question of the equality of man and woman is meaningless. It is like discussing the equality of a rose and a jasmine. Each has its own perfume, color, shape and beauty. Men and women are not the same. Each has particular features and characteristic. *Women are not equal to men. But neither are men equal to women.* Islam envisages their roles in society not as competing but as complementary. Each has certain duties and functions in accordance with his or her nature and constitution.

"Man possesses certain privileges such as social authority and mobility, against which he has to perform many heavy duties. First of all, he bears all economic responsibility. It is his duty to support his family completely even if his wife is rich and despite the fact that she is economically completely independent. A woman in traditional Islamic society does not have to worry about earning a living. There is always the larger family structure in which she can find a place and take refuge from social and economic pressure even if she has no husband or father. In the extended family system, a man often supports not only his wife and children but also his mother, sister, aunts, in-laws and sometimes even cousins and more distant relatives. Therefore, in city life the necessity of having to find a job at all costs and having to bear the economic pressure of life is lifted from the shoulders of women. As for the countryside, the family is itself the economic unity and the work is achieved by the larger family and tribal unit together.

"Secondly, a woman does not have to find a husband for herself. She does not have to display her charms and make the thousand and one plans through which she hopes to attract a future mate. *The terrible anxiety of having to find a husband and of missing the opportunity if one does not try hard enough at the right moment is spared the Muslim woman.* Being able to remain true to her nature, she can afford to sit at home and wait for her parents or guardian to choose a suitable match. *This usually leads to a marriage which, being based on the sense of religious duty and enduring family and social bonds between the two sides, is more lasting and ends much more rarely in divorce than the marriages which are based on the sentiments of the moment that often do not develop into more permanent relationships . . .*

"In return for these privileges which the woman receives, she has also certain responsibilities of which the most important is to provide a home for her family and to bring up her children properly. *In the home the woman rules as queen and a Muslim man is in a sense the guest of his wife at home.*

. . . The Shariah, therefore, envisages the role of men and women according to their nature, which is complementary. It gives the man the privilege of social and political authority and movement for which he has to pay by bearing heavy responsibilities, by protecting this family from all the forces and pressures of society, economic and otherwise. Although a master in the world at large, and the head of his own family, man acts in his home as one who recognizes the rule of his wife in this domain and respects it. Through mutual understanding and realization of the responsibilities that God has placed on each other's shoulders, the Muslim man and woman are able to fulfil their personal lives and create a firm family unit which is the basic structure of Muslim society."<sup>7</sup>

#### Conclusion

A uni-sexual society envisioned by the feminists — that is, a society which makes no cultural or social distinctions between the sexes, a society without marriage, home and family, where modesty, chastity and motherhood are scorned, does not represent "progress" or "Liberation" but degradation at its worst. The result is pure and adulterated anarchy, confusion and chaos.

If so, why is Feminism so popular?

The social order founded on materialism is the oldest and most popular. No social order is more satisfying, none so easy to evolve and so readily acceptable to the majority of men in all climes and at all times. It has such a deep attraction for the masses that it roots need not go deep into the soil nor is it necessary to raise the level of human intelligence or make any sacrifice for its sake. One need only drift with the "times." History bears witness to the fact that no social order has so persistently come to have its sway over humanity as it has done.<sup>8</sup>

Never has moral corruption and social decadence men-

aced mankind on such a universal scale as Western civilization is doing now. The adoption of feminist ideals degrades humans lower than the animals. For animals live by their instincts and cannot do anything opposed to their nature. Among animals, homosexuality is unknown. The male is only attracted to the female of its own species. The male animal never goes with lust to another male or a female to another female. Among animals, the maternal relationship is completely severed as soon as the young are able to look after themselves. In most species, the father takes no interest in its offspring. There is no such thing as modesty, marriage or filial ties among beasts. These concepts are unique with human beings. They are found in every culture at every stage of civilization and history. The feminists wish to abolish the very characteristics which make man human and undermine the foundation of all his relationships and social ties. The result will be suicide, not only of a single nation as in the past, but of the entire human race.

\*Excerpted from *The Criterion*, issue of March-April, 1973

<sup>1</sup> *The Rebirth of Feminism*, Judith Hole and Ellen Levine, The New York Times, New York, p.228, 1971.

<sup>2</sup> *Ibid*, p. 240

<sup>3</sup> *The New Women: A Motive Anthology on Women's Liberation*, edited by Joanne Cooke and Charlotte Bunch-Weeks, Bobbs-Merill, New York, 1970, pp. 79-81.

<sup>4</sup> *Ibid*, pp. 122-125.

<sup>5</sup> *Women in the Modern World*, edited by Raphael Paati. The Free Press, New York, 1967.

<sup>6</sup> *Purdah and the Status of Women in Islam*, Sayyid Abul Ala Maudoodi. Islamic Publications, Lahore, 1972, pp. 52, 53.

<sup>7</sup> *Ideals and Realities of Islam*, Syed Hossein Nasr, George Allen & Unwin, London, 1966, pp. 110-113.

<sup>8</sup> *Religion and Civilization*, Abul Hasan Ali Nadwi, Academy of Islamic Research and Publications, Lucknow, 1970, p. 45.



NOBLEST OF SERVITUDE  
IS  
SINCERITY



# A NOTE ON OUR CALENDAR

KHALIL IHSAN

January 1st the Christians entered a new year and called it 1974 AD. On January 24th, which coincided with Muharram 1, the Muslims entered their new year and call it 1394 AH. Why the different dates?

The Christians date their calendar starting with the day of the alleged death of Prophet Jesus (PBUH). The Muslim calendar, however, does not begin with the death of the Prophet Mohammad (PBUH), nor that of any Muslim notable. Thirteen ninety four A.H. mean 1394 years after the Hijra.

Hijra or the migration of the Prophet Mohammad from Mecca to Medina is the starting point of the Islamic calendar.

Several suggestions were made at the time of the formulation of a Muslim calendar. Some suggested the day of the Prophet's birth, some the day of His demise. Yet another suggestion was to follow the Persian calendar. There were arguments for and against each suggestion. But when Hazrat Ali (May Allah be pleased with him) suggested Hijra, there was unanimous and immediate agreement.

Why the Hijra? For thirteen years Prophet Mohammad preached, in Mecca, Allah's message: La illaha illa Allah (there is no deity worthy of worship save Allah) and it fell on unhearing ears. He only had a small following. But for 13 years these few but dedicated Muslims withstood persecution, loss of honor, property and sometime loss of life. Allah was preparing them to have sublime faith which would make them worthy of leading mankind in the future. And only after 13 years of persecution were they allowed to migrate as a community to Medina.

The Prophet's decision to migrate to Medina was based above all on the instructions of Allah. Then there was the invitation from the people of Medina who wanted Him to come and settle there and establish Islam. It was this decision which saved Islam from being crushed by the oppressors and tyrants at Mecca of those days.

It was owing to the Hijra that the Prophet (PBUH) established the state that is the light of Islamic movements in the world today. The Hijra brought with its rules and guidelines for establishing and maintaining a social order based upon justice, fairness and truth.

From the Hijra and its results we find a true means to the reestablishment of the just order of life in society today.

## SPECIAL ISSUE AL-ISLAM

This is Islam  
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### Milestones

By Sayyid Qutb

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BROTHERHOOD continued

want to retard or destroy the Islamic work. Hence, if the jamaat members are not beyond petty suspicions and false talk when it comes to the leadership, unnecessary confusion might occur.

Ibn Abbas reported that the Messenger of Allah said: Whoever sees anything in his leader disliking to him, let him be patient, as I find that there is none who secedes himself from the united body even to a hand's span and dies but he does not die a death of the Days of Ignorance.

To preserve the bonds of Brotherhood, if anything disagreeable is found in the amir (leader) the followers are not to rebel or dishonor him. Instead, if anything has been done against Islamic Law, it must be corrected by constitutional means and advice, not by rebellion.

Islamic Brotherhood is therefore more than a vague theory concerned with general friendship and fraternity. Rather, it is a comprehensive system of personal relationships based on love, cooperation, and Divine guidance.



# TAHAJJUD—

## PRAYING AT NIGHT\*

The verb *tahajjada* means "to stay awake at night, keep a night vigil, spend the night in prayer".

Ash Shafi'i stated that 'Prayer at night, whether before sleeping or after and the prayer of *witr*, is called *tahajjud*'.

Ibn Faris said that a *mutahajjid* (one who performs tahajjud) was 'one who performs prayer at night'.

*Salaatu-t tahajjud* is classified as a prayer which is *sunnatur raatibun mu'akkadah* (a sunnah prayer which is organized or regulated—regarding time—and the performance of which is emphasised). The Messenger of Allah, peace and blessings be upon him, used to perform such prayers habitually when resident in a community (*hadar*) and strongly encouraged his followers to perform them also. *Salaatu-t Tahajjud* is divided into (a) two rak'as *iftitah* ("opening" or "beginning"—that is before performing the *salaatu-ut tahajjud* proper), and (b) eight or ten rak'as of *salaatu-t tahajjud*, which are finally followed by *salaatu-l witr*.

