



AL-ISLAM

The Islamic Movement Journal

Volume 7, Number 1

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Take from the rich, give to the poor

Millions of Americans are poorly clothed, poorly fed, and poorly housed despite public assistance, unemployment benefits, and social security payments.

The reason is because social welfare services are not designed to get to the real source of the problem--the unjust distribution of wealth and income. Instead, such services are only token efforts by the government to reduce the discontent of the have-nots, while most of the country's wealth and income, and consequently most of the economic power, remains concentrated in the hands of a relatively small group of people who own and control the major corporations.

This ugly imbalance will remain unchanged as long as the basic principle of this country's economic system is that a man can do, with few limitations, whatever he chooses with his money and property, even if it endangers the interests and needs of the general community.

The basic economic concept in Islam, however, is that absolute ownership of everything belongs to God alone, for "to God belongs the dominion of the heavens and the earth, and God has power over all things." (Holy Quran 3: 189) Man is God's representative or deputy on earth, and as such, God has subjected to man's service all the resources and bounties of the earth. (Holy Quran 2: 29) This reference is to mankind as a whole and not to a particular group or individual.

Hence, Islam incorporates into its system a program for the distribution of income and wealth so that every individual is guaranteed a humane and respectable standard of living in harmony with man's dignity as God's agent on earth.

Islam disapproves of people being in poverty or need; it wants to preserve them from being overburdened by material cares and to give them leisure for better things befitting the nobility of the sons of Adam. Islam also disapproves of class divisions in which some people live in luxury while others live in hardship. Such divisions create hatred and conflict, sapping the energies of the community. The upper classes become selfish, greedy, and cold-hearted. The lower

classes are compelled to steal or to sell their honor and dignity for survival. All of these are degrading things from which Islam wants to save a community.

Umar, the second person to head the Islamic nation after the death of Prophet Muhammad, emphasized in one of his public addresses that everyone had an equal right in the wealth of the community, that no one, not even he himself, enjoyed a greater right in it than anyone else.

Another head of the Islamic state, Ali, is reported to have stressed that "God has made it obligatory on the rich to provide the poor with what is adequate for them; if the poor are hungry or naked or troubled, it is because the rich have deprived them /of their rights/, and it will be proper for God to account them /the rich/ for it and punish them."

Scholars in Islamic Law have also unanimously held the position that it is the duty of the whole society in general, and of its rich in particular, to take care of the basic needs of the poor, and if the well-to-do do not fulfill this responsibility in spite of their ability to do so, the state can and should compel them.

The objective of the Islamic economic system is to secure the widest and most beneficial distribution of wealth. Wealth must remain in constant circulation among all sections of the community and should not become the monopoly of the rich. Since all resources are, according to the Holy Quran, gifts of God to all human beings, there is no reason why they should remain concentrated in a few hands.

However, Islam does not require that everyone be rewarded equally, irrespective of his contribution to society. Islam tolerates some inequalities of income because all men are not equal in their character, ability, and service to society. "God has bestowed His gifts of worldly provision more freely on some of you than on others." (Holy Quran 16: 71) "He has raised you in ranks, some above others, so that He may try you in the gifts He has given you." (Holy Quran 6:165) Islam recognizes natural differences of capacities and talents, and consequently natural differences in earnings and material rewards.

The right of the individual to possess, enjoy, and transfer property is recognized and safeguarded in Islam, but all ownership is subject to the moral obligation that all sections of society have a right to share in all wealth, for wealth is produced by the application of human skill and labor to the resources which God has provided for everyone's benefit. Part of this obligation is fulfilled by voluntary donations; the greater part, however, is fulfilled through the social welfare tax called *zakat*, which is payable on surplus money, wealth, and property over and above living expenses and debts.

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Pearl Bailey studies Islam

Time magazine (January 30, 1978) reported that the famous singer-actress and former advisor to the U.S. delegation to the United Nations, Pearl Bailey, is returning to college at age 59 to pursue a college degree.

Interestingly, one of the subjects Ms. Bailey is studying, at the historic Georgetown University in Washington, D.C., is a course on Islam.

Knowing of this, Brother Ahmed Abdullah, representative of the Islamic Party in D.C., presented Ms. Bailey a gift of Islamic literature at the university. She expressed her deep appreciation and stated that the gift would greatly assist her in her study of Islam.

The set of books included *The Holy Quran* (translated by A. Yusuf Ali), *Gardens of the Righteous* (a compilation of teachings of Prophet Muhammad), and *Fundamentals of Islam* (by Maulana Maududi).

NOTICE

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770 Park Rd. N.W.
Washington, D.C. 20010

1551 Chippewa Street
New Orleans, Louisiana 70130

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Tivoli
St. Andrews, Grenada
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4 Ogle Front
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West Indies

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The social welfare tax is the corner-stone of the financial structure in an Islamic state. Its payment is not just a social obligation but also a religious duty and an act of worship. Next to prayer, *zakat* is the most important religious duty enjoined on Muslims. At over 25 different places in the Holy Quran the order to perform prayers is followed by the command to pay the social welfare tax. "O you who believe, bow down and prostrate yourselves in prayer, and worship your Lord, and work righteousness that you may prosper. Strive in God's cause as you ought to strive (with sincerity and discipline). He has chosen you and imposed no difficulties on you in religion....Then observe prayer and pay *zakat*, and hold fast to God." (Holy Quran: 22 78)

The word *zakat* carries two meanings: that which purifies, and that which fosters or grows. The social welfare tax purifies the heart and soul of the payer from greed and selfishness, for money and wealth can easily corrupt. It purifies money and property as well by making their possession legal after payment of what is due for God's service. It fosters the healthy development and survival of the community by guaranteeing to those who, because of personal disability or handicaps (physical or mental) or uncontrollable circumstance (such as unemployment or emergencies), are unable to attain a respectable standard of living by their own efforts.

The Holy Quran (9: 60) has specified the following categories of use for the social welfare tax:

Poor and needy people. To relieve those who are living in poverty or distress by insuring them of a decent income, and to provide jobs for those who are able to work.

Tax collectors. To meet the expenses and wages involved in collecting and administering the *zakat*.

New converts. To strengthen their convictions by helping them to adjust their lives to the Islamic system.

Slaves and prisoners-of-war. To secure their freedom by ransom. (This was one of the means Islam used to abolish slavery.)

Debtors. To relieve the burden of those whose overwhelming debts are due to legitimate expenses and not due to spending on sinful or luxurious things.

In God's cause. To provide for the propagation of Islam, social services, security and defense, and most things that are beneficial for the community as a whole such as health care and education.

Travelers and refugees. To provide conveniences to travelers and to aid refugees of natural disasters, emergencies, and wars.

These classifications cover all the aspects of social need in life. Islam assigns to these groups a share of the social welfare tax, but only after they have exhausted their private means of support. Islam insists that every individual should work as far as he can and not rely on public assistance while remaining idle himself. However, when a man has exhausted his powers and gotten no return or a return below his needs, Islam demands that he be allocated provisions from the public funds as a God-given right and not as a gift or favor.

