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## I.P.N.A. ITS NECESSITY

• • • EDITORIAL

## ISLAM & CHRISTIANITY

PAGE FOUR

## RAMADAN: FASTING

PAGE FIVE

## THE ISLAMIC WORKER

PAGE SIX

## EDUCATION & NATION BUILDING

PAGE ELEVEN

## SPORTS MANIA

PAGE THIRTEEN

### FURTHER INSIDE COVERAGE

FEED THE HUNGRY MONTH - - - - - Page 7

OUR IDEOLOGICAL SOURCES - - - - - Pages 8 & 9

WAR IN ISLAM Series XIII - - - - - Page 10

ADVERTISEMENTS - - - - - Page 14

EDUCATION...BLACK MUSLIM - - - - - Page 15



# EDITORIAL THE ISLAMIC PARTY

## ITS NECESSITY

Islam has as its goal the establishment of an Islamic State, with Qur'an and the established practice of Prophet Muhammad as its law and all-pervasive ideology. The movement based on this ideology is the first procedural step for achieving this Islamic state. According to our (The Islamic Party) understanding of the Holy Qur'an, Islam is not meant to exist under un-Islam and the priorities of the Muslims are to bring the entire Islamic way of life into being and not to accommodate themselves to live under un-Islamic rule, which is betraying the idea of Divine Sovereignty and guidance in favour of loyalty and support of philosophical speculation and force as exemplified by the status quo governments of the world.

### What Is Islam?

Islam is the complete way of life designed and perfected by Allah (the one God) the Creator and Master of all the worlds, for the benefit of mankind. It is an ideological way of life, its ethos and directions supplied by its Originator. In addition a practical example of Islam in action is given in the life of Prophet Muhammad (570-632 A.D.). Because the Prophet demonstrated the relevance of Islam in every sphere of human life, both private and public, social, economic, spiritual, healthwise and psychologically there is no room in the Islamic life for reference to un-Islamic source to govern life. Islam came to free men from all types of servitude to men and return mankind to servitude to its Creator. The practice of Islam is not complete if dominated by man-made ways of life as contemporary religions are. The practice can never be complete until Islam is the only legislation for the lives of those who believe in Allah. And to completely practice Islam we must submit ourselves totally to it and struggle to establish it in the land.

Islam shows mankind how by altering the moral behavior and following the example of Prophet Muhammad, peace be on him, life can be lived to its fullest. Islam addresses all the areas of life so directly and with such clear-cut guidance that unless one is constantly aware of its worldly ultimate - the Islamic State - he can be led to practicing an aspect or two of the Faith and consequently live a frustrated and unbalanced life. Examples of practicing aspects of Islam are seen in people who take Islam for a social club and admit those whom they choose; or those who believe Islam is a religion functioning only as moral spiritual and devotional exercises existing under and even supporting the present regime. Some others who call themselves Muslims feel that Islam is a nationalist platform for their particular racial group or a new cultural exper-

ience complete with language and foreign dress. There are some Muslims who feel that Islam is an escape from reality, via mysticism, and drawback from society. Another example of living only aspects of Islam are those who strive to obtain Islamic meat markets, clothing stores, grocery stores and/or jewelry businesses and express that financial security in a morally/spiritually bankrupt nation makes them completed Muslims. Business, cultural attire, extra prayers etc. and concern for one's own ethnical group are legitimate and useful, but only when applied in context with the overall mission: organizing to bring the Islamic order about and making the Islamic State a reality. The individuals and groups that practice a part of the faith are cheating themselves and the society of the fundamental purpose of Islam and the consequential socio-economic and political purity/stability the Islamic State will bring to the world. Not only does Islam bring benefits socially, economically and politically but the life of the individual, his family and community improves in their health, diets, morality, overall societal congeniality, welfare, love and service to humanity.

### The Necessity Of An Organized Group

None of these things can be accomplished by magic. A movement of people understanding Islam (as we have described above) and its priorities must evolve. The movement must be motivated by Islam, dedicated to it and be morally and psychologically prepared to meet any long term challenge or obstacles which would prevent the Islamic State from being established. Equally important to the movement is that its membership must consist of a cross section of experience, knowledge of the times and possession of the necessary expertise to administer the affairs of contemporary society in the light of Islam. Only when such a group begins working will the task be accomplished. The people are existing under tyrannical oppression, ignorance and anarchy, chaotic conditions in the government and streets, turmoil in the homes, economic instability and a general unhealthiness in the society. An organized Islamic movement is necessary systematizing its programs and strategies according to the example of our Prophet. The movement will establish a national program of action (including morality, social, educational, economical, political etc.) offering the all-encompassing Islamic solution to the problems facing the people. Such a movement with such a program is necessary (tying together all aspects of life into the one whole that they really were about before the un-Islamic forces gained control of life and its systems) in order to really solve the problems. And here lies the necessity of The Islamic Party in North America

Kareem Abdul-Ghani

(Member Central Committee)



# RAMADAN: THE MONTH of FASTING

The physical and mental benefits of fasting are known by a substantial number of Americans. This is primarily a result of one of the latest trends in the country, the health food craze. The health food trend places emphasis on the development of the individual, without submitting to any guidelines other than those egotistical, materialistic passions. The full benefit that may be derived from fasting is lost as a result of one not submitting to the Lord, Nourisher of the Universe. The institution of fasting should not be independent of the spiritual, economic political etc., spheres of human involvement.

The Holy month of Ramadan begins September 28th and ends October 27th. An examination of this month should provide the reader with an understanding of the balance and interrelation between the spiritual and worldly realities as defined by Allah in Islam, and the long reaching implications of fasting during the month of Ramadan.

Allah has stated in Qur'an:

"Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind, also clear (signs) for guidance and judgment (between right and wrong) so everyone of you who is present (at his home) during that month should spend it in fasting, but if anyone is ill, or on a journey, the prescribed period (should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful." (2:185)

Ramadan, the ninth lunar month on the Muslim calendar, is the month in which the Qur'an was first revealed to Allah's last Messenger, Prophet Muhammad ibn Abdullah (peace upon him). Prophet Muhammad (peace upon him) first received revelation in the cave of Hira, in which he had withdrawn from the morally decadent, polytheistic Arab society. Although Prophet Muhammad (peace be upon him) did not partake of the godless ways of his contemporaries, he withdrew to the cave in order to purify his own soul through fasting and reflecting on the realities of this life. The prophet recognized the dire need for a change in the social conditions of the people. It should be interjected that regardless of the personal purity of Prophet Muhammad (peace be upon him) the Arab society was not changed until Prophet Muhammad (peace be upon him) received guidance from the Creator of the Universe, and after he became involved in an organized movement to "enjoin the good and to forbid the evil". As a matter of fact he led that movement.