### The meaning of witr

A proportion of investigators (verifiers—*ahlu-t tahqiq*) have stated that *witr* is the name given to one rak'a which is separated from those preceding it, or the name given to prayer or an odd number of rak'as; that is five, seven, or nine rak'as offered one after the other. And *witr* constitutes the conclusion of the prayers at night.

### The times for tahajjud and witr

The times for offering the sunnah of tahajjud and *witr* are from the completion of *salaatu-l 'isha* and its sunnah prayers until the time for offering *salaatu-l fajr*.

The Messenger of Allah, peace and blessings be upon him, sometimes offered *salaatu-l witr* early in the night, sometimes in the middle of the night, and sometimes at the end of the night. Whenever one is unable to offer *salaatu-l witr* before *fajr*, he should offer it before performing *salaatu-l fajr*.

The Messenger of Allah, peace and blessings be upon him, would get up from sleeping after midnight, or sometimes before midnight, and sometimes when the cocks were crowing. After he had got up, he would wipe his eyes with his hand and would then go and brush his teeth and make *wudu*'. At this time he would recite the ending of Surah Aal 'Imraan from ayah 190 to ayah 200 (from *inna fii khalqi-s samaawaati wa-l ard . . .*). Having done this he would quickly begin his praying for the night with two rak'as *iftitah* offered lightly.

Al hafiz Ibnu Hajar al Asqalani has stated that the Prophet, peace and blessings be upon him, did not have a definite time for performing tahajjud, simply following that which he was able to do easiest. However, the best time is that we should delay until the last third of the night. Abu Muslim asked Abu Dharr, "Which time is the best for us to perform the prayers at night?" Abu Dharr replied, "I once asked the Messenger of Allah just as you have asked me. The Messenger replied (*jawfu-l layli-l ghaabiir wa qaliilun fa'iluh*). 'Past the middle of the night, and few are those who do it' " (Ahmad). 'Umar said that those who perform it at the end of the night are better than those who perform it at the beginning of the night.

The number of rak'as is not limited for prayer at night, and it is considered that we have offered it if we offer one rak'a of *witr* after offering *salaatu-l 'ishaa*'. At Tabarani (in *A/ kabir*) reports from 'Abdullah ibnu 'Abbas, "The Messenger of Allah, peace and blessings be upon him, commanded us to perform the prayer at night (*amaranaa . . . bi salaati-l layli*), and requested us (eagerly) to perform it until he said, 'Look to your prayer at night, even if it be one rak'a' ".

The best is that we should regularly perform either 11 or 13 rak'as (plus 2 rak'as *iftitah*)—that is, eight or ten rak'as plus three rak'as of *witr*. We can choose whether to offer them one after the other, or to split them up. If we are unable to perform them at night because of illness or other cause, we ought to offer 12 rak'as during the morning. It is related by the Jama'ah of Muhaddithin (except Bukhari) from 'Umar that the Messenger of Allah, peace and blessings be upon him, said "Whoever overslept his portion (of prayer, etc.) or anything of it and he recited it between *salaatu-l fajr* and *salaatu-z zuhr* it would be written as though he had recited it at night" (*man naama 'an hizbihi aw 'an shay'in minhu faqara'ahu maa bayna salaatu-l fajri wa salaatu-z zuhri kataba ka'annamaa qar'ahu mina-l layl*).

### The manner of performing Prayer at Night

There could be many methods of offering Prayer at Night, and so for simplicity we could adhere to one manner only or follow one manner on one occasion and another on another. The Messenger of Allah, peace and blessings be upon him, performed the Prayer at Night according to two general methods: (a) combining *salaatu-t tahajjud* with *salaatu-l witr*, and (b) offering *salaatu-l witr* only.

### Salaatu-t Tahajjud combined with witr

Among the ways of offering *salaatu-t tahajjud* combined with *salaatu-l witr* are:

1. *A method explained by 'Abdullah bn 'Abbas*—The Prophet, peace and blessings be upon him, got up from sleeping, brushed his teeth, made *wudu*' and recited the last ayats of Surah Aal 'Imran. Then he stood and prayed two rak'as drawing out the standing (*qiyam*), *ruku*' and *sujoud*, and after that he slept again. After sleeping for a while he got up and made *wudu*', brushing his teeth again, and then recited the last ayats of Surah Aal 'Imran. He then offered two rak'as. Having done that he slept again. Having slept for a while he arose, cleaned his teeth, made *wudu*' and then recited the last ayats of Surah Aal 'Imran. Having done that he offered two rak'as and then three rak'as of *salaatu-l witr*. When *adhan* for *fajr* sounded, he then went out to the mosque reciting at the same time, "O Allah, cause light in my heart and light on my tongue (in my speech) and cause light in my hearing and cause light in my seeing, and cause light behind me and light in front of me and cause light above me and below me. O Allah grant me light" (Muslim)

2. *A method explained by 'A'ishah*—The Prophet, peace and blessings be upon him, began Prayer at Night with two rak'as offered lightly. After that he performed ten rak'as of *salaatu-t tahajjud* with five salaams, and after that he performed one rak'a of *salaatu-l-witr*.

3. *A method from Ibn Yazid*—The Prophet, peace and blessings be upon him, offered thirteen rak'as, that is: two rak'as *iftitah*, eight rak'as of *sunnatu-t tahajjud*, and three rak'as of *sunnatu-l witr*.

4. *A method from 'A'ishah*—The Prophet, peace and blessings be upon him, performed two rak'as *iftitah*. After that he offered six rak'as of *salaatu-t tahajjud* of three salaams, and after that he offered five rak'as of *salaatu-l witr* all at one go. He only sat for *tashahhud* (saying the *shahadah*) at the end of the fifth rak'a.

5. *A method from 'Umar*—The Prophet, peace and blessings be upon him, performed eight rak'as of *sunnatu-t tahajjud* of four salaams and then he performed one rak'a of *sunnatu-l witr*.

6. *A method from 'A'ishah*—The Prophet, peace and blessings be upon him, offered eight rak'as of *salaatu-t tahajjud* with two salaams—and he sat for *tashahhud* at the end of each four rak'as—and after that he offered three rak'as of *salaatu-l witr*. Clearly this *athar* from 'A'ishah is saying that the Prophet offered each four rak'as straight off—four rak'as, one salaam. (*vide Subulu-s Salaam — sharah Bulughu-4 Maram* compiled by Imam 'Amir As San'ani)

7. We could also offer six rak'as of *salaatu-t tahajjud* with three salaams and then offer one rak'a of *salaatu-l witr*, just as we could offer four rak'as of *salaatu-t tahajjud* with two salaams, and one rak'a of *salaatu-l witr*, by bearing in mind the hadith "The Prayer at Night is two by two, but if you are afraid you are entering *subh* then offer an odd one (of *witr*)" (*salaatu-l layli mathnaa mathnaa fa'idha khashiya akhadhukumu-s subha fal youtir waahidatin*) (Ahmad, Bukhari and Muslim)

8. We could also offer two rak'as only of *salaatu-t tahajjud* and then conclude with one rak'a of *salaatu-l witr*, in conformity with the above hadith.

These are the ways in which the Messenger of Allah, peace and blessings be upon him, used to offer *salaatu-t tahajjud* when combining it with *salaatu-l witr*.

### The position of Iftitah

Among the points which we ought to take note of is beginning the Prayer at Night with two rak'as of *iftitah*. The Messenger of Allah, peace and blessings be upon him, said, "If one of you stands (to pray) at night, then let him begin his praying with two rak'as offered lightly" (*idha qaama ahadukum mina-l layli fal yafatih salaatahu bi rak'atayni khafiifatayn*). (Ahmad, Muslim, and Abu Da'ud)

### The quantity recited in each rak'a of Prayer at Night

Ubay bn Ka'b and Tamin Ad Darimi used to recite as many as two hundred ayats in each rak'a of Prayer at Night. During the period of the *Tabi'in* (the generation following the Companions), *Suratu-l Baqarah* was divided up among eight rak'as. Malik and Isnaq used to like to read at the very least ten ayats in each rak'a.

On one occasion Hudzaifah performed the Prayer at Night behind the Messenger of Allah, peace and blessings be upon him. He heard the Messenger recite *Suratu-l Baqarah*, *Surah Aal 'Imran*, and *Suratu-n Nisaa*'. Whenever he reached an ayah which conveyed a warning to be afraid of, he paused for a moment. As a result of this The Messenger of Allah, peace and blessings be upon him, had only just completed his two rak'as when Bilal entered the mosque to give *adhan* for *fajr*.