In reality, if the Islamic teachings on lawful and unlawful means of earning and spending are followed, if employees are paid just wages for their services, and if the Islamic guidelines for spreading and circulating wealth are enforced, there cannot be any gross inequalities of income and wealth in a society.

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Editor.....Ibrahim Hanif
Editorial Assistant.....Khalil Ihsan Abdullah
Technical Assistants.....Muhsin Abdul Halim
Sumayya Iman Abdullah

Requests for reprinting material from *Al-Islam* should be sent to the Director of Islamic Party Publications, P.O. Box 3118, Atlanta, GA 30302

"...We hurl the Truth against Falsehood, and it knocks out its brain, and behold, Falsehood doth perish!" (Holy Quran, XXI: 18)

Way of life vs 'religion'

The majority of the people in this country were born into Christianity; they were introduced by their parents who themselves had been introduced to it by their parents. They never questioned whether or not this religion was the best form of worship, for to raise such questions would have been looked upon as an act of disrespect towards one's parents, particularly in matters relating to faith in God. Besides, such questions always posed the threat of revealing one's parents' lack of knowledge on the origins of Christian beliefs and practices.

Religion is the means of bringing people together, of creating bonds between the many units of humanity. There is no doubt that the power of unification held by religion is of greater strength than that of social class, nationality, or race. Yet religion has proven to be a great factor of conflict and opposition; such as in the hostilities between the Catholics and Protestants of Ireland, and the Muslims and Jews of the Middle East.

God, Who created all peoples equally spread His work throughout the nations. Just as He did not show discrimination in providing man with all of his physical needs, He did not discriminate in spiritual matters. Yet religions vary about their view of this simple truth. The Holy Qur'an, however, clearly states that God sent Prophets and Messengers to every nationality and race, giving all the one and same religion. But can every religion factually claim that it has retained its original form as revealed by God, free from the contamination of human alloy?

There are very definite distinctions between Christianity and Islam. In many aspects, Christianity is strongly opposed to Islam. Doctrines of the Christian faith compared with the true revelations from God in Islam would give a clearer understanding as to why Christianity is only a religion and Islam a complete way of life.

A main doctrine of Christianity is that man is born in sin. It also teaches man to despise this world and shun materialistic desires, seeking instead Jesus Christ and His Heavenly Kingdom. For a believer of the Christian faith, only knowledge of Jesus Christ is enough to live in this world. Freedom of speech and thought is frowned upon in Christianity, for they might lead to worldly ambition and loss of "the way to salvation". Indoctrination

such as this has been successful in keeping the masses blind and ignorant to the benefits and resources that God has put here for man's use.

Islam is completely the opposite, for it teaches that man is born pure. It is man who corrupts himself through crime, adultery, and seeking of monopolistic gain by way of dishonest means. It is a duty and responsibility for every Muslim to seek knowledge, even if he must travel far and wide to get it.

Only in Christianity is the idea found that the inheritors of Hereafter will be the poor, distressed, and downtrodden people of the earth. But through cleanliness and deeds of righteousness, Muslims obtain God's favor and His reward of Paradise.

The Christians are strong believers of self-denial, and abstaining from sex is a practice held in high regard by the church. Such a practice would be considered sinful in Islam, for moral purity is built through the institution of marriage.

The foundation of the Christian Church is built upon the Trinity--the Father, Son, and Holy Ghost. In Islam, believing in anything other than the Oneness of God would be false and viewed as a form of idol

worship. Furthermore, priests, as they are called by the Christians, cannot mediate between God and His creatures. Every Muslim has the privilege to approach his Lord without assistance from the local reverend, minister, or pastor.

In the Christian world, religion and government are considered two different entities, that is, the government which runs peoples' lives is divorced from all aspects of religion. Christians pride themselves on attending church and participating in various rituals and ceremonies, but outside the church their actions in society reveal the hypocrisy that is taught in the Christian faith. Islam is a total way of life; Muslims practice their faith socially, politically, and economically. Life in its entirety is the basis of Islam.

Prayer, emphasized by the Christians as being secretive and very personal, is the highest example of faith expressed by Muslims. By facing towards one direction at designated times, Muslims demonstrate their unity and their faith in God alone.

Islam unites its people, bringing peace and contentment in their hearts. It is not only a spiritual guide but a social guide as well. Islam gives true meaning and purpose to life.

The rise of Islam: some causes

History shows the rapid spread of Islam through Asia, Africa and parts of Europe. Similarly, today this growth is being identified in North America and the Caribbean. Although the factors which have contributed to this phenomenal movement are many, there are four outstanding features which are heavily responsible for Islam's appeal. These are the beauty and grandeur of the Holy Quran, the unparalleled excellence of Prophet Muhammad's character, the profound faith and devotion of the first Muslim generation, and the simplicity and logic of Islamic principles and ideas.

Through its divine beauty and high standards, the Holy Qur'an as a living book has influenced the lives of millions. The superlative substance of the Qur'an declares that if its disbelievers could produce a book like it in attraction and meaning, then this would be the

proof of its not being the truth. However, this challenge still remains uncontested. For fourteen hundred years, the Qur'an has stood above and beyond any religious literature.

The second factor is contributed to the personality of Prophet Muhammad (peace be upon him). Prophet Muhammad lived in the light of history. There is no misunderstanding or confusion concerning his birth, his life, or his actions among the people that joined his movement.

Being born in Mecca of a popular family, he worked among the people of his society for forty years prior to receiving revelations from God. In this way, his people were in a good position to observe his growth from a child into an adult. Naturally those who became

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JAMES E. CARTER AND THE TRILATERAL COMMISSION: A SOUTHERN STRATEGY

It was late in 1972 that former UN Ambassador and Deputy Secretary of State Averill Harriman made a call to Milton Katz, director of the International Legal Studies at Harvard, and according to Katz said, "We've got to get off our high horses and look at some of these Southern governors."

Multimillionaire Harriman was speaking with another member of the Eastern financial oligarchy about the grooming of a President.

Foremost among those Southerners considered to carry the banner of the highest echelons of U.S. corporate power was James Earl Carter.

Harriman and such people as Chase Manhattan Bank's David Rockefeller were responding to what many people are now referring to as the rise of the New South. For, less than a year later, in 1973, Rockefeller, Katz and now National Security Advisor Zbigniew Brzezinski, among others, created the Trilateral Commission.

The Trilateral Commission, a "private American, European, Japanese Initiative on Matters of Common Concern," represents the wealthiest and most powerful corporate and financial interests in not only the U.S. but the world.