The question is, why has Allah enjoined upon the believers to abstain from physical nourishment, sexual gratification with your spouse, excessive laughter and vain talk during the daylight hours for the entire month of Ramadan? The opening and closing verses previously quoted answer this very clearly.

The Qur'an is the word of Allah. It establishes the criteria to judge between right and wrong. It is the guide for mankind and Allah wants all Muslims to adhere to the limitations placed on their behavior during this month as a demonstration of their gratitude for Allah's favors. The prophet stated that all other forms of worship are for the individual, whereas fasting is for Allah. Fasting is a very personal relationship between man and his Creator. Allah has made it incumbent upon the believers to collectively discharge the responsibility that Allah loves most. "Abu Huraira (R) reported Allah's Messenger as saying, 'He who fasts during Ramadan with faith and seeking his reward from Allah will have his past sins forgiven; he who prays during the night in Ramadan with faith and seeking his reward from Allah will have his past sins forgiven...'"

The universal ideology of Islam transcends all social class conflicts, racial prejudices, and nationalistic attitudes. The affluent are made to understand the plight of those persons unable to afford food. By not indulging in vain talk, persons of different races are preoccupied with much higher realities than unfounded obsession with racial pride. "Narrated Abu Huraira (R): Allah's Apostle said: 'Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and water (i.e. Allah will not accept his fasting)'"

After the fast of Ramadan, a tax, that is to be given to the poor of the community, is required from the believers. The payment of this tax is binding on each adult, with the head of household being responsible for a tax on each of his dependents. Allah has not allowed for believers to become immune to the needs of the poor.

The character of those persons who sincerely fast during the month of Ramadan should be strengthened and purified. The self denial limitations of the month of Ramadan constitute the solid endurance foundation from which our character can be built upon. Patient perseverance and endurance are necessary ingredients in the recipe of success that our Creator has mercifully given us in Qur'an and the Sunnah of our Prophet.

Let us identify the month of Ramadan for what it is, the best month in which it has been made easy for us to purify ourselves, and to obtain some degree of understanding about what is required from us by our Creator. Simply stated, to get the best of this world and the next. That's why in addition to fasting the believer completes at least one complete reading of the entire Qur'an.

"Narrated Abu Huraira: 'Allah's Apostle said, 'When the month of Ramadan starts, the gates of heaven are opened and the gates of hell are closed and the devils are chained'"

Khalid Abdul-Fattah.



# Islam & Christianity: a contrast

Islam is pure monotheism. It is the pure, unadulterated religion of the unity of God. Muslims accept, therefore, all of the prophets which God has sent from time to time as teachers of this same monotheistic truth: Abraham, Ishmael, Isaac, Jacob, Joseph, Moses, and Jesus and John the Baptist, and so on. The Holy Qur'an, God's revelation given to the Prophet Muhammad--peace and blessings be upon him--teaches that Jesus the son of Mary was also a man and a prophet, may peace be upon him. He was a sincere and upright servant of God, teaching the unity of God. He was not God's son--for God has no son--and he never claimed to be. Furthermore, Islam outrightly rejects the notion of "trinity" as being the fabrication of the minds of men, and something completely inconsistent with the truth of pure monotheism. The Holy Qur'an addresses both Jews and Christians with the honorific title of "people of the Book," because of their possession of the Holy Bible. It says:

"O people of the Book! Do not commit excesses in your religion, and do not say of God anything but the truth: Verily Jesus the son of Mary was only a prophet of God and His Word which He bestowed upon Mary and a Spirit proceeding from Him. So believe in God and in His prophets and do not say "trinity," but desist, for that would be better for you. Verily God is One God. Glory be unto Him: (He is far exalted) above having a son. To Him belongs all that is in the heavens and the earth, and God is sufficient as a disposer of affairs"  
(Holy Qur'an, iv, 171)

It is the commonly held view of trinitarian Christians that Jesus, peace be upon him, as the son of God, is the vehicle for God's mercy. Although they say that God is a God of love, the logic of their position is that God Himself is unforgiving and holds little love or compassion for mankind. Therefore, without the intercession of Jesus as a savior, they hold that all men would be damned. They also commonly hold the view that God Himself is abstract and difficult to relate to, while Jesus, peace be upon him, is easy to relate to, by virtue of his being both man and God at the same time.

All of these views are unacceptable to Islam. To a Muslim, these views reflect nothing more than false or incomplete knowledge about the dynamic nature of God himself. No Muslim would ever find God to be abstract, far off, or difficult to relate to. In fact, it is one of the most predominant features of Islam that it teaches each Muslim, through the wisdom of the Holy Qur'an and the practice of the five daily prayers, that God is infinitely real, very close, and easy to relate to. There are no intermediaries in Islam and no priesthood or clergy. Instead, Islam makes each man and woman believer feel a strong personal relationship to God. The Holy Qur'an also makes it very clear that God, Who created man and the human condition, has intimate knowledge of what He created. It says: "Verily, He has (full) knowledge of that which is in men's hearts: and should He not know, He Who created (it all)? He is the One Who understands the most subtle mysteries and has precise knowledge of them"(lxvii, 13-14).

Furthermore, it is unimaginable that any Muslim could fail to be aware of the

expansiveness of God's infinite mercy, love, compassion, and forgiveness for man and the creation. The Holy Qur'an states: "And know that God has full knowledge of whatever lies in your souls, so take heed of Him. Yet know (also) that God is oft-forgiving, most forbearing" (ii, 235). The Holy Qur'an describes God's forgiveness as being expansive as the heavens and the earth (lvii, 21) and it says:

"Say: 'O My servants who have done evil to their own souls, do not despair of the Mercy of God. Verily, God forgives all sins, for He is oft-forgiving, most merciful"  
(xxxix, 53).

The trinitarian Christian view of Jesus, peace be upon him as an intermediary between God and man is also tied to their view of the Original Sin of Adam. They hold that Adam's transgression in the Garden of Eden, was never forgiven by God, and that each human baby is born with the pollution of this original sin.

Islam unequivocally denounces the thought of original sin as inconsistent with God's infinite mercy. It is unthinkable that an all-loving, all-compassionate God could hold all generations of mankind responsible for one man's transgression. The Holy Qur'an states emphatically that each man and woman is responsible before God only for his own thoughts, beliefs, and actions. It says that "... no bearer of burdens can bear the burden of another; that man can have only that which he has striven to acquire" (liii, 38-39).