\* Translated from the Indonesian, and extracted from "Pedoman Shalat", written by Shaikh Muhammad Hasbi As Siddiqi, Jakarta.

"IMPACT"



## OUR IDEOLOGICAL

## QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

At-Taubah

And it was not required that all the believers should 122 leave their homes, but why did not some people from every habitation leave their homes in order to understand the Way of Islam and to warn their people when they returned to them, so that they should refrain from un-Islamic conduct?<sup>120</sup>

120. In order to comprehend the meaning of this verse, v. 97 with which it is connected, should be kept in view:

"These Bedouins are most stubborn in unbelief and hypocrisy, and, in all probability, will remain ignorant of the laws of the Way which Allah has sent down to His Messenger."

In v. 97, the Qur'an merely diagnosed the disease and pointed out its symptoms. The Bedouins were suffering from the disease of hypocrisy because of their ignorance of the laws of the Way of Allah. This was so because they had not had any connections with the Centre of that Knowledge. Here in this concluding portion of the Sūrah, the remedy of that disease has been prescribed so that they should have an understanding of Islam and its implications. It is not necessary that for this purpose all of them should leave their homes and come to Al-Madīnah to learn that knowledge, but some of them should come from each habitation, clan and region to the Centres of the Knowledge (Al-Madīnah, Makkah and the like) and understand Islam. Then they should go back to their own habitations and create its understanding among the common people.

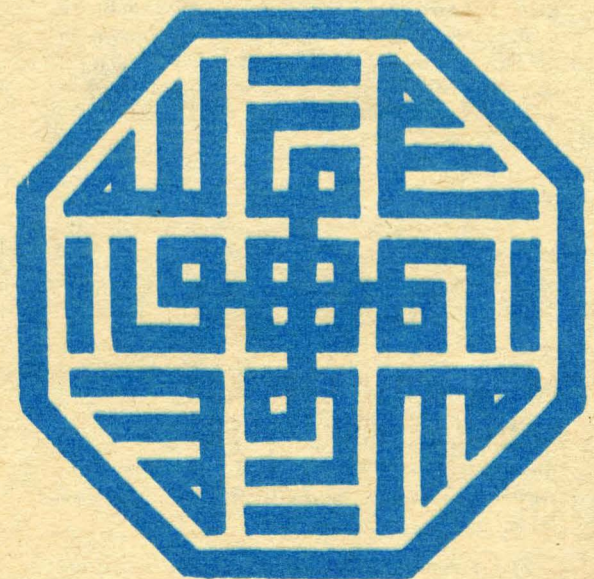
This was a very important instruction that was given at the opportune moment to strengthen the Islamic Movement for, at that time, the people were entering into the fold of Islam in large numbers without its proper understanding. Obviously, this instruction was not needed in the initial stages of the Movement, for at that time everyone who embraced Islam did so with its full understanding. No one would think of becoming a Muslim without this as this was an invitation to persecution. When the Movement became successful and won power in the land, the clans and the habitations began to enter *en bloc* into the fold of Islam. Naturally very few of them understood the full implications of the Faith before accepting it, but the majority of them were being carried into the Fold, as it were, by the strong current that had been generated by the Movement. Outwardly this immense increase in numbers appeared to be a source of strength to Islam, but in reality such people as had no true understanding of Islam and were, therefore, not prepared to fulfil its moral obligations, were not only useless for the Islamic System but were actually harmful to it. This side of the matter became quite apparent during the preparations for the Tabūk Expedition. That is why Allah sent down the instruction that necessary steps should be taken for the integration of the Islamic Community so that it may keep pace with the immense increase in its numbers. Therefore some people should be brought out from every habitation and taught and trained in the requirements of Islam and these in their turn should teach and train their own people so that the whole Muslim population should understand Islam and obtain the knowledge of the limits prescribed by Allah.

In this connection, it should also be clearly understood that *the Command about mass education given in this verse is not merely about literacy but it had the definite aim of imparting the understanding of the Way of Islam among the masses and enabling them to refrain from un-Islamic Ways.* This is the real and permanent aim of education that has been set before the Muslims by Allah Himself. Therefore every system of their education shall be judged by this criterion and shall be regarded Islamic only to the extent it fulfils this aim. It does not, however, mean that Islam is against the spreading of literacy and teaching of the purely mundane subjects to the masses, but it simply means that the primary aim of the Islamic Education should be the achievement of the objective which has been mentioned above in italics. Without this, it does not consider any education to be education at all, even if it were to produce Einsteins and Freuds of the age.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً  
فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ  
طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ  
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ  
لَعَلَّهُمْ يَحْذَرُونَ ٩٧

It will be worthwhile to consider the true significance of the words (لِيَتَفَقَّهُوا فِي الدِّينِ) used in the context, for they created a strange misunderstanding among the people of the later period, and produced lasting poisonous effects on the religious education of the Muslims, nay, on their whole religious life in general. It is obvious that Allah used these words in order to lay down the objective of education before the Muslims, which was this: to understand the Islamic Way of life and have an insight into its system: to be familiar with its true nature and spirit so as to be able to judge and differentiate between the Islamic and the un-Islamic ways of thought and conduct in every aspect of life. But later on when the knowledge of the Muslim Law was given the technical name of *fiqh* (as opposed to the spiritual aspect of the Islamic Law). As the word *fiqh* is of the same root *فَقَّهَ* as *لِيَتَفَقَّهُوا* used in this verse, a misunderstanding was created that this Command of the Qur'an was about acquiring the knowledge of *fiqh* in the above-mentioned sense. It is true that this knowledge is of great importance in the Islamic System of life, but it is not all that is required by the Qur'an but only a part of the objective. It is not possible to recount here all the damages that the Muslim Community has suffered because of this misunderstanding, but suffice it to say that this is the thing, which is responsible for reducing the religious education of the Muslims to the knowledge and interpretation of the external form of Islam without paying any attention to the spirit of Islam. This inevitably resulted in making lifeless formalism the ultimate goal of the life of the Muslims.

SAYYID ABDUL-ALA MAUDUDI





# ICAL SOURCES

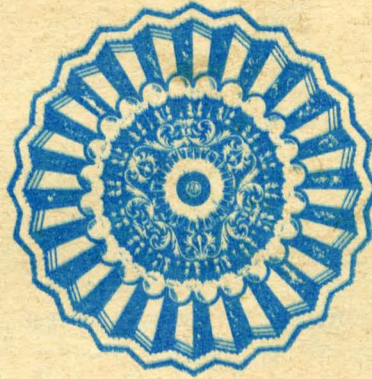
## SUNNAH

THE POPULAR SAYINGS OF PROPHET MUHAMMED (PBH)

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ سَمِعْتُ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّمَا  
الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا  
نَوَى - (بخاری)

**ACTIONS ARE REWARDED ACCORDING TO  
THE MOTIVES BEHIND THEM.**

Narrated by Hazrat Omar bin al-Khattab. Allah be pleased with him:- I heard the Prophet of Allah (peace of Allah be on him and His blessings) say "Verily deeds are (Judged) by the intentions and for every one is a reward according to his intention." (Bukhari).



عَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ أَحَدُكُمْ  
حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ (بخاری)

**LIKE FOR YOUR BROTHER WHAT YOU  
LIKE FOR YOURSELF.**

Narrated by Hazrat Anas, Allah be pleased with him: "Said the Prophet of Allah (Peace and blessings of Allah be on him) "By God Who holds my life in His hand, none of you can be a truly faithful Muslim, unless he liked for his brother what he liked for himself" (Bukhari)

عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ يَقُولُ كَلِمَةُ الْحِكْمَةِ ضَالَّةُ الْمُؤْمِنِ  
فَعَيْثُ مَا وَجَدَهَا فَهُوَ أَحَقُّ بِهَا - (ترمذی)

**EVERY TRUTH IS THE LOST PROPERTY  
OF A MUSLIM.**

Narrated by Hazrat Abu Hurairah, Allah be pleased with him: I heard the Prophet of Allah (peace and blessings of Allah be on him) say: "The word of wisdom is the lost property of a Muslim, so that, wherever he finds it, he should take it, as he is the most entitled to it." (Tirmizi)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ قَالَ مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ  
يَعْرِفْ حَقَّ كَبِيرِنَا فَلَيْسَ مِنَّا (ابوداؤد)

**SHOW COMPASSION TO YOUNG ONES AND  
RECOGNISE THE RIGHTS OF YOUR ELDER**

Narrated by Hazrat Abdullah Ibne Omar, Allah be pleased with him: The Prophet of Allah (peace and blessings of Allah be on him) said, "One who had no compassion for our young ones and did not recognize the rights of our elders was not of us." (Abu Dau'd)

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ  
مِنْهُمْ - (ابوداؤد)

**DO NOT IMITATE OTHER NATIONS**

Narrated by Hazrat Ibne Omar, Allah be pleased with him: Said the Prophet of Allah (peace of Allah and His blessings be on him) "whoso imitated another people (leaving the way and tradition of his own community and people) will be considered one of them." (Abu Dau'd)