The Trilateral Commission includes (the list is by no means exhaustive): the President of the (West) German Chamber of Commerce; the head of Fiat Ltd.; the president of the Bank of Paris, Dunlop, and Royal Dutch (Shell); the director of the Belgium National Bank; and presidents of the SONY, Hitachi, and Mitsubishi Corporations in Japan; the head of the Nissan Motor Co. Ltd.; and the vice-president of the Bank of Tokyo. It also includes a number of commissioners to the European Economic Community (Common Market).

U.S. representatives on the Commission include: representatives of Exxon; the editor-in-chief of Time, Inc.; the presidents of Bank of America, Wells Fargo, and Chase Manhattan Bank; the chairmen of Sears and Roebuck; Hewlett-Packard; IBM's chief economist; the President of the League of Women Voters; Steelworkers' President I. W. Abel; and the president of Coca-Cola corporation, J. Paul Austin, to name a few.

The Commission was developed in response to the deepening international crisis of capitalism, and Jimmy Carter, the

peanut farmer from Georgia, joined the Commission in 1973 and became a member of its governing board.

"The Democratic candidate in 1976 will have to emphasize work, the family, religion, and increasingly patriotism if he has any desire to be elected," Brzezinski wrote in 1973. Jimmy Carter was chosen and molded on the basis of these characteristics.

Indeed, the extent of the Trilateral Commission's coup in the 1976 elections can be seen in the nature of the Carter cabinet.

Joining Carter and Brzezinski at the reins of political power in Washington are: Vice-president Walter Mondale; Secretary of State Cyrus Vance; Secretary of Defense Harold Brown; Undersecretary of Defense and former Coca-Cola president Charles Duncan; Undersecretary of State for Security Affairs Lucy Wilson Benson; Assistant Secretary of the Treasury C. Fred Bergsten, as well as the Secretary of the Treasury Michael Blumenthal; Warren Christopher, Deputy Secretary of State; Richard Cooper, Undersecretary of State for Economic Affairs; U.S. Ambassador to Italy Richard Gardner; Richard Holbrooke, Asst. Secretary of State for East Asian and Pacific Affairs; Anthony Lake, Underassistant Secretary of State for Policy Planning; Sol Linowitz, Carter's special representative on the Panama Canal; Paul Warnke, the Director of the Arms Control and Disarmament Agency; Andrew Young, Ambassador to the UN; and of course Carter's designated leader of the Delegation to Indochina on the Status of the Servicemen Missing in Action, Leonard Woodcock, President of the United Auto Workers of America.

Brzezinski, former director of the Trilateral Commission and now the most powerful of Carter's advisors, states that Carter must develop "an administration of national unity capable of commanding support for the critical and even painful choices ahead," in the Summer issue of *Foreign Affairs*, the organ of the Rockefeller foreign policy arm, published by the Council on Foreign Relations.

In the same article Brzezinski wrote of the crisis in leadership in the U.S., which he says is characterized by the downfall of the "WASP elite (who) enjoyed the institutional backing of the internationally oriented eastern banking-business com-

munity, with which it was in a rather symbiotic relationship, and it was also tied—often by close personal links—to the Protestant tradition and church." Brzezinski bemoans the fact that "replacing the displaced WASPs was now the Jewish (ably represented in key Administration posts)," in obvious anti-Semitism).

NORTHERN POWER AND THE RISE OF THE "NEW SOUTH"

But, if the goal of the Commission is the re-entrenchment of power by the Eastern financial empire why choose a Southern president?

Outspoken Southern Baptist Jimmy Carter is certainly tied to the "Protestant tradition and church" and through the Trilateral Commission, to the "internationally oriented eastern business-banking community."

The key thrust of Brzezinski's analysis is that narrowminded pragmatists have allowed such lobbies as the Zionists, the Greeks (concerning the Cyprus crisis), and narrowminded America Firsters to stand in the way of a united international approach to capitalism's crisis in foreign policy.

Nixon, Ford, Moynihan, and particularly Kissinger, have not only alienated through their grandstand moves the U.S.'s natural (read capitalist) allies, but caused internal divisions in the functioning of U.S. foreign policy, says Brzezinski.

"The disintegration of the earlier consensus which accompanied the decline of the WASPs, and the secretive style and manipulative character of Kissinger's stewardship had the effect of accelerating congressional entry into direct foreign policy," Brzezinski says. Thus you have Carter's consistent attacks on Kissinger's "Lone Ranger" foreign policy and his "lonely game of power politics."

The link between the Rockefeller-Morgan-Dupont financial empire and the New South can probably best be explained by the Atlanta based Coca-Cola corporation, because those cabinet posts not filled by the Trilateral Commission are filled by people from Coca-Cola.

Trilateral Commission member and Coca-Cola president J. Paul Austin has been a long-time Carter backer and bridge

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between Eastern and Southern based corporations. It is the Coca-Cola connection that best explains the Carter appointment of segregationist Griffin Bell to the Attorney General's post. Griffin Bell, the man who as a judge upheld the Georgia Legislature's refusal to seat the state's first black state representative Julian Bond, is partner with close Carter advisor Charles Kirbo in the Kirbo-Bell law firm.

Its main client is Coca-Cola.

In addition, Carter's appointment as the head of the Health, Education, and Welfare Department, Joseph Califano, was formerly Coca-Cola's leading Washington counsel.

Coca-Cola is the largest seller of soft drinks in the country, one of the largest manufacturers of coffee and tea, and the U.S.A.'s largest processor of frozen orange juice.

But even more important than who from its board of directors sits in what cabinet position, is the *political role* Coca-Cola has played in developing the concept of the New South and molding Carter as its representative.

Key to this development is quiet 86-year-old chairman of Coca-Cola's finance committee Robert Woodruff.

"It was Woodruff, perhaps more than any other individual, who created the atmosphere over the last quarter of a century in which business moved South. He raised the welcoming banner of the New South: cheap labor, few unions, conservative traditions masked by a moderate racial position," the *Village Voice* reported January 10 of this year.

The welcoming banner waved to attract new businesses in the South is the direct outgrowth of racism and results from the hundreds of years of slavery and near slavery there.

The New South has resulted in tremendous wage differentials that aid corporate super-profits throughout the country, fostering runaway shops in the North and the corporations' mad drive to reap profits in the non-union South.

This differential is the link between unemployment in the North and the open non-union shop and runaway plant in the South, with its greatest impact on black workers in the North who are the last hired and first fired, and black workers in the South who are victimized the most by the low wages and slave-like working conditions.

North Carolina, for example, has the lowest factory wages in the country; it is the home of the union-busting J. P. Stevens textile empire and the revived Ku Klux Klan. It is the state where Rev. Ben Chavis and the Wilmington 10 are imprisoned and where scores of black, Native Americans, and poor white people are on death row. And it is also the state with the lowest percentage of union membership. It is not just Atlanta, but North

Carolina which symbolizes the New South.

With corporations such as General Electric, Ford, General Motors and others moving more and more of their work from the North to the South, it is clear why the board rooms of U.S. monopoly capital have embraced the New South and its representatives.