Furthermore, as to Adam, peace be upon him, the Holy Qur'an holds him up as the noble father of humanity and an upright prophet of God, and it states that God forgave Adam his original sin in the Garden of Eden: "And so Adam learned from His Lord words of inspiration, and His Lord turned unto him relentingly: Verily He is oft-returning in reluctance, most merciful" (ii, 37).

The trinitarian conception of God is as alien to the Old Testament and the Hebrews and Jews as it is to the Muslim and the Holy Qur'an. The great prophets of the Old Testament like Abraham, Ishmael, Isaac, Jacob, Joseph, Moses, Aaron, David, Solomon, and Job and so on had a pure monotheistic conception of the One Living God, may He be exalted and magnified. They were also upright men of God, and as mentioned before, are accepted by all Muslims as exemplary prophets of God.

Although many of God's prophets have been murdered and abused throughout human history, the Holy Qur'an teaches us that this was not the case with Jesus the son of Mary, peace be upon them both. The Holy Qur'an teaches that Jesus's crucifixion was only apparant, not real:

"And they said: 'we have killed the Messiah Jesus, the son of Mary, the prophet of God.'" But they did not kill him, nor did they crucify him, although it was made to appear so to them. Those who differ therein are filled with doubts, lacking certain knowledge, following conjecture only. But of a surety they did not kill him: Rather God lifted him up unto Himself, and God is exalted in power, full of wisdom" (iv, 157-158).

In light of the above verses, it is also important to point out there are numerous extant apocryphal gospels of the life and



mission of Jesus, peace be upon him. Although some of these express the view of the four church gospels that Jesus was murdered on the cross, others among them express the Qur'anic view or something very close to it.

The manhood of Jesus, peace be upon him, is amply brought out, even in the four gospels which were accepted by the institution of the Christian Church, and appear in today's Bible. Luke 18, 18-19, says: "And a certain ruler asked him saying: 'Good master, what shall I do to inherit eternal life?' And Jesus said to him: 'Why do you call me good? There is only one who is good, and that is God'." Later on in Luke the fact that Jesus was a prophet is also brought out when he is described as "Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people" (24:19). It is also well known that Jesus, peace be upon him, never told the people to bow down before him or to pray to him or worship him. Rather, he told them to worship the One Living God. He said, according to Mark (12:29-30): The first of all the commandments is: 'Hear, O Israel, the Lord our God is one Lord: And you shall love the Lord your God with all your heart..and with all your strength; that is the first commandment.' Furthermore, how is the temptation of Jesus, peace be upon him by Satan during his fast in the desert to be understood, if it is not to be understood as the temptation of a complete human being, with all the weaknesses of human nature?

The hallmark of Islam is: "There is no God but God, and Muhammad is His Prophet." The unity of God, the pure monotheism of Islam, is the very essence of Islamic beliefs. The statement that there is no God but God, that He is One, that He has no son and does not incarnate Himself--occurs again and again in the Qur'an. This way, we can never fail to miss this point or to give it a false interpretation. Muslims, therefore, are bewildered by the fact that trinitarian Christians can hold so tenaciously to the doctrine of trinity, despite the fact that it has no scriptural foundation. If God were a trinity instead of an absolute and uncompromising unity, and if the belief in that trinity were so absolutely essential to human salvation--as some Christians consider it to be--then why would God keep it a secret? Why wouldn't there be literally thousands of verses in the Old and New Testaments stating in specific, irrefutable language that God is three in one, and one in three? Why would He leave such a fundamental and essential principle to be painfully deciphered and decoded by priests and theologians from a myriad of obscure symbols and vague references?

Islam calls upon all trinitarian Christians not to make excesses in their religion and not to say of God that which they do not know. It calls upon them to accept the truth of the humanity of Jesus, peace be upon him, and the dynamic unity of the One Living God. This is the pure monotheism of Islam, and it is nowhere more beautifully expressed than in the verse of the throne:

"God! There is no God but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him or sleep. His are all things in the heavens and on earth. Who is there to intercede before Him, except by His permission? He knows what lies before them and what shall come after them, nor shall any of them comprehend any of His knowledge except as He wills. His throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them, and He is most High,

## The Muslim 'ID & Christian Holidays

On the 28th of October, Muslims will celebrate 'Id-al-Fitr (the festival of breaking the fast of Ramadan). 'Id literally means 'recurring happiness. 'Id is a festival that has religious sanction and is permeated with a deep spiritual meaning. It is a day of happiness for Muslims world wide. Happiness because of the fasting and its blessings during the entire month of Ramadan. The joy of 'Id is culminated in Divine worship joined by the entire community. After prayer a lecture is given to reinforce in the minds of the believers about their purpose in the Divine scheme of things. A charity payment is obligatory for the Muslims before the service begins. By giving charity on the occasion to the poor both the have and have not receive further happiness and upliftment on the 'Id. The happiness of 'Id is by no means dependent upon the socio-economic status of an individual, but through doing his duty to Allah (fasting) and his sober interaction with his brothers.

Contrast the highly religious festival devoid of paganism and moral corruption with the most widely celebrated Christian holidays, Christmas and Easter.

Prior to the advent of Prophet Jesus, sun worship was predominant among the majority of the Agrarian people. Hence the significance of the winter solstice, around December 25 and the vernal equinox, March 21st, have been the pagan foundation for the celebration of Christmas and Easter. The religious cults prevalent prior to Prophet Jesus; Appollo in Greece, Mithra in Persia, Adonis and Attis in Syria, all recognized December 25th as the birth of their 'saviors'. All were born to virgin mothers, toiled for mankind, were vanquished by powers of Darkness, descended to the underworld and rose triumphantly from the dead around vernal equinox (Easter time).

The dutiful preparation for Christmas and Easter is not generally made through acts of devotion, but by engaging in acquiring material possessions. The emphasis is placed on decorations and other external manifestations, rather than the internal strengthening of one's faith and understanding. The gatherings of Christmas and Easter are generally done in atmospheres that are nothing short of sacrilegious. The irony is that in the name of Jesus more intoxicants are sold and more immoral acts take place than at any other time of the year. Needless to say, Muslims hold Jesus the prophet of Allah (God) in a high place in their Faith and hearts but have no respect for the heinous acts that take place in his name.