# WAR IN ISLAM

SERIES XV

## THE COMMAND FOR ARMED STRUGGLE(QITAL)

This is the second great purpose for which Allah Almighty has commanded his pious slaves to pick up arms. The first purpose was to safeguard one's own strength and the second purpose is to use this preserved strength to wipe out fitna and fasaad from the face of the earth, to take away the power of doing mischief from those who wish to spread fasaad and make them subservient to goodness. Very briefly the command is given in these words:

"Fight against such of those who have been given the scriptures as believe not in Allah nor the Last Day, and forbid not that which Allah and His messenger have forbidden, and follow not the way of truth, until they pay the tribute (jizya) readily, being brought low." (Al-Taubah: 29)

The characteristics of the people against whom battle is commanded here are as follows: Although they are the people of the Book they do not in fact believe either in Allah or the Last Day, they do not abstain from the things which Allah and the messenger(P) have forbidden, and they do not accept the way of truth as their way. The sequence of these crimes is significant and if one pays attention to it the cause for the command for Qital can be easily understood. The Quran says that books of revelation were sent to these people in which the straight path to thought and action was indicated and correct laws were laid down. But they gave up the books and concocted various religions and laws for themselves according to their opinions, desires, speculation and superstition, although these led them against the truth and away from the straight way. One aspect of this deviation was the disturbance in their thinking so that they believed no longer in Allah and the Day of retribution and reward; another was the imbalance in their actions so that they could not distinguish between the permitted and the forbidden, and they ran riot with fitna and fasaad against which Allah's messengers had warned them. When for

AL-ISLAM  
their guidance Allah sent anew the same message of truth which they had lost they refused to accept it and insisted on their old mistaken assumptions and deeds. If they had accepted it they would have gained a True Book of wisdom, a correct religion and a just law. Thus both their thoughts and actions would have been transformed and every vestige of fitna and fasaad would have been wiped out. Now if they do not accept the way of truth they can be given the liberty to maintain their mistaken beliefs and practises in subservience, but they cannot be allowed to implement their unjust laws and to fill the world which belongs to Allah with fitna and fasaad.

## THE PURPOSE OF ARMED STRUGGLE

The Quranic words, "until they pay the tribute (Jizya)", clearly state the purpose of armed struggle (Qital). If the word had been, "until they become Muslims", then the purpose would have been the use of force to make them Muslims; but the words "until they pay the Jizya" establish the limits of battle. After the Jizya has been paid their life and property is safe whether they embrace Islam or do not. As the author of Bada'i has written:

"Allah Almighty has limited Qital within the bounds of Jizya. Hence when the permission to fight ends with the attainment of this purpose, the security of the lands and property of those who pay the tribute is clearly proven"  
(p. 11)

Hence Islam very strongly commands the protection of the lives, property, honour and respectability of those enemies who pay the Jizya and accept Islamic rule. Muslims are commanded even to fight and if need be give their own lives in defense of these Zimmis. The Holy Prophet (on whom are Allah's blessings) stressed respect and security for their lives in the strongest possible terms:

"Whoever kills a person with whom a treaty has been made will not reach even unto the fragrance of Paradise, though its fragrance reaches to a distance covered in forty years."

Umar (with whom Allah is pleased), the second Caliph of Islam, commended:

"The guarantees given by Allah and His messenger must be respected by fulfillment of the pledge given to those whose security is guaranteed (the Zimmis). We must fight to protect them and they must not be taxed beyond their endurance."

Ali (with whom Allah is pleased), the fourth Caliph of Islam, pointed out that:

"They have accepted the bond of protection (Zimma) so that their possessions and their blood become sacrosanct like our own."

continued on next page



The life and property of the defeated enemies is secure not owing to treaty obligations alone. In fact the law makes a general case of all Zimmis and formal treaty or oath is not the only form it covers, if anyone unconditionally turns himself over to the Islamic government his status as Zimmi can be proclaimed by the government itself. The Jurists of Islam have written that if Muslims conquer an area by force of arms and no treaty is concluded with its inhabitants even then the conquered non-Muslims can be declared Zimmis. The Imam of the Muslims can impose Jizya on them and give them the guarantee of peace and security commanded by Allah and His messenger. (See Bada'i al-Sana'i, vol 7, pp. 110-112)

Thus, clearly, this law is not based on any religious animosity. If that were the case, the life and property of those with whom battle becomes essential before their submission would not have become so sacrosanct after their submission. Specially when religious animosity can be thoroughly slaked with those who submit. It is also unreasonable to assume that the command for armed struggle (Qital) is for the sake of financial gain in the shape of the Jizya tax. The acceptance, in return for a paltry sum, of the great responsibility of defense and protection against all enemies cannot be based on greed. No ordinary purpose can account for the fact that after the nominal payment of Jizya, a Kafir (non-believer) should carry on his trade and business and enjoy his possessions and domestic comfort while the Muslim should remain ever alert on the frontiers of war, inspite of the fact that the Muslim has the power to make the Kafir pay the tax and provide military service as well. Thus the end of Qital as soon as Jizya is paid and the acceptance of responsibilities pertaining to peace and justice indicates clearly that for a Muslim the purpose of war is to put an end to Fitna (persecution) and Fasaad (social upheaval) and to make its agents subservient to a just peace and law. The tax named Jizya is imposed on them so that they may share in the expenses incurred on their security and solicitude, and so that they may not turn again to oppression and tumult.

#### FACTS ABOUT JIZYA:

In his commentary on the verse "until they pay the tribute (Jizya)" Allama Ibn Taymiyah writes "this means that they should keep their part of the treaty." As the laws of all governments take the payment of taxes as proof of loyalty and acceptance of its legality, and non-payment as a sign of rebellion, similarly Jizya payment is proof of adherence to the pact and its non-payment means a breach of promise. That is why Jizya is imposed only on the battle-worthy men. Women, children, the very old, the blind, the lame, the insane etc. are exempt. To quote Bada'i al-Sana'i:

"Allah has imposed Jizya only on per-

sons capable of fighting as the words of the verse beginning "Fight.." (Taubah: 29) show. Fighting is conditional on the ability to fight on both sides. Hence those who do not have this capacity are exempt both from fighting and from the payment of Jizya" (vol. 7, P.111)

The Arabic word Yad (hand), does not literally mean hand in verse 29 of surah Taubah. It indicates submission and acceptance in the Arabic idiom. Hence the words "Until they pay the Jizya with their hand" means the payment of tribute with the intention of submission and obedience. If even the obligatory Jizya tax has to be extracted by force of arms instead of being paid regularly according to the law then evidently the peace and the treaty of guarantees on which it is based lose their meaning.

The amount of Jizya is extremely small so that its payment may not be difficult. In its collection as well gentle and friendly methods are prescribed. It is not permissible to harrass those who have to pay the tax through imprisonment or other punishments or to impose an unbearable burden on them. The Hadith is full of instructions on this subject. Umar (with whom Allah is pleased) once received a large payment of Jizya. He was worried about the extraordinary amount and investigated the way it had been collected. Only when the tax-collectors had satisfied him that it had been obtained without strong-arm methods did he have it deposited in the treasury.

