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*A Commentary On:***UNEMPLOYMENT**

In these days unemployment is not making headlines across the nation. The lack of attention to this fact in daily papers and other news media is a reflection of its preoccupation with other matters. This phenomenon is daily taking a stronger grip on the country. However, unemployment rates are skyrocketing and it is no exaggeration to say that literally millions of Americans are looking for jobs. The economic crisis is so intense that even those personnel programs and agencies which were designed to alleviate the suffering of the people who were unable to find adequate employment -- these very people are joining the ranks of the unemployed.

This unemployment is not unusual or strange, rather it is a natural consequence of the capitalist system of economics and its inherent boom and slump periods. Like so many other problems however, the expedient thinking of the capitalist does not bother to address this problem of unemployment directly until it gets into its advanced stages. Then this mentality only gives it enough attention to "cool it out" for a period of time. We should know that it is inevitable that under this present system of economics unemployment problems are unavoidable. In fact, the only thing in a capitalist society that alleviates the unemployment is the warfare periods. This is not the solution to unemployment. Rather, we should question and investigate the system itself. In America, people are not suffering primarily from unemployment; they are suffering from the economic system and the basic life concepts from which it stems.

As we have said, it is the nature of this system to cause unhealthy social conditions. All economic systems have as their foundation the concept that its founders held about the purpose of man's existence. Because of the conditions under which this capitalism arose, namely the Industrial Revolution in Europe and the decline of moral restraints as personified in the flight from the Church in Europe, this economic system held and holds that success lies in the amount of material wealth an individual can acquire and it does not have any sympathy for those who, for various reasons, are not able to acquire wealth. This system stands for uncontrolled individuality, which allows not only for freedom to exploit the masses of people, but also to monopolize the means of production. And of course this think-

ing cares nothing for society at large and even less for any particular social problems like unemployment. Because this system is based on unsociable principles we cannot expect from it any assistance; rather, we should look forward to continuing and intensified chaos.

What to do? The real economic problem of a true system is, while keeping intact the natural evolution of social forces, how to prevent social tyranny and injustice in all forms, and to fulfill nature's demand that every creature should receive its portion; also, the right system must remove those obstacles which cause the faculties and powers of a large number of persons to waste away, due to lack of finances. To achieve this, an economic system would not trample on any natural laws and principles of life inherent in human nature. For example, private ownership is a natural tendency and in no way harmful except when left uncontrolled. But in this system it is completely out of control. However, there is hope. Hope especially for those people who desire to be responsible for themselves and their families even under these oppressive and unfair conditions.

We, the representatives of the Islamic Movement present the way of life of Islam and one of the very basic benefits of this Islamic Movement is that it teaches its followers to care for themselves when there is seemingly no other way. Self help is very basic to this movement and there are various types of projects that conscious people can undertake to maintain their existence. However, this Movement not only addresses itself to the individual problems of survival in an oppressive situation; it also houses a well defined system of life that is capable of running a modern community on an equitable basis free from all the drawbacks of this present system. Therefore we invite you to join this Movement, thereby directly contributing to the establishment of a new society and bringing about the justice and stability that nature demands.

"O ye who believe, devour not interest doubled and multiplied; but fear Allah that ye may really prosper...But if you do it not, then be apprised of war from Allah and His Messenger; and if you repent, then you shall have your capital. Wrong not, and you shall not be wronged."

Al-Qur'an 2:279, 3:129

THE

Ad-Da'wah

ISLAMIC

CALL

Islamic Da'wah is the concept that entails the conscious act of presenting the eternal and comprehensive message of Islam to the people. Those who spread this Da'wah are carrying an objective and dynamic invitation to accept Allah's Religion. To be effective their approach should not be introverted; rather it must be a forward moving, positive effort, presenting Islam as the soundest scheme of life and the answer to the prayers of all seekers after truth.

These are a few guidelines for those brave souls who have accepted the responsibility to carry the call of Islam in today's society.

The spreading of Da'wah (call or invitation to accept Islam) is extremely important to the growth of the Islamic Movement. It is obligatory that Islamic minded Muslims take up this work with sincere intention of explaining to the people that Allah is the Creator and Real Master of this earth and that no other ways, systems, or criterions other than Allah's will let them perceive what reality is, or let them enjoy any real peace in their lives. Rather, by following the blind leads of other systems mankind will continue to exist in this barbarism of contemporary society, each day his own being becoming more poisoned and degenerate.