Supreme (in glory). Let there be no compulsion in religion: truth stands out clear from error. So whoever rejects evil and believes in God has grasped the most trustworthy hand-hold that never breaks, and God hears and knows all things" (ii, 255-256). 'Umar Farooq



## THE ISLAMIC WORKER PART 1: the nature of his struggle

Today's world is host to a significant number of political and social movements, all claiming to possess a remedy for the socio-economic and political injustices inflicted upon man by man. Each movement has its own cadres of workers striving to spread its ideology and to put its ideas into practical application.

Only the Islamic movement, based on universal principles of truth, in contrast to the other movements is striving for change and reconstruction beyond man's socio-economic and political life. It is seeking a revolution in every sphere of man's endeavor: including the moral and spiritual spheres.

The Islamic worker, too, is quite different from his counterpart in other movements. His struggle is based purely on Divine truth, and consequently his character, outlook and actions are free from the contradictions of man-made ideologies. What then is the nature of the Islamic worker's struggle in the cause of Allah?

Firstly, the Islamic worker submits his entire self to Allah, the Creator of the universe, to be used as an instrument for the establishment of Allah's Law on earth.

"Allah hath purchased of the Believers  
Their persons and their goods;  
For theirs (in return)  
Is the garden (of Paradise):  
They fight in His Cause,  
And slay and are slain:  
A promise binding on Him  
In Truth, through the Law,  
The Gospel, and the Quran:  
And who is more faithful  
To his Covenant than Allah?  
Then rejoice in the bargain  
Which ye have concluded:  
That is the achievement Supreme. (9:111)

It is not possible for man to attain his ambitions and aspirations by penance and prayer alone without being called upon to strive and labor for them.

"That man can have nothing  
But what he strives for. (53:39)

"Or do ye think  
That ye shall enter  
The Garden (of Bliss)  
Without such (trials)  
As came to those  
Who passed away  
Before you?  
They encountered  
Suffering and adversity,  
And were so shaken in spirit  
That even the Apostle  
And those of faith  
Who were with him  
Cried: "When (will come)  
The help of Allah?"  
Ah! Verily, the help of Allah  
Is (always) near." (2:215)

The Quran is filled with counsels and commands calling on the Believer to serve Islam with his mind, body, and material wealth; to make the greatest of sacrifices, all the while remaining steadfast in honesty and patience. Hence, one who strives in Allah's cause gives his selfless devotion to the Islamic mission and becomes capable of performing deeds which no one could expect of him under ordinary circumstances. For the sake of principles he gives up friends and dear ones. He cheerfully sacrifices his worldly wherewithal, his position and all else that one normally associates with a respectable status in society. He is ready to undergo persecution and imprisonment, and if it comes to that, is not afraid even of laying down his life for the cause.

"Say: If it be that your fathers  
Your sons, your brothers,  
Your mates, or your kindred;  
The wealth that ye have gained;  
The commerce in which ye fear  
A decline; or the dwellings  
In which ye delight--  
Are dearer to you than Allah,  
Or His Apostle, or the Striving  
In His Cause; - then wait  
Until Allah brings about  
His Decision, and Allah  
Guides not the rebellious. (9:24)

The Islamic worker, because of his faith in Allah, is exemplified by patience, perseverance, and steadfastness in spite of hardships, oppositions, and obstacles. There is no stepping back at all. Even if his efforts seem to bear no early fruit, he persists in the struggle.

"Be sure We shall test you  
With something of fear  
And hunger, some loss  
In goods or lives or the fruits  
(Of your toil), but give  
Glad tidings to those  
Who patiently persevere." (2:155)

In the face of the worst provocations he does not lose his mental balance. Taking no step under the stress of emotion; calmness, prudence and cool judgement always govern his actions.

Secure in his conviction that the movement of which he is a part is on the right path, the Islamic worker systematically labors to construct a just and moral society. With no degree of doubt he is certain that his efforts are not in vain.

"If ye will aid  
(The cause of) Allah,  
He will aid you,  
And plant your feet firmly." (47:7)

Ibrahim Hanif



# FEED THE HUNGRY MONTH

## SEPTEMBER 28 - OCTOBER 27

The Islamic Party in North America once again declares the upcoming month of RAMADAN, (annual month of fasting for Muslims world-wide starting this year on the 28th of Sept. through the 27th of Oct.), FEED THE HUNGRY MONTH, for the Headquarters' Mosque of the Party located in Washington, D. C. We hope and pray that other Muslims across the country will join with the Party in its effort to demonstrate Islamic concern for the plight of the poor. Last year, by the grace of Allah, about 300 needy people (Muslim and non-Muslim) were fed a healthy meal daily at the Mosque. OUR GOAL THIS YEAR IS TO RAISE \$3,000.00 for the funding of this most worthy project, in order to reach as many needy and hungry people as possible. On a daily basis, during this sacred month, food will be delivered to the poor. Any individual or group interested in donating food or money to buy food for this project, should contact the Party directly in Washington. Anyone in the Washington area that knows someone deserving assistance, should send in their names, number in family, addresses and phone number (if any) as soon as possible.

The Party has made arrangements also for the collection and proper distribution of Zakat-ul-Fitr (Muslim obligatory fasting tax for the poor to be paid at the end of Ramadan by all Adult Muslims and parents for their children). Ibn Abbas said that Allah's Messenger prescribed the charity, relating to the breaking of the fast, as a purification of the fasting from empty and obscene talk and as food for the poor.

Please mark all checks either 'Food for the poor' or 'Zakatul-Fitr or both.

Both donations should be sent to:

### **ISLAMIC CHARITY FUND**

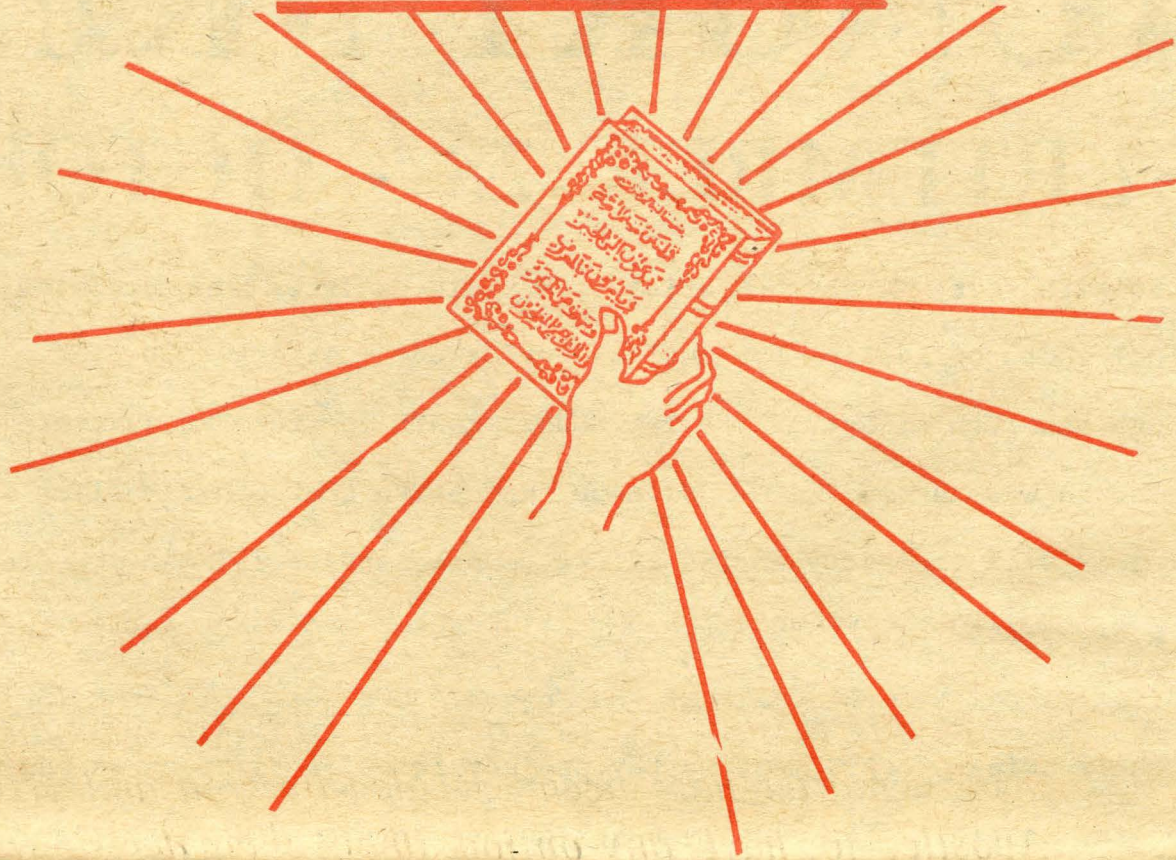
The Islamic Party in North America  
101 "S" street N.W.  
Washington, D.C. 20001

Note: THE PARTY STRESSES THAT ALL POOR PEOPLE IRRELEVANT OF THEIR RELIGION  
WILL RECEIVE ATTENTION FROM THE ABOVE PROJECT.



OUR IDEOLOGICAL

AL-QUR'AN



QĀF

Revealed at Mecca

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

1. Qaf. By the glorious Qur'an,
2. Nay, but they marvel that a warner of their own hath come unto them; and the disbelievers say: This is a strange thing:
3. When we are dead and have become dust (shall we be brought back again)? That would be a far return!
4. We know that which the earth taketh of them, and with Us is a recording Book.
5. Nay, but they have denied the truth when it came unto them, therefor they are now in troubled case.
6. Have they not then observed the sky above them, how We have constructed it and beautified it, and how there are no rifts therein?
7. And the earth have We spread out, and have flung firm hills therein, and have caused of

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قَفَّ قَفَّ وَالْقُرْآنِ الْمَعِيدِ  
 بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنذِرٌ مِنْهُمْ  
 فَقَالَ الْكٰفِرُونَ هَذَا شَيْءٌ عَجِيبٌ  
 إِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ  
 بَعِيدٌ  
 قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ  
 وَعِنْدَنَا كِتَابٌ حَفِيفٌ  
 بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ  
 فِي أَمْرٍ مَرِيدٍ  
 أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ  
 كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا  
 مِنْ فُرُوجٍ  
 وَالْأَرْضُ مَدَدْنَاهَا وَالْقِيَامَاتِ فِيهَا  
 رَوَّاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ

- every lovely kind to grow there-on.
8. A vision and a reminder for every penitent slave.
9. And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops :
10. And lofty date-palms with ranged cluster,
11. Provision (made) for men; and therewith We quicken a dead land. Even so will be the resurrection of the dead.
12. The folk of Noah denied (the truth) before them, and (so did) the dwellers at Ar-Rass and (the tribe of) Thamud,
13. And (the tribe of) 'Aad, and Pharaoh, and the brethren of Lot,
14. And the dwellers in the wood\*, and the folk of Tubb'a:\*\* every one denied their messengers, therefor My threat took effect.
15. Were We then worn out by the first creation? Yet they are in doubt about a new creation.
16. We verily created a man and We know what his soul whispereth to him, and We are nearer to him than his jugular vein.

كُلِّ نَرْوِجٍ بِهَيْجٍ  
 تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ  
 وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا  
 فَأَنْبَتْنَا بِهِ حَبًّا وَحَبًا  
 الْحَصِيدِ  
 وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ  
 رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلْدَةً  
 مَيِّتًا كَذَلِكَ الْخُرُوجِ  
 كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ  
 الرَّسِّ وَثَمُودُ  
 وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ  
 وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ  
 كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ  
 أَفَعَيْبُنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ  
 فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ  
 وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَمُ مَا  
 تُوَسَّوَسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ  
 إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ



# ORIGINAL SOURCES

## AL-SUNNAH



*"He who obeys the Apostle assuredly  
obeys Allah" (al-Qur'an)*

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ  
لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا  
مُبِينًا

*"It is not fitting for a Believer, man or woman,  
when a matter has been decided by God and His  
Apostle, to have any option about their decision :  
If anyone disobeys God and His Apostle, he is  
indeed on a clearly wrong path."*

(XXXVI-36)

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

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

(LIX-7)



## WAR

## IN

## ISLAM SERIES XIII

Translated from original of Abul 'Ala Maudoodi's Al-Jihad fil-Islam by Kaukab Siddique

Allah Almighty has used the words fitna and fasaad to clarify the nature of the second kind of munkar (wrong-doing), against which the use of force has been commanded, and to distinguish it from the first kind. Hence, in all those verses of the Quran in which war against munkar has been permitted, or where the need for war has been expressed, or where a command has been given to stop wrong-doing by force of arms, the words fitna and fasaad have been used instead of munkar. For example:

"Fight them till fitna is no more."  
 "If Allah did not ward-off these people by way of others the world would be filled with fasaad."  
 "If you do not so the earth will be full of fitna and much fasaad."  
 "Fitna is worse than murder."  
 "If one kills a person who has taken no one's life or spread fasaad in the earth, it is as if he killed the whole of mankind."  
 "They had tried to spread fitna."  
 "When they turn back towards fitna they become sharers in it."