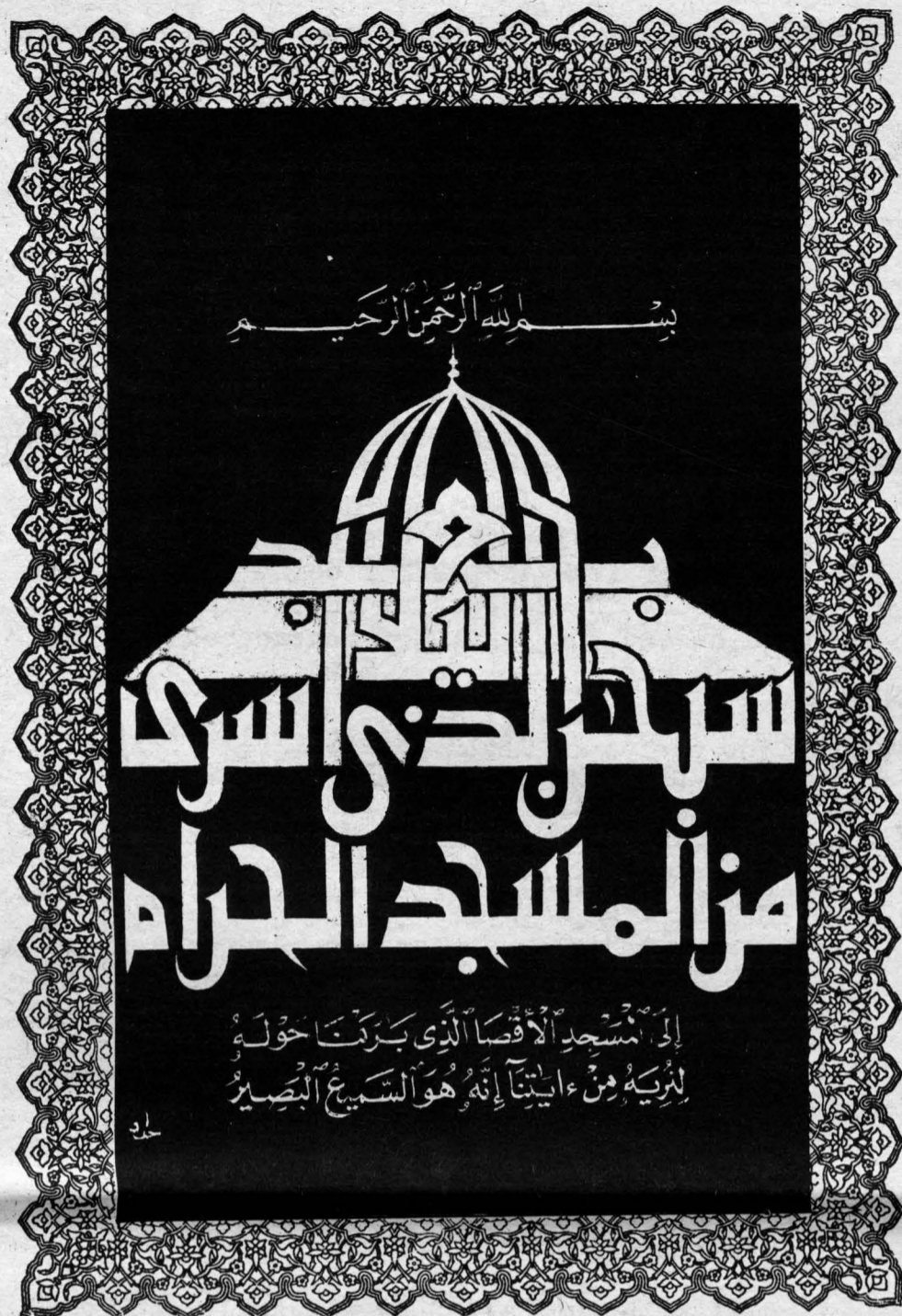
Ali (with whom Allah is pleased) instructed a governor appointed to the area of the U'k-bura people that "Treat them gently and do not press them so hard in the collection of tax that they are forced to sell their donkeys or their cows or their clothes or other possessions." Hakim bin Hazam (with whom Allah is pleased) a companion of the Messenger of Allah (P) saw some tax collectors in Palestine using harsh methods and admonished them, saying, "I have heard the Messenger of Allah (peace be upon him) say 'Allah will give pain to them on the day of Judgement who give pain to people in this world'."

These things show that the Jizya imposed on non-Muslims is not any kind of punishment. Its purpose is to make them respect the instituted peace, to incline them to obey the just law and to pay according to their ability the expenses incurred by a government which gives them the chance to live in peace safe from tyranny and which distributes due rights equitably, stops the exploitation of the weak by the strong, saves the weak from becoming slaves of the strong and keeps all head-strong elements within the limits of morality and humanity.

The words "being brought low" in verse 29 of Surah Taubah reinforces this meaning. The venerable Ibn Qayyam comments;

continued on page 18





# TO THE BEAUTY

## Reflections on Muslim Art and Architecture

ZIAUDDIN SARDAR

The Religion of Islam has moulded the dominant character of its arts in at least three respects. First, it teaches man that he has a Creator, and unto Him will be his eventual return. Second, Islam teaches man that he is the highest form of creation in the world, it follows, therefore, that he should not aspire to the conditions of lower things. And third, man is taught by Islam to avoid exalting the physical fact of his being above the spiritual. The result of this is that Muslims seek glorification of the Creator in all their art forms and treat man in the most general manager so as not to focus on his bodily part but to point to some sublime idea beyond him. Islam is the only religion which does not employ missionaries to spread its message but uses the very Words of Allah. Muslim art form, therefore, not only had to please the eyes but also convey a message. Thus it came to be that the Muslim art was not 'art for art's sake' but it had a definite purpose and goal. And as such it has developed its own conventions, codes and orientations.

An artistic convention unique to Muslims was, and to some extent still is, the use of the line. Islamic art seeks to hold the eye by sheer beauty of lines and not by movement and form. In their tendency to stylize forms Muslims were seeking not to improve upon nature, a task which they knew to be beyond man, but rather to extract its essential substratum. In the sense they that were looking beyond the immediately visible they were true idealists. And it was their idealism which led them to develop various techniques to give expression to their artistic form.

Arabesque was developed as a mode of decoration which totally lacked 'form' in the western sense but was, nevertheless, capable of infinitely complex permutations. Arabesques were especially appropriate in a mosque for they would lure you to them, and then tie you with

endless abstractions. You may even forget the harsh reality of life outside and be perfectly resigned to approach the intangibles. The tangulations of lines whirl away in a world of their own bound only by an inner necessity. Obeying no organic law of birth and decay, they complete and regenerate themselves and flow willy-nilly on. Like the quiet ordering of fatality that must run its course, they set out on their quest of perennial renewal. And if your concentration holds you can follow their antics as they curve and zig-zag rapidly from infinity to infinity. From every corner of the compass a line veers off, engages, disengages, outmanoeuvres, plunges in again, wheels round and skips lightly out of range. Then once again it faces a morass, gathers velocity, rapiers through and see-saws out leaving ricocheting angles behind. One more turn and a star is born, or a pentagon. Thus chaos is dissolved into order. You can rest assured that nothing is left to chance. The patterns are meticulously designed, graphically calculated. Nor need you be disturbed that these lines that cut across each others path and scatter helter skelter in disciplined profusion, are the diligent efforts of a prosaic geometer. When tedium begins to gather you are still left with an excellently decorated plane surface outlined with deep tones of contrasting colour. These aid, as they were intended to, in alleviating a dreary environment made up of brittle sand, buff camels, stark tents and bleached gowns.

The stalactite was another device on which colour could be lavished and on which technical virtuosity could find a happy hunting ground. Basically it was another variety of squinch contracted and elaborated into layers of delved niches (*mukarnas*) whether moulded out of plaster or chiselled out of brick and stone. It served the same function of concealing junctures and filling in the awkward corners resulting from changes of shape and level. It was

the potential complication of stalactites, their element of abstraction and their geometrical configurations, which made them popular with the Muslim artists.

In the art of calligraphy, which is still gaining momentum, Muslims stand on their own. Calligraphy is somewhat less abstract than the arabesque and stalactites. What attracts one to calligraphy is dexterity of line and the truth that shines through it. The earliest form of lettering, the Kufic, seems to slout with a steady jog-trot, or thrust and parry with proud self-assurance. The verticals are sometimes looped into mariner's knots or terminate in floriate buds, or move around sharp bends to inscribe some Qur'anic injunction. But if left unadorned they are reminiscent of ships tied to the quay with their masts jostling on one another. The later form of Naskhy letters, on the other hand, have a coiling-scrolling action that slashes, weaves and dips without a break. They are more like great galleys plying their oars with violent scythelike strokes.

The mosque is the stronghold of the Muslim spirit, the refreshment of a tired body, and the confirmation to the doubting mind. It is here that the use of lines in Muslim art sees its sublime expression. Muslim architecture is a reflection of the ideology that gave it birth. In the decoration of the mosque Muslim artists made full use of arabesques, stalactites and calligraphy. The message of the Qur'an is carried by calligraphy on the walls. Arabesques and stalactites not only bring colour and a

sense of serenity to the building but also reveal a purity of taste. In the very shape of the arch is the peace donated by Islam. The subtle swell of the dome epitomizes the voluptuous ease the Muslims seek both on the globe and in the Hereafter. In the tall pointed *minar* is the finger lifted to God. In the courtyard of the mosque, encircled by aisles, the believer can always glance at the serenity of the sky and remain in complete oblivion to the noisy world outside. He may gaze down the repeating vista of columns or work his way through the arabesque and sense the infinite duration of eternal time. From the sides the polygram window grilles filter the blaze of the sun. Then the niche in the *kibla* wall (the *mihrab*) would draw him with its inlays, or lustred glaze, or crochet-lace of perforated stucco, and the cupola of the bay before it would assert that this was the sacrosanct spot around which the whole complex revolved. On the exterior this dome would rise high above the crenellated parapet and mellow the asperity of the accompanying *minar*—that stern and slender tower from which the *muezzin* calls the believer, five times a day, to an encounter with his Creator.