White factory male operatives in the South, for example, make 23% less than white operatives in the North, and 18% less than even black operatives in the North. Thus, the black Southern factory operatives makes 35-40% less than the white factory operative in the North.

And the low wages in the South and the threat of corporations running away to the South serves to keep down wages in the North.

CARTER'S POLITICAL CAREER

Indeed, Carter himself is the symbol of conservative traditions masked by a moderate racial position. Witness Carter's campaign for Governor of Georgia. In 1970 Carter successfully marched on Atlanta and, as one political commentator said, while his campaign was "not openly segregationist" it was "against big money, big city flashiness, and friendly to (George) Wallace."

Carter had run for Governor in 1966, a late entrant in the race between so-called liberal Governor Ellis Arnall and arch segregationist Lester Maddox. Carter then called himself a "Russell Democrat" after segregationist Senator Richard Russell of Georgia. Maddox, however, won it all as he rode the racist Wallace wave into the state house.

Carter returned to run for Governor in 1970 (a Georgia governor can serve only one term). But this time Carter was committed to winning the Maddox vote, so much so that he made Maddox his running mate for Lt. Governor. Maddox, Carter said, "is the essence of the Democratic party . . . he has compassion for the ordinary man. I'm proud to be on a ticket with him."

Carter was challenging former Governor Carl Sanders in 1970 and utilized Sanders' support among black people to win the segregationist vote. Carter went so far in this racist ploy that he even mailed out pictures of Sanders with two black members of the Atlanta Hawks basketball team, their arms around Sanders, pouring champagne over his head. Carter, who then called himself "basically a redneck," attacked Sanders for being discourteous to Alabama Governor George Wallace, and publicly said on the eve of the election, "I could win without a single Negro vote."

He almost did.

In keeping with the New South approach to big business, Carter on several occasions attacked Sanders for "selling

out" to "big unions" by favoring the repeal of Georgia's reactionary right to work laws.

"At the June 1972 Democratic Governor's Conference in Omaha, Carter introduced resolutions asking that the war in Vietnam not be an issue in the 1972 (Presidential) campaign; praising J. Edgar Hoover for his 'service' to the nation; and urging Governor George Wallace of Alabama and Governor John Bell Williams of Mississippi to come back into the party," black Georgia State Senator Julian Bond wrote in the April 17, 1976 issue of *The Nation*.

At the 1972 Democratic Party convention Carter led the Stop McGovern movement and nominated Senator Henry Jackson of Washington. But, according to Reg Murphy, now editor of the *San Francisco Examiner* and formerly the editor of the *Atlanta Constitution*, Carter had come to the convention pledged to nominate Wallace.

"Wallace and a lot of Georgians insist that promise was made and broken," Murphy charged.

David Rockefeller and Brzezinski, the motive forces behind the Trilateral Commission, were considering Carter, Florida's Reuben Askew, and former North Carolina Governor Terry Sanford as their representative of the New South to sit in the White House.

"David (Rockefeller) and Zbig (Brzezinski) had both agreed that Carter was the ideal politician to build on," psychiatrist Dr. Peter Bourne, then Carter's deputy campaign manager, said in 1973.

Brzezinski was later to tell Peter Pringle of the *London Sunday Times*, "It was a close call between Carter and Reuben Askew of Florida, but we were impressed that Carter had opened trade offices for the state of Georgia in Brussels and Tokyo. That seemed to fit perfectly into the concept of the Trilateral."

Georgia has twice as many foreign trade missions as any other state. One third of its 1974 investments and trade was international, much on behalf of Carter's Lockheed and Coca-Cola patrons, the two largest corporations in Carter's home state.

"When Jimmy Carter visited Europe while preparing for his campaign, he indicated that his appointments were made by the Coca-Cola Company, not by State Department officials," Julian Bond said in the above mentioned article.

And given the revelations about the Lockheed Corporation's scandalous bribery of governments throughout the world, and Carter's particular relationship with Lockheed, including taking trips on its behalf to Latin America, one can only wonder why none of the media has investigated any possible Carter role in the Lockheed scandals.

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Message from the Holy Quran

Do you not see that God has subjected to your use all things in the heavens and on earth, and has made His bounties flow to you in exceeding measure, both seen and unseen? Yet there are among men those who dispute about God, without knowledge and without guidance, and without a Book to enlighten them!

When they are told to follow the Revelation that God has sent down, they say: "No, we shall follow the ways that we found our fathers following." What! even if it is Satan beckoning them to the Penalty of the Blazing Fire?

Whoever submits his whole self to God, and is a doer of good, has grasped indeed the most trustworthy hand-hold: and with God rests the End and Decision of all affairs.

But if any reject Faith, let not his rejection grieve you: to Us is their Return, and We shall tell them the truth of their deeds: for God knows well all that is in men's hearts. We grant them their pleasure for a little while: in the end We shall drive them to a chastisement unrelenting.

If you ask them who it is that created the heavens and the earth, they will certainly say, "God." Say: "Praise be to God!" But most of them understand not. To God belong all things in heaven and earth: verily God is He that is free of all wants, worthy of all praise. And if all the trees on earth were pens and the ocean were ink, with seven oceans behind it to add to its supply, yet would not the Words of God be exhausted

in the writing: for God is Exalted in Power, Full of Wisdom.

And your creation or your resurrection is in no wise but as an individual soul: for God is He Who hears and sees all things. Do you not see that God merges Night into Day and He merges Day into Night; that He has subjected the sun and the moon to His Law, each running its course for a term appointed; and that God is well acquainted with all that you do?

That is because God is the only Reality, and because whatever else they invoke besides Him is Falsehood; and because God--He is the Most High, Most Great.

(Chapter 31, verses 20-30)

(from page 3)

his associates in the movement as well as the people at large had the opportunity to examine his integrity and uprightness. In fact, the people of his time found him to be such an honorable person that he was called Muhammad, the Truthful, and Muhammad, the Trustworthy. It is clear then, that Prophet Muhammad did not live the life of an isolated person; quite to the contrary, he was actively involved in the life of his society as a normal human being. For example, he engaged in business and traveled throughout with people of different walks of life. However, his standards of behavior were not affected by those relationships that might have ordinarily brought about worldly ambitions or desires. Even though he lived in an idolatrous society dominated by paganism, he never succumbed to the religious traditions of the age, remaining unaffected by the alien influences surrounding him. Because of his constant stride for righteousness, he found admiration from his friends and gained respect from those who became his enemies.

The strong devotion to the faith exemplified by the early Muslims, is the third great source of attraction towards Islam today. Due to the tremendous influence of the pure character and strong upright personality of Prophet

Muhammad, the devotion of his companions to Islam was unusually high. This loyalty was based upon first hand contact with the exemplary life of the Prophet.