All these verses depict the second kind of wrong-doing as fitna and fasaad. In reality in all forms of munkar (wrong-doing) it is this fitna and fasaad which cannot be stopped without the use of force.

INVESTIGATION OF THE WORD FITNA

The popular meaning of the words fitna and fasaad has come to be mutual squabbling, the exchange of abuses followed by the striving of opposing gangs with sticks, stones, swords, rifles etc. and the use of bloody murder to quench the thirst of revenge. Though fitna and fasaad does cover this pastime, in Quranic terminology these words do not have such a narrow meaning but also describe a larger variety of crimes against morality. When the Quran itself tells us what it means by fitna and fasaad there is no need for us to search for their meaning in other books.

In Arabic the dictionary meaning of the word fitna is to heat gold to see if it is real or fake. According to the same sense of the word it is also spoken of man consigned to the flames, as the Quran says "that day they will be roasted (yuftanun) on the fire." Metaphorically it came to mean anything which puts man to a test and an examination. Hence, the Quran calls wealth, prosperity, family and children fitna because they often put man to the test when he has to make a choice between them and righteous acts. Calamity and serenity have also been called fitna in the Quran because both these situations try man. The upheavals and changes recorded in the life of nations too are referred to as fitna as they test and try entire peoples in various ways. Burdening someone with more than he can bear is also fitna as it puts the concerned person's strength to a severe test. These examples show that actually fitna means test and trial be it by way of grants to satisfy one's desire, greed and pleasure or through the fear of loss, the blows of affliction and physical pain. If this test is from God it is justified as God is the

Creator of mankind and has the right to try His creatures and the purpose of this testing is to take humanity to a better and higher state of being. But if this trial or test proceeds from man to man it is a great wrong because man does not have this right, and when man involves another human being in fitna his purpose is to usurp the other's freedom of conscience, to make him subservient to himself and to reduce him to moral and spiritual degradation. In this sense the meaning of the word fitna approximates to the English word "persecution" but the English word is not wide enough to cover the entire significance of the word fitna. The Quran gives the following details of this word:

1. Oppression of the weak, the usurpation of their rights, the seizure of their homes and goods and their physical mis-treatment.

"Then thy Lord--for those who left their homes after being troubled much (subjected to fitna), and then fought hard for the right and remained steadfast--is indeed Forgiving, Merciful."  
 (Surah an-Nahl: 110)

"(Warfare in the forbidden months is a great transgression) but to expel the inhabitants of the Inviolable place of worship, is a greater with Allah, for persecution (fitna) is worse than killing."  
 (Surah Al-Baqarah: 217)

2. Suppression of right by tyrannical might and stopping people from following right:

"But none followed Moses from among his people, except a small group of youths, because they were in fear of Pharaoh and his chiefs that they would persecute (yaftinahun) them. Lo! Pharaoh was verily a tyrant in the land and he verily was of the wanton."  
 (Surah Yunus: 83)

3. Putting obstacles in the way of Allah. In our chapter on defensive war we have already discussed this. In Surah Anfal of the Quran the unbelievers are said to be guilty of debaring humanity from Allah's way. Then their defeat is predicted, and finally their action is described as fitna and the Muslims are commanded to fight them.

4. Misleading people and using deception, greed and compulsion against right and truth.

"And they indeed strove to beguile and compel thee (layaftinunaka) (Muhammad) from our revelation, that thou should invent other than it against Us; (had you done so) then they would have accepted thee as a friend."  
 (Surah Bani Israel: 73)

"Beware of them lest they seduce thee (yaftinuka) from some part of that which Allah hath revealed unto thee....Is it a judgement of the Time of Ignorance that they seek?"  
 (Surah Al-Maida: 49-50)

5. Waging oppressive war for wrong-doing and forming groups for purposes of obtaining immoral objectives through slaughter and rapine.

(On the occasion of attack by the clans) "If the enemy had entered (Medina) from all sides and they (the hypocrites) had been invited to join the fitna they would have

Continued on page 12



## EDUCATION AND NATION BUILDING

Sadiq Jamal

Historically, the function of education in a society is to provide people with skills, corresponding world outlook and cultural ideology of the society to maintain the wellbeing and further perpetuate the existence of the society. Whenever the topic of nation building arises the question of what type of educational system should be instituted is always a pertinent point. In the atheistic, materialistic educational system of western society we will find the antithesis of the type of educational system one would desire to set up in a humane developing nation. In direct contrast to the fatally intoxicating educational system of western society, we have the Islamic education system which alone provides the key to providing the peace and harmony in any society. The shortcomings of the decadent educational system are many. With the recent banning of praying in the classroom, what labels itself as secular education is in fact atheistic education. Its by-products confirm this point. While masquerading as amoral, we find a system that is in fact immoral. Capitalism is taught as an accepted economic system, where individual interests come before the interests of humanity, domination of man by man is condoned, and profit at any price is justified, regardless of the extent of inhumanity and cost to people and the environment.

It is clearly seen that western education is not just bad for some but for all. Its purpose is not to provide guidance to mankind to enable him to figure out the riddle of existence, find his purpose on earth and maintain a peaceful stable society. Rather, the purpose of western education is to provide a docile, pacified work force to tolerate injustice in a society where a few live a life of excessive luxury off of the sweat and labor of day to day work of the masses of people, who have been deprived the right of realizing the reality of Allah and our responsibilities to Him. In building any nation, emulating the atheistic philosophies, capitalist economics and Epicurean morals would only produce results identical to those of the decaying western societies. Mass corruption would be the rule in the political system, legalized highway robbery would pervade in the sphere of finance and labor with the majority of people suffering daily, and family structures would continue to crumble as they do today.

The antithesis of the western educational system is the Islamic educational system which paves the way for a God-fearing Islamic society which logically is the antithesis of the atheistic capitalist and inimitably cruel society produced by western man. Islam alone provides the ideology for education that would enable mankind to build an egalitarian society and advance to higher degrees of technological knowledge without causing damage to humanity and the environment through any thing from automobiles to bombs to chemicals in food.

The teachings of Islam state that man's "knowledge of things" distinguishes him from the rest of creation and places him as the superior being in creation. Prophet Muhammad (peace be upon him) said: "The acquisition of knowledge is incumbent upon on every Muslim." Accumulating knowledge is so important that Prophet Muhammad

(peace be upon him) went as far as to say "Seek knowledge, even to China."

Pinpointing Islam as the only viable alternative to the decadent Education of western society, it is imperative to define the purpose of education related to building a new society. This becomes even more important when the new society is emerging from a long period of cultural exploitation and economic and colonizing oppression.