It is clear that the Muslim surface decoration is full of implicit movement. The Muslim ideal was to combine a restive with an active surface; to inscribe a multiplicity within the framework of a single unity. This is a mark of wisdom: life down to the smallest unicellular protozoa exhibits these opposites of quiescence and commotion resulting in change. The Romanticism of Islam does not stem from any head-strong passions, but rather expresses itself through insubstantial conthet, imaginative use of the line and oblique illusions. The Islamic spirit, as expressed in arabesque and calligraphy, stands as far removed from the steep chasm-climbing Gothic as from the tumultuous roulette-spinning of Rococco. It is geometrically formal and not a hair's breadth out of place. It not only delights the eye but also conveys a message.

"IMPACT"



# Eat to Live - Live to Eat

JAMAL ABDULLAH

"All traditional religions teach the importance of food. They teach not only about mental and spiritual food, but also about physical food. Because man has changed himself into Man by food, and is using it to change himself everyday, his food is a bridge between himself and Infinity. Whether he becomes higher and happier, or lower and unhappier, depends almost entirely upon what he eats."

(Food for Spiritual Development p.4)

The above quotation is from one of the many books on the latest American fad, the "Health" food craze. This "Food Fad" is extremely dangerous, for it sets food up as the means by which we determine the purpose of our existence. But what importance does Islam, which is by no means a "traditional religion" but is a complete and perfect way of life for all mankind, place on food? We learn from the Quran that Allah Most Gracious has given mankind simple and clear instructions about food:

"O ye people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy." (II:168)

Allah clearly tells us the unlawful things; dead meat, blood, swine, etc. (II:173), and anything killed without invoking the name of Allah.

In this context the word Good (Tayyib) means: Pure, Clean, Wholesome, Nourishing and pleasing to the taste.

The advocates of "health" food, claim that the only way to find our true purpose in life is through eating certain types of food:

"...the only method for true spiritual development is through proper food. In addition all others are insufficient as they lead to mental hardening due to unnatural striving. Only by adjusting our daily food according to the laws of Nature and the Universe can real mental and physical balance be established."

(The Order of the Universe pp. 15,23)

We must realize that this fad is the furthest thing from reality. And is a means to keep us from our true purpose in life, which is to serve Allah and follow His guidance. Allah tells us to eat the lawful and good things, He does not say to follow the fads of a society built on falsehood and deception. Allah in His infinite wisdom warns us beforehand about these means of deception when He says: "And do not follow the footsteps of the

evil one, for he is to you an avowed enemy."

If the time, energy and money that is spent on these fads were spent in the cause of establishing Truth, then, insha Allah, man could find his true purpose in life (submission to Allah). Islam is the only means of betterment for mankind.

The food we eat is important but it plays a small relative role in changing our condition or the condition of the society. Can we afford to waste the time and energy on worrying over-much about the impurities (that are beyond our individual and collective control) we find in our food? Truly the entire society is impure, as is the air we are forced to breathe and the water we are forced to drink. Impurities of these types will somewhat remain in our lives until a group of people believing in Allah and devoting their time, energy and money and their lives to the establishing of a new social order that will take over the control of those industries that are responsible for the impurities in our food and natural resources. Or striving to evolve its own industries that will give proper concern to the impurities in our environment.

This is not to say that one should not seek to eat what is good and wholesome. The purpose for eating is to keep our bodies healthy and strong. This can be achieved by a readjustment of our eating habits. First we must buy what we can truly afford, and learn to eat better food but to eat less food. Many people in this society (Muslim and non-Muslim) are slaves to their stomachs. Food becomes their Masters, and thus they become victims of the deceiving "health" food fads and the mentality it produces. They are also prone to become oppressed by the highly inflated food prices.

Islam came to release man from the shackles of all types of slavery. Our purpose in life is not to eat but to serve Allah and to, insha Allah, establish Islam. That is why Allah says:

"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." (II:172)

And Allah knows Best!



# REPORT

## ON TDC

Ahmed Abdus-Sabur

RAMPANT discriminatory practices, gross denial of human rights, repeated incidences of flagrant verbal and physical assaults, continue to plague inmates throughout many of the correctional institutions across America. These injustices continue to remain hidden from the overwhelming majority of the mass public.

The most shocking example of discriminatory practice peculiar to the penitentiary system can be realized when one's attention is focused in the area of religion. The denial of the free practice of one's religion has been, and is presently, almost exclusive to those of Islamic affiliation. The entire subject is dominated by complaints of Muslims and their plight to achieve uninhibited freedom of religious expression and self-determination.

The rapidly emerging presence of orthodox Muslims in the nation's prisons in recent years is evoking the same vicious hostility suffered by other groups over the past years.

As Islam continues to spread behind the walls of America's so-called institutions of rehabilitation, there is an apparent scheme by the prison hierarchy to exhaust all efforts in undermining, and ultimately effacing any presence of a true Islamic way of life among prison inmates. Such anti-Islamic policy taken by the "faithful keepers of the confined" continues unchecked largely because of: 1. Public unawareness and apathy behind which the system comfortably hides; 2. A foolish belief that there is a kind of unblemished moral integrity and angelic uprightness in all persons who hold authoritative positions in law enforcement and correctional guidance; and, 3. the present Muslim community's state of early development.

As long as the Muslims and non-Muslims of the "free world" remain in a spirit of unreadiness and persist in an attitude of complacency and indifference toward this hidden injustice, one can expect that the perpetrators of these outrageous persecutions will only become bolder in their audacity to commit these crimes.

However, some light is beginning to pierce the dismal clouds of hopelessness that characterize the practice of Islam in the penal systems. Despite the repressive policies of the systems there has been a symbolic response to the plight of America's confined, from a rising number of Muslim communities throughout the Country, and from the Muslim inmates themselves in their daily confrontation with prison authorities.

An example of this phenomena can be seen in the work of the Muslim communities in Texas involving the Texas Department of Corrections, a state operated agency composed of 14, penitentiaries, housing over 13,000 inmates. A program of Islamic religious services was initiated in May of 1972, Prior

to that year the presence of orthodox Islam in TDC was nonexistent and there was little effort on the part of Muslims in Texas to take True Islamic teachings to those confined at TDC. Inmates were previously exposed only to the false doctrines of Elijah Muhammad's black nationalist-racist cult.

The acceptance of Islam by prisoners at Texas Department of Corrections and other penal institutions as well, has given striking testimony to the dynamic rehabilitative properties inherent in the Faith. It is a well known fact that Islam has proven, time and again, to provide the most successful and practical formula for the rehabilitation of the inmate. Those inmates who convert to Islam while in prison, upon their release, have the lowest reinstatement rate of any of their counterparts. Islam begins by liberating the individual from the slavery of himself, his false values and hopes, and all forms of ungodliness, whereupon he may learn his true identity and very purpose for living and acknowledge his responsibility to his Creator (Allah) and to his fellow beings. Despite the fact that he is a product of a morally and spiritually bankrupt society, he realizes that there is a need for a kind of restructuring of his inner being, in such a way that it becomes consistent with the Islamic code of righteous conduct and purity of mind. Thus when he is permitted to return to society he becomes a new man - one who is not embittered or vengeful-but charged with a new optimism and ripe enthusiasm for effecting and influencing meaningful social change that can bring peace and harmony between man and man. The rehabilitated prisoner, molded with such a correct Islamic understanding, becomes a valuable contribution to society and a blessing to the human race.

Notwithstanding the substantial progress made thus far in taking the message of Islam to brothers and sisters in Texas Department of Corrections, and despite the acknowledgement by the authorities of Islam's phenomenal success in the area of inmate rehabilitation, Muslim brothers and sisters behind bars have not escaped the sting of repressory tactics that characterize the penal system. From the out set there seemed to have been a persistent spirit of uncooperativeness manifested by the prison authorities at TDC. They apparently go to any extent to discourage and stifle the presence of any truly Islamic activity at the prison units. Reluctance of official to post authorized schedules of upcoming Islamic services for

continued on page 18



# MAUDUDI

A LIVING  
EXAMPLE

Born on September 25, 1903, in Hyderabad Deccan (India), Abul Ala Maududi is the direct descendant of Khwaja Qutubuddin Maudood Chishti, whose teachings reached Indo-Pakistan sub-continent through his famous disciple Khwaja Moinuddin of Ajmer.

Maududi's father Syed Ahmad Hasan Maududi was an Advocate, practised in Meerut and then shifted to Hyderabad Deccan. He was educated at Aligarh, but in later life was much disgusted with the British Imperialism and the Western cultured offensive. He even gave up his legal profession, as he found it not in accord with his ideals of life. Because of his abhorrence for the English way of life he did not like to send his child to the English schools and instead took Abul Ala's education in his own hands and employed tutors for his assistance to teach, among other subjects, the English language and literature, modern disciplines, and, of course, all classical subjects, and Arabic, Persian and Urdu languages, etc., etc.