It is reported that the companions of Prophet Moses on some occasions refused to assist him in certain instances of difficulty. For example, when commanded to capture the promised land, they refused to obey him or follow him, and smartly retorted for him and his God to fight the enemies alone. It is also reported that Prophet Jesus, in times of crises, was also deserted by the multitudes that gathered around him. Even members of the original twelve disciples deserted him. His main disciple refused association with him three times before he was taken to be crucified. There was no true support given to other prophets like that given to Prophet Muhammad by his followers when difficulties were encountered.

There is a noted distinction about the companions of Prophet Muhammad. When the Prophet lived in Mecca, he and his followers, without power or legal protection, stood steadfast to the test of any crisis. Not one believer abandoned his faith in Islam or the Prophet under the greatest tests and hardships. Their actions were living examples of the truth that they found in their new faith. All of the believers professed Islam and

acted accordingly to its guidelines. Everyone contributed genuine support to his faith through word and deed.

The fourth factor which adds to the popularity of Islam is that its principles are logical and clearly understood. Any person who reflects upon the creation of the universe and the order by which it is run can find nothing that is as defined or uncomplicated as this fundamental law of Islam: Their is no god but Allah, who created the heavens and the earth; no one is worthy of worship except Him; He stands alone, void of partners or sons; He was not conceived, nor has He begotten, and there is no power equal to Him; He is the Most Just the Oft-Forgiving, and the Most Merciful, the Most Beneficent, and the Most Powerful; He is beyond the limits of the imagination; and it is that power which controls and synchronizes the order of the universe.

Monotheism, simple and unquestionable, presents God as being unitary as opposed to the three-in-one concept held by Christianity. This unitary concept of God is acceptable to the human mind. It is not confusing like the three-in-one concept, which says that God is both one and more than one at the same time. Nor does it relate to God as being a human who was able to be conceived and born of another human.

Islamic Party holds general assembly

The members, applicants, and associates of The Islamic Party convened the first General Assembly under the organization's present constitution (adopted in November 1974). The historic event was held in Washington, D.C. at the Community Mosque on December 31, 1977 and January 1, 1978. Presided over by the Party's Chairman, Y. Muzaffaruddin Hamid, the conference maintained an atmosphere of brotherhood and cooperation among the participants, who came from as far away as Trinidad. The theme of the conference was "The Process of Islamic Revolution: Re-emphasis and Refinement".

The first day's agenda included workshops on dawah, recruitment, ideological struggling, and economic development. These subjects represented the four-point program recently adopted by the Party as areas of concentrated work. Each workshop was coordinated by panelists who made presentations, initiated discussions, and answered questions. The entire body participated in each workshop and produced lively debate on all the topics of discussion. The Party's Chairman, through his inputs, helped to keep balance and direction in the dialogue.

Although the second day's agenda called for the Party's Chairman to conduct a special session on a host of planning, organizational, and administrative issues, the enthusiasm of the general membership, and their desire to make maximum contributions to the re-emphasis and refinement process, required a schedule change. Hence, the entire morning was devoted to the meeting of working committees which had been selected to make specific, practical recommendations in the four areas--dawah, recruitment, ideological struggling, and economic development--that had been discussed in the workshops on the previous day. Each brother attending the assembly was assigned to a working committee.

The afternoon session was devoted to the evaluation, restructuring, and adoption of the resolutions proposed by the working committees. The resolutions reflected a desire by the membership to contribute to the continued healthy development of The Islamic Party. Some of the resolutions included these suggestions: that each branch distribute literature and participate in discussions at selected activities and programs organized by other community groups;

that members host recruitment dinners at their homes for potential applicants; that an Islamic Party training manual be prepared, and that a money management course for individual members be implemented in each branch. Of the 58 proposed resolutions, only three were tabled for later review by the Guidance Council.

Two important matters acted on by the General Assembly were The Islamic Party's official name change and the re-organization and clarification of the Women's Department. Due to the expansion of The Islamic Party into the Caribbean Islands, and the growing potential for work in South America, the geographical reference in the name "The Islamic Party in North America" was deleted. The official name of

the organization is now simply "The Islamic Party".

To clarify the duties and role of women in The Islamic Party, the Guidance Council reported to the General Assembly its decision to insert all references to women in the Party's constitution under Clause 73, which reads: "The organization of women will be separate from the men's organization, and the Amir will have the authority, with the advice of the Guidance Council, to put forward a proper administrative structure for women and to change it according to need." This was designed to insure a correct understanding about the Women's Department as an auxiliary to the men's organization, since the obligations and spheres of activities of men and women are different in Islam.

Overall, the conference allowed maximum involvement from the general membership, which helped to renew the faith of the participants not only in the goals and objectives of The Islamic Party but also in the correctness of the leadership's direction.

Chairman tours Pakistan

On December 22, 1977, the Chairman of The Islamic Party, Y. Muzaffaruddin Hamid, returned from an eleven week tour of the Islamic Republic of Pakistan.

Undoubtedly, of all the trips he has taken in recent years, this one was the most monumental as far as informing Muslims abroad about Islam in America. His visit was given maximum coverage by the Pakistani news media; facilitating communication with tens of thousands of people who knew nothing of Islamic activities in America.

While in Pakistan, the Chairman met directly with the people of the country from all walks of life. He made many talks to quench the thirst of the thousands of Pakistanis who wanted to know about the progress of Muslims and Islamic affairs in the United States. The Chairman also took keen interest in the affairs of Pakistan; especially the recent political struggle that led to the downfall of Bhutto's government and the establishment of an interim martial law government.

Of course, Bro. Muzaffaruddin established strong ties with all the people he met, regardless of their party affiliations or religious school of thought. Hopefully, these ties will build closer lines of

communication, association, and aid for the Islamic movement in the United States.

Jamaati-Islami and others took keen interest in The Islamic Party and Chairman's activities. The Chairman had several meetings with Maulana Maududi, founder of Jamaati-Islami, and with the Jamaat's present leader, Bro. Mian Tufail Muhammad. The local and provincial units of the Jamaati-Islami also showed tremendous interest in the Chairman's presence. They arranged tours into the interior of the country and set up many public speaking engagements for him. Bro. Muzaffaruddin also had the opportunity to attend an international meeting of Tablighi Jamaat at Ravin.

In recent months, perhaps no other Islamic leader in America has studied the political and Islamic affairs in Pakistan as closely the Chairman of The Islamic Party. In this regard, it has been suggested that he make a tour of the United States giving Muslims at large an opportunity to benefit from his analysis and experience resulting from the trip.

The Islamic Party expresses its deep appreciation to the leaders of

(continued page 10)

BOOK NOTES

Fundamentals for struggle

Maududi, S. Abul A'la, *Fundamentals of Islam* (Lahore, Pakistan: Islamic Publications Ltd.) 1975, pp.263, softback \$3.50, hardback \$5.00

In recent years there has been a surge of interest in Islam from all ethnic and social classes in the Western Hemisphere. Among the many non-Muslims who have shown a great deal of interest in Islam, some are seeking a better understanding of Islam, while others have embraced it. Those people who have embraced Islam, however, in their efforts to turn over a new leaf, to establish a correct relationship with God, and to put themselves on a correct spiritual and moral footing, have made a serious error.