The primary purpose of education should be to implant in students' minds the purpose and meaning of existence and one's individual self in the wheel of collective society, emphasizing the doctrines of TAWHEED (Unity of Allah), RISALAH (Prophethood) and AKHIRAH (Life Hereafter). A thorough comprehension of these doctrines will produce students with the moral, economic and political outlook to live with an allegiance to the cause of Truth, which is Islam.

Tawheed(Unity of Allah) implies that Allah is the Creator, we the creation, He is the master, we are the slaves. It is Allah who is free from all imperfections and it is our duty to submit and follow His laws. Understanding Tawheed means that Allah, not man or any group of men, holds the key to all success and any gains we gather in this life are but blessings from Allah. No man or combination of men can come close to the infinite knowledge and power of Allah; therefore, it is obvious that only His orders should be followed not our egotistical desires for wealth, fame and fortune.

Allah has given us examples in Prophethood (Risalah) to follow, to stay on the Straight Path and Muhammad (peace be upon him) is the last prophet of Allah and the one we have the most reliable material related to his life and manner of living. As the Qur'an says "Verily in the life of the Prophet of Allah you have the best example to follow." Therefore, there should not be any guesswork in terms of our conduct.

Education related to the Akhirah (Life Hereafter) is probably the most important message relayed in Islamic education. The message is that this life is a Test where we will have to account for all of our actions on earth, with those emerging successful winning Eternal Paradise while those choosing the evil road being doomed to the Eternal Fires of Hell. The knowledge of accountability for one's actions is one main prerequisites for building a harmonious society. Without the knowledge of responsibility of one's actions man will feel free to do whatever he wants to do regardless of the cost to mankind or nature and whenever he wants to do it. Therefore, whenever speaking of building a nation the questions of education must be answered. From an Islamic perspective this means providing man with the tools to humanely cater to the social, political, economic, scientific and technological needs of life. Naturally this means that man would only fear Allah and have a concrete comprehensive knowledge of the accountability in the Hereafter of all of His actions in this life. From the basic Islamic ingredients, explained above, stems an educational system that provides people with the knowledge to build a healthy society.



War In Islam continued

hesitated but little."  
(Surah Al-Ahzab: 14)

"You will find others (from among the hypocrites) who desire that they should have security from you, and security from their own people. But when they are turned towards fitna they plunge therein" (i.e. join those who commit fitna).

(Surah An-Nisa: 91)

6. The dominance of evil forces and tyranny over the followers of Truth.

"If ye do not (help the followers of Truth) there will be fitna in the land, and great corruption."

(Surah Anfal: 73)

#### INVESTIGATION OF THE WORD FASAAD

According to the Arabic dictionary fasaad denotes going beyond moderation, and salah is its opposite. According to the dictionary meaning every act which goes against justice and balance is fasaad but the Holy Quran usually uses it to mean the disruption of social morality and the decay of the socio-political structure as a whole. For example, the Quran accuses Pharaoh and the nations of A'ad and Thamud of fasaad:

"Have you not considered how your Lord dealt with A'ad, with many-columned Iram the like of which was not created in the lands. And with the Thamud who clove the rocks in the valley, and with Pharaoh keeper of armies? These were transgressors in the lands and spread therein much fasaad."

(Surah Al-Fajr: 6-12)

Then at various points the Quran narrates the crimes which made these people the perpetrators of fasaad.

1. About the Pharaoh we are told that he was arrogant, established racial distinctions among his subjects, ruled them through their mutual conflicts and was guilty of unjustly persecuting and killing the weak:

"Pharaoh exalted himself in the earth and divided its people into castes. A group among them he oppressed, killing their sons and sparing their women. Lo! He was of the mufsidin."

(Surah Al-Qasas: 4)

He forcibly stopped people from accepting the Truth, hence when the magicians saw the miracle of Moses (peace be upon him) and embraced Islam Pharaoh said:

"Ye put faith in him before I give you permission? Surely he is your chief who taught you magic. Now surely I shall cut off your hands and your feet alternately, and I shall crucify you on the trunks of palm trees and ye shall know for certain which of us hath sterner and more lasting punishment."

(Surah Ta-ha: 71)

He found that a nation was weak and made them his slaves. So when he talked of his favours to Moses (peace be upon him) the messenger said:

"And this is the past favour which you remind me of, that you have enslaved (my people) the children of

Israel."

(Surah Ash-Shu'arah: 22)

Intoxicated with power the Pharaoh pretended to be the god of human beings like himself, and ruled as king merely by right of might although the real right consists of fear of God, justice and equity:

"And Pharaoh said: O Chiefs! I know not that ye have a god other than me... And he and his armies were haughty in the land without right, and thought that they would never be brought back to Us."

(Surah Al-Qasas: 38-39)

He had degraded his subjects and brought them to such a low moral and mental level that they were content to obey him as slaves:

"And he made his people light (without moral or mental stability) owing to which they obeyed him. Surely they were an immoral people."

(Surah Az-Zukhruf: 54)

"they followed the command of Pharaoh though the command of Pharaoh was no right guide."

(Surah Hud: 97)

2. Similarly the Quran describes the people of A'ad's acceptance of despotic and wayward rulers as their great crime.

"And they obeyed the command of every despotic ruler."

Hud: 59)

They were tyrants untouched by any feelings for equity or justice hence the Prophet Hud reproaches them as follows:

"And when ye seize, ye seize but as tyrants."

(Ash-Shu'ara: 130)

In the pride of their power they established their rule over weak nations without any right to do so:

"As for A'ad they were arrogant in the land without right, and they said: who is mightier than us in power?"

(Fusilat: 15)

3. The nation of Thamud too was involved in fasaad and the Quran tells us that their rulers and chiefs were wrong-doers and tyrants and they obeyed these rulers. Salih the blessed messenger of God tried to teach them:

"Obey not the command of those who go beyond all limits, those who spread fasaad in the land, and reform not."

(Ash-Shu'ara: 151-152)

They were such transgressors that they were prepared to kill a person who spoke the truth merely because he warned against wrong-doing and urged them to do good. In order to carry out the heinous crime they unabashedly concocted the most deceptive and untrue excuses:

"And there were in the city nine persons (Chiefs of groups) who made fasaad in the land and reformed not. They said: Let us swear one to another by Allah that we will attack him and his household by night, and afterwards we will say to his friend: we witnessed not the destruction of his household and we are surely truth-tellers."