## AS A JOURNALIST

Maududi's public career started from 1920 when at the tender age of 17 only he joined the profession of Journalism. His father passed away that year and he joined the weekly *Medinal* of Bijnore (U.P.) India, and then became the editor of the daily *Taj* of Jabalpur before he completed his 17th year in this world. Later he shifted to Delhi and joined the weekly *Muslim* and soon after became the editor of the daily *Al-Jamiat*, Delhi, the then outspoken Muslim newspaper representing the Islamic view-point and bitterly opposed to the British rule and as well as to Hindu domination. It was one of the most popular dailies of Muslim India and in those times it was considered to be an honour to be associated with it. His admiration of Maulana Muhammad Ali Jauhar, the famous revolutionary and intellectual, developed at that time, and still he mentions him with respect and affection. He left *Al-Jamiat* when the organ and party behind it began to manifest leanings towards the view-point of the Indian National Congress.

## TARJUMAN AL-QURAN

And then in 1932 he started his own Journal, the scholarly *Tarjuman al-Quran*. This organ has been the main vehicle through which Maududi has been guiding and inspiring the Musalmans of the sub-continent in every phase of their national existence. It will not be an exaggeration to state that the Jamaat-e-Islami owes its very birth to this journal. This journal has been a symbol of the awakening of the Musalmans and a source of light and guidance for the humanity at large.

## WRITER AND THINKER

It seems as if he is a born writer. Even his earliest writings have depth and maturity that usually comes after much labour and learning for a pretty long time.

As early as 1926, when he was only 23 years of age, his monumental work *Al-*

*Jihad Fi al Islam* (meaning and purpose of war in Islam) was published which has run into many editions and which has ever since been winning laurels from the learned circles. It may be pointed out here that when his booklet *Jihad Fi Sabil Allah* (Jihad in the way of Allah) was translated and published into Arabic, it produced a profound impact on the thinking of Hasan Al Bannah,\* the founder and the moving spirit of the Islamic movement of Ikhwan al-Muslimoon.

Four years later he wrote his one of the most popular books: *Towards Understanding Islam*. It is a concise and lucid introduction of Islam expounding the fundamentals of beliefs together with the logic and rationale of the path. In 1943 he started writing commentary of the Quran, his world famous *Tafhim al-Quran*. It is a unique commentary of its kind and lays clear forth the true message of the Quran as a revolutionary concept that God has sent for transforming the entire human life. The *Tafhim* throbs with life and dynamism and expounds how the Quran wants to revolutionise human society to establish the supremacy of God in all walks of life on this earth. It sets one thinking. It spurs to get up and do his duty. It fills man with a dedicated spirit to perform his mission.

His famous book, *Islamic Law and Constitution*, is the first attempt in Urdu and English to elucidate the fundamental concept, scope, and the method of Islamic Constitution-making, providing a rational basis as to the supremacy of the Islamic fundamental law; and the nature of legislation in Islam, the basic postulates of Islamic political philosophy etc., etc., His Discourses on Islam (*Khutabat*), *Worship in Islam*, *The Problem of Free Will and Determinism*, *Theory and Practice of Interest* and other writings on the subject of economics, his *Tafhimat*, which explains into rational way, the fundamental truths and concepts of Islam, his political books and pamphlets which are dozens in number, his contribution to social sciences, his treatment of social problems in the books such as *Women in Islam*, *Rights and Duties of Married Partners*, are but a few of the large number of works by his pen. The total number of his books, pamphlets, treatises and brochures now exceeds hundred and fifty, and many, many dozens more could be compiled from the vast treasure of his writings and speeches that yet lie scattered in various Journals and newspapers and tapes etc. Most of the works have run into more than a dozen editions and reprints, and some of them have been published in more than a hundred thousand copies. His latest contribution on Muslim history on a delicate and vexing question called *Monarchy and Caliphate* is a most scholarly work that has cleared many a cobweb, problems and issues of our history. Who else if not Maududi could have produced such a work!

## HIS IMPACT AND INFLUENCE

The impact of his writings has been tremendous. It has changed the very course of the people's thoughts, beliefs and attitudes. Their thinking, their aspirations, their view of

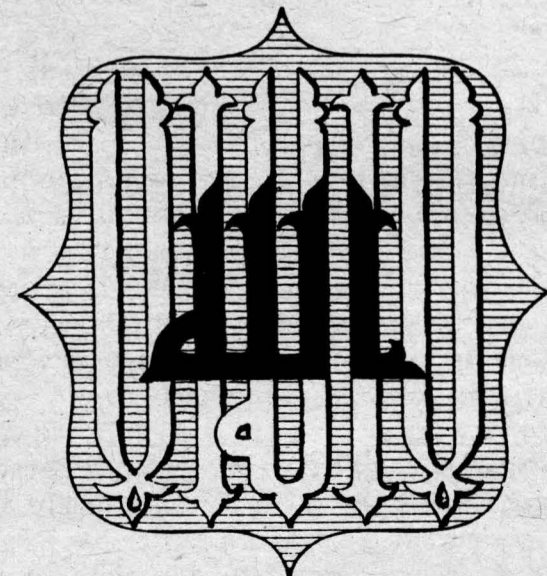
life, the very purpose of their existence, their goal and ideal have undergone complete transformation. His literature has provided fresh

avenues of thought, newer dimensions of moral excellence, dynamic concept of spiritualism, and an objective to live for and die for, a life-force that has surcharged thousands and thousands of people with a new purpose, new hope, new will, and new energy. Their scales of judgment have changed, their sense of good and bad, right and wrong, their likes and dislikes, and their concept of values, have been radically altered. Their habits and conduct, their manners and mores, the very fibre of their character has undergone a revolutionary change. Those who were going head-long over the road of communism, have become the finest commentators of the Quran and their learned lectures on the Holy Book have in turn transformed whoever came in contact with them. Those who were capitalists and owned factories and land, or were businessmen, became so pious and God-fearing that without asking, distributed the shares judiciously among the rightful owners, and the rest of their wealth went in service of the cause they held dear. The life hereafter became the sole criterion for passing their lives down here below. In short this literature has performed wonders which could be described without end. Indeed, he has produced a new specimen of humanity. They are filled with the unconquerable will to change surroundings and build a new world, the like of which was seen during the glorious era of the *Khilafat-e-Rashida*.

## NEXT ISSUE

An historical sketch of the movement founded by Maulana Maududi in Pakistan

JAMA 'AT-I-ISLAMI  
THE ISLAMIC PARTY  
(PAKISTAN)



THERE IS NONE worthy  
of worship but ALLAH



## Want For Your Brother

In response to the hundreds of letters from Muslim inmates requesting free copies of Quran, Hadith, prayer books, and other Islamic literature, The Islamic Party announces the formation of THE MUSLIM PRISONER BOOK FUND.

Please send your donations to

THE MUSLIM PRISONER BOOK FUND  
101 "S" St. N.W.  
Washington, D.C. 20001

Don't keep YOUR support BEHIND BARS!

### War In Islam continued

"In this verse 'being brought low' means their agreement to the implementation of the law of Allah and their acceptance of the just system. Their payment of Jizya as a sign of obedience is 'being brought low'".

The holy Quran itself narrates the purpose of war, at various points, in ways which clearly indicate that the Quranic word Saghirun ("being brought low") means the inability of the non-believers to implement their disruptive laws, an end to their wrong doing, and their acceptance of the limits set by the just system established under the law of Allah. "Fight them till fitna is no more" indicates an end to oppression as the purpose of armed struggle (Qital). Other verses of the Quran also point to the breaking of the unbelievers ability to wage war, the breaking of their power, and the dominance of those who exalt Allah.

THUS THE VERSE COMMANDING ARMED STRUGGLE WHICH CONCLUDES WITH "UNTIL THEY PAY THE TRIBUTE (JIZYA) WITH THEIR HAND, BEING BROUGHT LOW" COVERS A COMPLETE REVOLUTIONARY CHANGE IN THE AFFAIRS OF THE WORLD. IT MEANS AN END TO FITNA AND FASAAD, AN END TO THE ABILITY OF OPPRESSORS TO WAGE WAR, THE DEMOLITION OF THE POWER OF ANTI-GOD FORCES TO SUCH AN EXTENT THAT THEY BECOME INCAPABLE OF DISRUPTING WORLD PEACE AND CAN NO LONGER PUT OBSTACLES IN THE MORAL, SPIRITUAL AND MATERIAL DEVELOPMENT OF THE CREATURES OF ALLAH. IT ALSO MEANS THE ABOLITION OF MAN-MADE LAWS AND THE ESTABLISHMENT OF THAT JUST LAW ORDAINED BY ALLAH WHICH ERADICATES ALL SATANIC DISTINCTIONS AND PRIVILEGES AND MAKES TRUTH AND FALSEHOOD, WRONG-DOING AND PIETY THE CRITERIA OF DISTINCTION. THIS STRUGGLE PROCLAIMS PEACE AND FREEDOM FOR ALL HUMANITY, EXCEPT FOR WRONG-DOERS AND OPPRESSORS.