The error is simply that they have not properly studied and understood the fundamentals of Islam, what are commonly called the five pillars of Islam-- faith (iman), prayer (salat), fasting (saum), poor-due (zakat), and pilgrimage (hajj). Instead, these new Muslims have confused the true meaning and significance of these beliefs and practices with the prejudices, customs, and often archaic understanding of Muslims from the traditional Muslim world in Africa, Middle-East and Asia. Perhaps the best indication of this can be seen in the tremendous emphasis that many new Muslims place on the less important aspects of the faith.

Fundamentals of Islam by Maulana Maududi is a comprehensive explanation and interpretation of the pillars of Islam. Maulana Maududi explains the importance of the fundamentals in building the personal relationship between man and God, which gives the new Muslim a surge of moral and spiritual energy. However, the author opens the minds and the hearts of the readers to understand that these pillars have an even more important mission: preparing the Muslim for a life of struggle to establish the Islamic State which is based on these principles.

The book consists of seven chapters. Chapter one explains the first pillar, faith. In this chapter the author states the necessary knowledge that one needs in order to accept Islam, the role of faith in determining the difference between a Muslim and a non-Muslim, and the necessity of turning to the Qur'an for guidance. Also the author makes it clear that faith is not merely determined by a change in name, or by verbal declaration. Rather, faith is determined by true devotion and attachment to the requirements that Allah has put forth for his worshippers. Faith, in the Islamic religion, incorporates both belief and action.

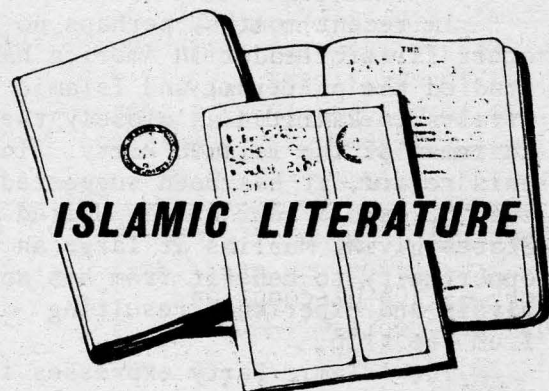
Chapter two points out the difference between a legal Muslim and a real Muslim, for according to the Qur'an, everyone who calls himself a Muslim is not. True Muslims are required to expend all their energies and resources according to the requirements of Allah as the author states: "the God for whom Islam demands this sacrifice is certainly entitled to ask for a complete surrender of everything to Him, because whatever there is in the earth belongs to Allah."

Chapter 3 covers prayer. In this chapter the author explains that the meaning of worship is servitude to God. Prayer helps the Muslim to worship God, and to dedicate his life to serving Him. However due to an incorrect understanding of worship, many Muslims act in the following manner when Allah instructs them to carry out His commands. "Allah instructs him to go and remove such and such wrongs, but he does not budge an inch and begins prostrating before Him. The Master commands, 'Cut off the hand of the thief.' On hearing this order the servant, still standing there, recites in an extremely melodious tone: 'Cut off the hand of the thief.'"

Fasting which has always been a part of all prophetic missions is discussed in chapter four. To illustrate the importance of fasting the author points out that fasting was made obligatory in order that man can "check up at every move in the affairs of his life as to which step he ought to take so as to earn the pleasure of God and on which will entail His displeasure and wrath. The principle, therefore, is that the path leading to Allah's pleasure must be followed and that leading to His displeasure eschewed just as embers of fire are avoided. A man must adopt the course approved by Allah and keep away from that disapproved by Him."

Chapter five concerns itself with the poor-due. Its importance is pointed out as an institution for securing the needs of the poor and assuring that the rich are responsible for assisting the poor. The author notes: "In fact, it is the essence of Islam and its very life. It is in reality a test of

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faith. Just as a man progresses after giving one examination after another until he becomes a graduate on finishing his final examination, in the same way there are several examinations of sacrifice of wealth, then he becomes a complete Muslim, though this is not the final examination...."

The sixth chapter deals with pilgrimage to Mecca. Along with a historical analysis of the Pilgrimage, the author states: "It has been made compulsory that during the four months fixed for Hajj...

every effort should be made to maintain peace on all roads leading to Kaaba. This is the greatest movement of a permanent nature to establish peace in the world. And if the reins of world politics were in the hands of Islam then it will be the utmost endeavor of Muslims to see that no disturbance take place in the world as may cause the suspension of the system of the Pilgrimage."

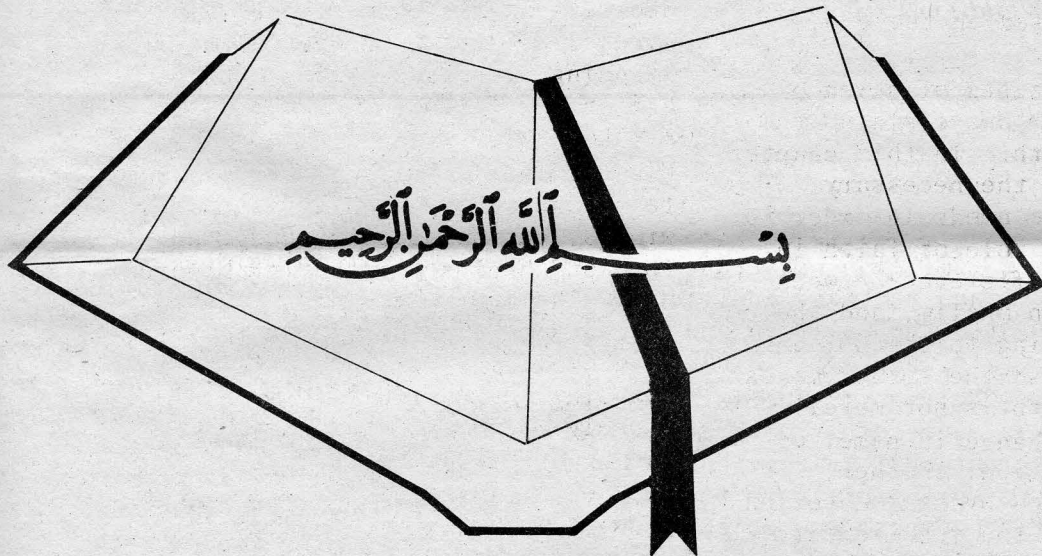
Chapter seven discusses struggle. It is here that Maulana Maududi explains the overall objective of faith, prayer, poor-due, and Pilgrimage in launching a movement to bring about the Islamic govern-

ment. "Briefly speaking it would be enough to state that the real objective of Islam is to remove the lordship of man over man and to establish the rule of one God. To stake one's life and everything else to achieve this purpose is called jihad (struggle), while salat (prayer), fasting, Hajj (pilgrimage), and zakat (poor-due) are all meant as a preparation for this task."