(An-Naml: 48- )



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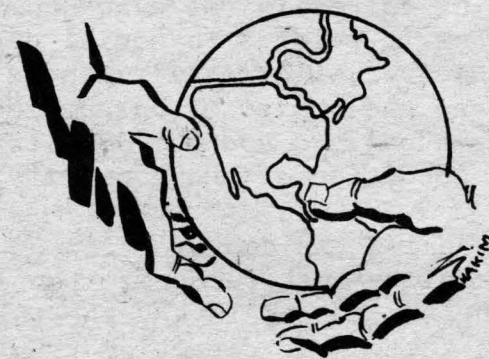
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## BOOK REVIEW

The Education of A Black Muslim

By: Dr. Ibrahim M. Shalaby &

Dr. John H. Chilcott

Published by: Impresora Sahuaro

The Education Of A Black Muslim, is a treatise written by Drs. Ibrahim Shalaby and John Chilcott. The book seems to be a condensation of Dr. Shalaby's doctoral thesis with additional notes by Dr. Chilcott, his proctor. Acknowledgments were given, and included among them the U.S.A.-U.A.R. (Egyptian) Exchange Commission, Al-Azhar University of Cairo, and The United Arab Republic, for funds provided and assistance in conducting the study. What is outstanding about this fact is, the Nation of Islam has declared itself to be opposed to the U. S. government and by the statements of its leader Elijah, it is obviously not a Muslim organization, making it merely one of hundred of misleading groups around the country. So why should funds be allocated to study a group which has alienated itself from both groups. The reason is this, the good Dr. Shalaby from the U.A.R. and the Islamic Center of Washington, D. C. was undoubtedly under the influence of the Nasser regime whose anti-true Islam stance is well documented. Also the U.S. Government in the form of the U.S.A.-U.A.R. Exchange commission undoubtedly supports anything that will prevent Islam in its true meaning from flourishing. The purpose of the study is to support and lend credence to the organization that will keep the oppressed people from gaining insight into and possible acceptance of Islam, wholly.

One interesting insight, is the historical development of the Nation Of Islam. Its founder Wallace Fard declared himself as a 'prophet' and it was Elijah, his right hand man, who claimed him Allah in person. The paganism is obvious, however, its purpose is not clear unless it was the concomitant rise in status for the then Robert Elijah Poole to become a 'prophet'. These things are not discussed in depth but they are essential because they constitute the entire basis of the religious framework for the school system. Another interesting fact is (the data from 1965) despite the propaganda and years of operation (the school was started in 1932) there are only 1000 children being educated in the University of Islam. The term 'University of Islam' is a misnomer because neither the curriculum nor grades approach what is commonly understood as a university much less an Islamic University.

Since the book is written primarily for the educator, it was found that the authors main consideration was the purpose of the Nation of Islam's educational practices. Examining the educational structure it was found that in very few cities was there a full time children's education program. In Chicago, the second oldest school, the enrollment, 488, is nearly half that of the entire country. One remarkable feature was the distribution of children; the

earlier grades were invariably filled with students while the graduating classes were noticeably smaller in some cases by 85-90%. Dr. Shalaby surmises that the parents are very "mobile" and move from city to city in search of better jobs. One can openly question if this is the case or is it that after being involved for a certain period of time, the parents or children begin to awaken to the falsehood of the teachings? Dr. Shalaby openly suggest that further study needs to be done to explain this phenomena.

The curriculum, devised by Elijah, excludes sports, music, and fine arts. Priority is given to academic and trade education. It should be noted that the Nation of Islam is insistent that unless there is some good reason, all children of his followers should attend one of the schools. However, the figures given are not reflective of general compliance with this edict.

The sociological phenomena considered is this. What are blacks to do in order to free themselves from the stigma of being black in America? The authors feel that the 'Black Muslim' reactionary response is one method, neglecting to mention how Islam as a complete and total way of life is capable of giving the people all they need to guide their lives by without becoming equally racist and ignorant as the dominate society.

The Nation of Islam's educational program for adults and children is seen by professors Shalaby and Chilcott as primarily one of degrading the non-black Muslim lower class black mentality and behavior. So often do they mention it in the text that one must surmise that this is a constant theme in the Nation of Islam's training. The program of training in how not to be a slothful, low class black with a low class black morality. This is accomplished through the over all worship of black accomplishments. Most activities are done to counteract the history of black enslavement and oppression in the U.S., not because of the innate guidance of Islam. The school system has adopted Arabic and the officials feel that this is fundamental to provide the students with a language besides that of the "devil", again purely reactionary.

In reality the only thing that can be surmised from this data is that although called the Nation of Islam, the real name should be the Nation of Worshipping Blackness. But this worship of blackness is a strange one for it hates with as much vigor, lower class black attitudes as much as any red-necked racist.

The authors state quite clearly that the Nation of Islam's educational program is essentially designed to be a non-Christian organization where blacks could escape the pressure of being black in America. But blacks are led to believe they have entered the community of Islam, actually, they are in the hands of Elijah, the man who on his own authority made Fard the man, God of the Nation of Islam.



# IDEOLOGY

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

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

## Pillars of Islam - Submission, surrender and obedience to ALLAH

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

Salat - Regular Prayers

Zakat - Annual Taxes

Sa'um - Fasting in Ramadan

Hajj - Pilgrimage to Mecca

## MOTTO

ALLAH The One True God IS OUR LORD

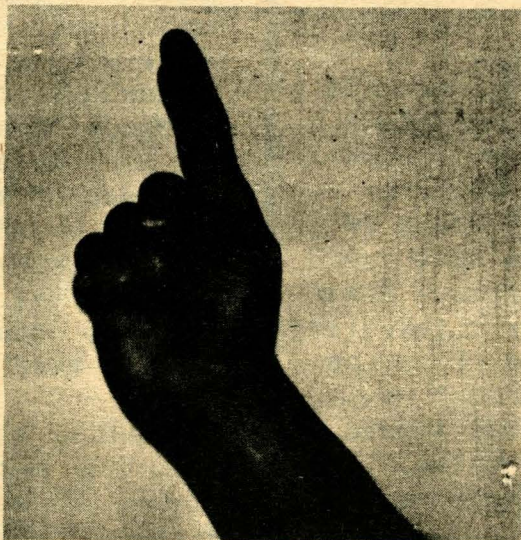
MUHAMMAD Ibn Abdullah Peace be upon him IS OUR LEADER

QUR'AN The Word of Allah IS OUR GUIDE.

SUNNAH The Established Way of Prophet Muhammad IS OUR IDEAL

JEHAD All out struggle IS OUR MEANS.

SALVATION Complete Freedom now and forever IS OUR END.



## MUSLIM

A MUSLIM is the one who:

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

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