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

### TDC continued

prison population, occasional long periods of waiting by Muslim representatives prior to being granted an escort to the regular worship area, flat refusal by officials at some prison units to procure available private space for conducting services, and numerous attempts by authorities to intimidate many who desire to be officially classified as orthodox Muslims, are good examples of the kind of problems encountered by concerned Muslims in and out of prison; while, strangely enough, prisoners belonging to other religious faiths and denominations in TDC continue to enjoy unlimited freedom and accommodations.

Various forms of mental and verbal abuse are leveled against inmates at many prison facilities who prepare to attend an Islamic service, or even manifest the slightest desire to do so. Inmates of such disposition are also subject to be placed in isolation or are kicked and beaten with such paraphenalia as chains, baseball bats, rubber hoses, axe handle, etc.-even as they bow in prostration for prayer! Though physical abuse is generally administered by guards, much of it is executed by carefully selected inmates, popularly known as "building tenders." It is interesting to note that TDC, in defiance of an explicit court order, persists in tolerating and even encouraging the notorious use of "building tenders".

One form of oppression that should not go unnoticed is the method of dehumanization that haunts every Muslim inmate in particular and the entire prison population in general. It is not uncommon to see inmates spoken to by authorities in a most loathsome fashion or made to repeatedly strip nude before other inmates under the pretext of untimely shake-downs. There is also a general practice at TDC that is in direct contradiction to an official policy which says, in so many words, that first offenders shall be separated from those more sophisticated in their crime. Muslims inmates, to the contrary, are known to have been deliberately housed in the same cell-blocks with hardened criminals and homosexuals, when they were involved as first offenders for minor charges. It is also astonishing to learn that the influx of pornographic literature and pictures finds forward approval from TDC authorities, while much of the Islamic literature designed to elevate the moral and spiritual essence of man, must first be carefully screened, prior to distribution to the inmates, for it's "subversive and corrupting possibilities".

The general observations cited thus far illustrate the need for public condemnation and active support for efforts to correct these unjust policies that masquerade under the guise of institutional rehabilitation.



# Book Review Ibrahim Hanif

THE MIDDLE EAST CRISIS: ITS PAST, PRESENT, AND FUTURE

BY: GHULAM MUHAMMAD

PUBLISHED BY: CHIRAGH-E-RAH PUBLICATIONS KARACHI, PAKISTAN

The continuing crisis in the Middle East has been the subject of scores of studies and reports. The western "experts" in journalism and political science have missed no opportunity to interpret the issues and mold public opinion. Unfortunately, most of the available literature on the situation is not only lacking in substantiated behind-the-scene facts, but has de-emphasized the most relevant and fundamental issues.

Several months following the 1967 Arab-Israeli war, an important work by Ghulam Muhammad, The Middle East Crisis: Its Past, Present, and Future, was published. Written from an Islamic perspective, the book offers a comprehensive "critical examination of the causes of Arab defeat and its consequences." Today, this same book remains one of, if not the best expression of the real forces at work in the Middle East crisis.

The author's preoccupation with presenting the truth has left him free to pull the covers off the political double-dealing and treachery of the Arab leaders as well as the intrigues of the "super-powers" and Zionist machinery.

During the period of European colonization, the Middle East countries witnessed the introduction of an educational and cultural system designed to destroy the traditional belief in Islam, and infuse into the minds of the future leaders the materialistic beliefs of western society. In the post-colonial era the seeds of nationalism were planted by local Christian and Jewish elements who knew full well that nationalist aspirations would break up the Islamic ties of trust and goodwill among the Arab muslim countries.

The Middle East Crisis traces the development of the nationalist outlook in each country, carefully noting the disastrous consequences. As secular nationalism gained popularity among the educated, the communists and socialists were able to infiltrate the intellectual community under the guise of nationalism, further isolating the leadership from the masses of the people who wanted Islamic rule.

Of particular interest is the history of rivalry and conflict between the Arab heads of state. As noted by the author, this has been a major factor in the polarization of Arab countries, and a roadblock to unity and stability on the political and military fronts.

The laxity and undisciplined nature of Arab society, produced by the impact of western civilization, made spying an easy task for Israel. The Jews, according to the author, had a network of espionage throughout the Arab territories. They infiltrated every level of life including high government positions. Through front organizations such as the Freemasons, the Zionists were able to engineer military coups and bring about general political chaos, particularly in Syria.

The repeated refusal of the Arab governments to recognize the true Islamic aspirations of the general population has led only to internal rebellion and government repression.

The most glaring example of the repressory tactics used by the governments is the notorious attacks against the popular Islamic revivalist movement of Sheik Hassan al-Bannah, Ihkwan al Muslimoon (The Islamic Brotherhood). The Ihkwan represented the only real force against the cancerous growth of Israel and the influence of the United States and Russia; but the Arab leaders (especially Gamal Abdul Nasser) wanted to force an alien ideology and way of life down the throats of the Arab people.

In response to the final question of "who can pull the Arabs out of the present crisis," The Middle East Crisis points to the only force that has ever given the Arabs a position of real dignity. That force is ISLAM. "This is a great mission which only a sincere, devoted, universal Islamic revolutionary movement can achieve."

Copies of this book are available at

NEWS & MEDIA LIMITED  
33 STROUD GREEN ROAD  
LONDON N4 3EF, ENGLAND







In the name of Allah, the Beneficent, the Merciful

# 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, religious, or social reform organization. It is based on the firm conviction that ISLAM is an all-pervading, comprehensive "Order of Life" which it intends to teach and translate into action in all spheres of human life. The Party believes that the root of all man's troubles is his forgetfulness of Allah (God) Almighty, his disregard of Divine Guidance as revealed through the Prophets, and his unconcern for being accountable for his deeds in the Hereafter. No scheme of reform in human affairs can bear fruit unless and until Obedience to Allah, is sincerely and actually made the basis of the entire edifice of human life. Without this fundamental change, every attempt to reform society by materialistic concepts of justice (Racism, Nationalism, Capitalism, Communist-Marxism, etc.) will only result in other injustices.

## AN EIGHT POINT MESSAGE

**1. Our Call is:** La illaha ilallah — There is no god but Allah. Nothing deserves praise besides Him. He is the Creator, Owner, and Master of the Universe. To Him belongs all power, sovereignty, and authority. He alone can legitimately rule and govern the life of man. This is the most revolutionary doctrine on earth. It snatches from the hands of worldly powers their illegitimate authority to govern society, and restores dignity to mankind by making it submissive to nothing but the Law of Allah; requiring him to struggle against every practice and belief contrary to that Law.

**2. We invite the people to ISLAM:** a practical system of belief, behavior, and a movement that brings human beings into submission to Allah, freeing them from servitude to others so that they may devote themselves to the service of the One True God, Allah.

**3. Accept and apply the sources of ISLAM:** These are Al-Quran (the Last Book of Allah) and the Sunnah (established practice) of the Last Messenger, Prophet Muhammad ibn Abdullah. The previous Scriptures from Allah have been corrupted and adulterated, (Torah and the New Testament etc.), they were not intended as universal messages for all generations. Therefore, we have no need to search them to ascertain Allah's will. Further, the Islamic Party represents no sect, division, or school of thought in Islam.

**4. The Islamic Nation** can only be established by a group of Believers working with the methodology of the Prophet Muhammad (PBUH) only. They must be totally free from desire for worldly gain, possessing the program and power to establish good and evil. Its leadership must be able to accurately apply the Prophet's established example (sunnah) of social change to today's situations.

**5. We make a clear distinction** between an Islamic Society and the Eastern Muslim countries. These so-called Muslim countries are neither Islamic states, nor are their governments legal according to the Quran, "Those who do not judge according to what Allah has revealed are unbelievers" V:47. The people have relegated the legislative authority of Allah to men, and have submitted to this illegitimate authority.

These societies are filled with the same evils as other atheistic and materialistic societies: dictatorships, political corruption, economic exploitation, social irresponsibility and moral degeneration. The Islamic Revolution is needed in the East as well as in the West.

**6. The Muslim phenomena** must be distinguished from the deceivers who seek to misuse the noble name of Islam for personal aggrandizement, or confuse the people about Islam's true nature. Characterized by racial exclusiveness, the introduction of a false prophet, belief in Allah as a man, and/or the use of Scriptures other than the Quran, these groups neither represent Islam, nor are their members Muslims.

**7. Muslim organizations and individuals** must go directly to the Quran and Sunnah to find the real purpose of Islam and how to establish it in its entirety. They must not mix the Islamic ideology with other ideas and practices; nor must they become a complacent minority in the corrupt American society.

**8. Islam seeks to free** the world from oppression and injustice by forging mankind into one brotherhood built on ideological principles that transcend the barriers of race, class, and nation. Historically, the first respondents to the call of Islam have primarily been the poor and oppressed. This phenomena has continued in this country, and must be addressed accordingly.

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