Because of its comprehensive presentation and interpretation of the meaning and significance of the fundamentals of Islam, this book is recommended to all people interested in Islam.

Available from the Nation Bookstore.

"Alif. Lam. Ra. This is a scripture which We have revealed unto you (Muhammad) so that you might lead mankind out of the depths of darkness into light--by the permission of their Lord--to the Almighty, the One worthy of all praise" (chapter 14, verse 1)



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(from page 5)

THE TRILATERAL COMMISSION'S IDEOLOGY

The central question before the people of the United States and the world is what does the Trilateral Commission and their man in the White House have in store for us?

The fundamental thrust of the Commission is to unite the major capitalist powers of the world in developing a united approach to the economic, political, and social crisis confronting the capitalist West. Rockefeller, Brzezinski and company view such unity as necessary in developing a united approach against the advances of the socialist community of nations, the national liberation movements, in particular in Africa and the Middle East, and the dual crisis of inflation and unemployment within the capitalist West itself.

It is now almost common consensus within the black community that the Carter Administration, his appointments of Andrew Young and Patricia Harris notwithstanding, has done very little in terms of giving more political power to the black community in the United States. Indeed, his appointments reflect an antagonism to the very black people who were responsible for his election.

But, the racist and anti-democratic essences of the Carter Administration and the Trilateral Commission he represents are more far-reaching than shown by his appointments.

"Over the recent years, the functioning of democracy seems incontestably to have provoked a deterioration of the traditional means of social control, the deligitimization of political authority and other forms of authority, and an excess of demands addressed to the government, demands which exceed its capacity to fulfill," the Commission states in the 200 page book, *The Crisis of Democracy*.

The problem, they say, is that there is too much democracy in the West, and too many demands placed on the system by such "marginal groups" as black people.

"The effective functioning of the democratic political system requires a certain measure of apathy and non-participation on the part of some groups and individuals." The Commission further admits that this non-participation or "marginalization of certain groups is anti-democratic in nature."

They add, however, "Some marginal social groups, the blacks for example, participate entirely [sic] now in the political system." A posture not taken by any leading black organization.

Thus the low level of black participation in the political process is even now

deemed too much, and, as the Commission says, "The danger exists of overburdening the political system with demands that interrupt its functioning and sap its authority."

"One important challenge is launched by the intellectuals and by those groups close to them, who express their disgust at corruption, materialism, the inefficacy of democracy, and at the same time, the obedience of the democratic governments to monopoly capitalism," the Commission says.

The Commission has therefore concluded that the peoples' demands, and particularly the demands of the black and minority communities, are not only not realizable but pose a threat to the U.S. capitalist system.

"Persisting social crisis, the emergence of a charismatic personality, and the exploitation of the mass media to obtain public confidence would be the stepping stones in the piecemeal transformation of the U.S. into a highly controlled society," Brzezinski wrote in his book, *Between Two Worlds*, in 1970.

CONCLUSION

There can be no question that black people will be the first stepped upon in such a piecemeal transformation and that the mandate given Jimmy Carter by black voters throughout this country must be forged into a mandate for a struggle for jobs and a programmatic response to the depression that is strangling our communities.

Indeed, the profound character of the manipulation of the black vote in the 1976 elections represents a clarion call for political independence in the black community, independence not only from the Carter administration but from the two party system as a whole.

Without such a posture it is we who will be the first victims of Brzezinski's and Rockefeller's "highly controlled society."

by Mark Allen

Reprinted from *The Black Scholar*, May 1977, Volume 8/Number 7.

(from page 7)

Jamaati-Islami, the Pakistan National Alliance, and the many individuals who assisted the Chairman and his family while they were in Pakistan.

The Chairman of The Islamic Party was successful in establishing The International Islamic Educational Institute during his trip to Pakistan. The purpose and objectives of the institute are stated in an introductory brochure:

"The International Islamic Educational Institute is established only to convey the meaning and message of Islam to this spiritually starved world. Due to a great interest in Islam in the Western countries and the Americas in particular, our efforts are particularly designed to help the spread of Islam there. The institute has three main aims before it.

1. *To make available books on Islam in English language and to provide them to the non-Muslims and those who have recently embraced Islam.*
2. *Translation and publication of important Islamic books from Urdu and Arabic into English.*
3. *To prepare and educate preachers according to a prescribed syllabus.*

As this institute is established by the untiring efforts of Yusuf

Muzaffaruddin Hamid, Chairman of The Islamic Party in North America; so it will extend special co-operation for preaching in America where The Islamic Party is engaged in the preaching of Islam for the last seven years and is spreading it with a missionary zeal...

This devoted Muslim group founded and directed by Americans has introduced Islam to thousands; of those many are embracing Islam as a result of which the problem of educating them is becoming more acute. Moreover, advanced ideological and Islamic education is also required by those who are engaged in the further planning and preaching of this holy religion. This institute will do its best to provide them with all necessary Islamic literature because they are trying to bring an Islamic ideological, practical and humanistic revolution in the land of the non-believers. It would be mental, spiritual and religious aid to the American people from Pakistan..."

The institute has its headquarters at 17 Babar Block, New Garden Town, Lahore, Pakistan. The Board of Directors, in addition to The Islamic Party's Chairman, Bro. Y. Muzaffaruddin Hamid as the founder, has several prominent Pakistanis; among whom are Justice Badiuzzaman Kaikus (retired Supreme Court Judge) Syed Asad Gilani (Branch Amir, Jamaati-Islami, Lahore), and Chaudhry Muhammad Ismail (High Court Lawyer).



The Nature of Our Movement

The Islamic Party is an ideological party in the widest sense and is not a political party, a religious movement, or a social reform organization in the sense that these terms are commonly understood. 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 Islamic 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 will only result in other injustices.

AN EIGHT POINT MESSAGE

1. *Our Call is "la ilaha illallah"* --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 all men by making them submissive to nothing but the Law of Allah and requiring them to struggle against every practice and belief contrary to that Law.

2. *We invite the people to Islam*-- a practical system of belief and behavior, and a movement that frees men from servitude to other men so that they may devote themselves totally to the service of the One True God, Allah.

3. *Accept and apply the sources of Islam.* These sources are the Holy Quran (the Last Book of Allah) and the Sunnah (established practice) of the Last Messenger, Prophet Muhammad ibn Abdullah (peace and blessings be upon him). The previous scriptures from Allah (the Torah, Gospel, and others) have been corrupted and adulterated, nor were they 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 according to the methodology of Prophet Muhammad (peace and blessings be upon him) only. Such a group must be free of the desire for worldly gain and must possess the program and power to establish good and remove evil. Its leadership must be able to accurately apply the Prophet's established example of social change to today's situations.

5. *We make a clear distinction* between an Islamic society and a Muslim country. Even though a country may have many devoted Muslims, if its government is not based on the Shariah (Islamic Law), such a government is un-Islamic and illegal. According to the Holy Quran, *"Those who do not judge according to what Allah has revealed are unbelievers."* (V: 47)

A society that is Muslim in name only will be filled with the same evils as atheistic and materialistic societies: political tyranny, economic exploitation, social injustices, and moral degeneration. This is why we say that the Islamic revolution is needed in the East as well as the West.

6. *The Muslim phenomenon in America* must be distinguished from the deceivers who are misusing and misrepresenting the noble name of Islam. Such deceiving groups are characterized by the following traits: acceptance of or identification with a false prophet, encouraging racial conceit, use of scriptures other than the Holy Quran for guidance, rejection of Prophet Muhammad's example as the criterion for practicing Islam, and giving interpretations to Islamic teachings that are contrary to the Holy Quran and explanations of Prophet Muhammad.

7. *Muslim organizations and individuals* must go directly to the Holy 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 system.

8. *Islam wants 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 phenomenon has continued in this country and must be addressed accordingly.

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ISLAM: THE RELIGION OF PEACE – The word "Islam" literally means: (1) peace; (2) submission. The word signifies complete submission to the Will of Allah, The One True God.

OBJECT OF THE RELIGION – Islam provides its followers with a perfect code, whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

THE PROPHET OF ISLAM – Muhammad, popularly known as the Prophet of Islam, was, however, the last of the Prophets. Muslims, i.e., the followers of Islam, accept all such prophets of the world, including Abraham, Moses and Jesus, as revealed by the Will of Allah for the guidance of humanity.

THE QUR'AN – The Scripture of the Muslims is the Qur'an. Muslims believe in the Divine origin of every other sacred book. Inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur'an, the last Book of Allah came as a recapitulation of the former scriptures.

ARTICLES OF FAITH IN ISLAM – These are seven in number: Belief in (1) Allah; (2) Angels; (3) Books from Allah; (4) Messengers from Allah; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

PILLARS OF ISLAM – These are five in number: (1) Declaration of faith in the Oneness of Allah, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Alms-giving; (5) Pilgrimage to the Holy Ka'aba at Mecca.

ATTRIBUTES OF ALLAH – The Muslims worship One God, Allah – the Almighty, the All-Knowing, the All-Just, the Cherisher of All the worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He

is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

FAITH AND ACTION – Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and the Hereafter. Each must bear his own burden and none can expiate for another's sin.

CAPABILITIES OF MAN IN ISLAM – The Muslim believes in the inherent sinlessness of man's nature, which, made of the best fibre, is capable of unlimited progress and development.

EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM – Islam is the religion of the Unity of Allah and the equality of mankind. Lineage, riches and family honors are accidental things; virtue and the service of humanity are matters of real merit. Distinctions of color, race and creed are unknown in the Principles of Islam.

KNOWLEDGE – The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior even to angels.

SANCTITY OF LABOR – Every labor which enables man to live honestly is respected. Idleness is deemed a sin.

CHARITY – All the faculties of man have been given to him as a trust from Allah for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to Allah. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

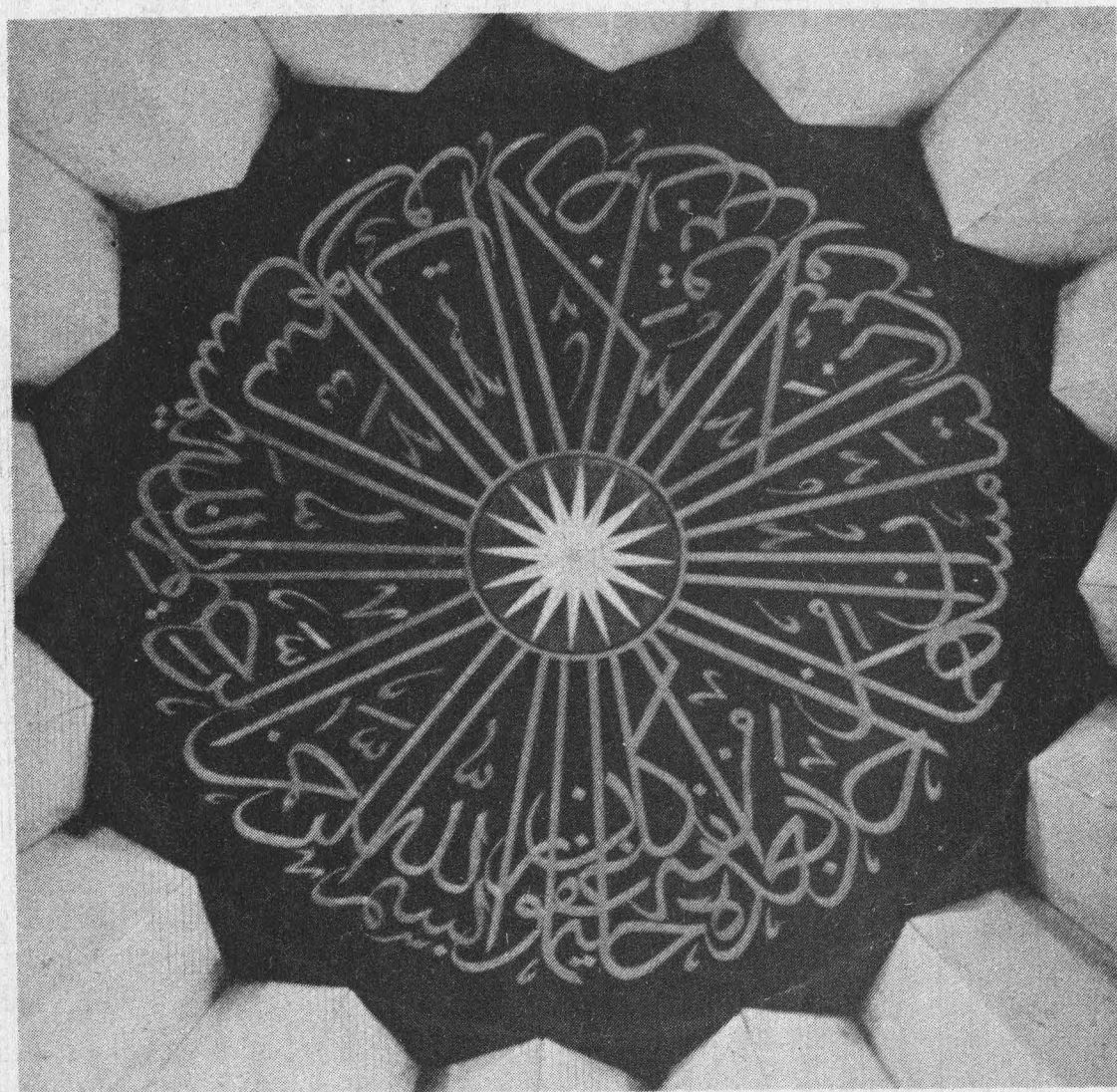
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