It is imperative that the people understand that above all other considerations and circumstances, their primary responsibility is to Allah. If we look at Prophet Muhammad's (pbuh) life (all should study carefully biographies of the Prophet) it is crystal clear that in the beginning stages of his movement he rallied the people solely on the concept of Tawheed (Oneness of God). At first he did not attack the prevalent social evils nor approach his society with some novel attraction or catchy slogans. It is also clear that he did not consider these problems un-important but Allah had revealed to him that all problems, personal or social, stem from one misconception--the non-recognition of Allah. Thus the proper basis of life was given first attention. What is the meaning of the Unity of Allah? And why did this concept bring such a revolution to the minds and lives of those that accepted it in their life styles? Tawheed meant that from the moment of accepting the Guidance of Allah such a one would no longer submit to nor follow the dictates of the created. It meant that man should reform all phases of his life along solid, dignified lines and set out to struggle with all forces that hinder man from having a dignified Godly life. From these people of uprightness came a spiritual, moral, social and political revolution. They established a socio-political system on adherence to the principles of human freedom and dignity. Then after a sound beginning through this tactic the Prophet (pbuh) and his Companions were able to solve effectively at a later stage social problems in a manner that had never been done before. And we too will achieve a similar success if we follow his proven method (Sunnah). Prophet (pbuh) very plainly called the people's attention to the fact that there was indeed a ruler of and a definite order to this universe and that it was in their best interests

to take heed of the responsibility due to this Ruler, and set up their lives in accordance with His life-enhancing Guidance. The Prophet (pbuh) was very aware and we should also be very aware that to attract people to Islam by any other means than Tawheed and the responsibilities and implications that accompany it, would have the same effect on the Movement as a mother ill-feeding her baby. The baby would grow, as is natural, but as it developed the poor diet would eventually become evident in the rickets, puniness and mental disorders that would come about. The same thing will occur in building the Movement. If instead of pure Tawheed, its implications and responsibilities, we inject into the new Muslim's diet a pinch of nationalism, un-Islamic mysticisms and a taste of moral laxity the Movement may grow numerically at a much faster rate than even the Prophet's Movement. However, as the Movement grows, because of the ignorance and impurity injected at the early stages, the Movement like the baby will develop very clear signs of disease and malfunction such as un-Islamic power struggles, social problems, and introverted mystics, etc. appearing in the Movement.

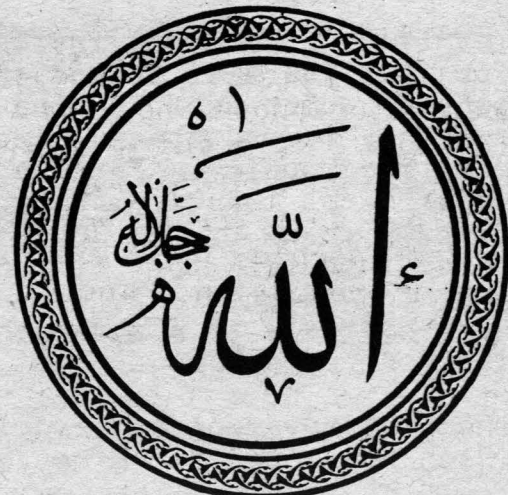
Also in examining the Prophet's (pbuh) Movement, in the beginning stages we notice very few people responding to the purity of Tawheed. Again this is only natural. Few people are blessed with the ability to see and understand this concept and its implications. Few people recognize this doctrine with its total life perspective as the solution to the many social evils extant today. Few people will realize how this concept of Tawheed brings about a totally different life style in an individual and how this difference in attitude automatically makes a difference in the society. As the individuals who accept Islam and develop this attitude go about living with the understanding that they are directly accountable to Allah, certain purity of character, equitable dealings and social justice will be manifested which will serve as an attraction to the bewildered non-Muslim people and an impetus for them to develop this peculiar attitude by accepting Islam. The implications of recognizing Allah as our only Lord are tremendously powerful in motivating a people to better themselves and their conditions. For when they realize the reality of Allah their Creator, they simultaneously realize how overbearing and oppressive it is to follow and carry out the dictates of false gods (rulers, teachers, saints, self, etc.). This phenomena is especially true of the new Muslim Community. As new Muslims in the west we are not concerned with reforming a decadent Muslim situation but in building a positive Movement mentality for the establishment of Islam from the beginning stages as the Prophet (pbuh) and Sahaba (companions) did. This change of mind and the resultant social atmosphere which it creates is the only thing that brings about a real change in social conditions and social order.

It should be clearly understood that the response to the Islamic callers will be minimal at first. Most people will think of us as just another group of weird people trying to run a game down. We again stress, few people will recognize the superiority and truthfulness of Oneness of Allah and even fewer people will be willing to make the necessary sacrifices to make this concept a living,

aggressive entity, by joining the Movement, studying its literature and submitting to all aspects of Islamic law in order to establish the Islamic Way. Only after a group of people get a true insight into the nature and internal working of Islam and strive together persistently manifesting it on earth will others come in numbers. And we repeat, if the intention for accepting Islam is other than submitting to Tawheed, you will not get an Islamic end.

In presenting Islam to the new Muslims we should also be keenly aware of explaining fully to them that Islam is not out of tune with human efforts, that it does not work in some deep, mystical, inexplicable fashion; rather, they should know that cause and effect interact constantly in establishing Islam. It would be a grievous dis-service to tell our new brothers and sisters that on becoming Muslims they automatically become successful and that the ignorant society in which they live will automatically submit to this Divine Message. Accepting Islam is indeed a great blessing but history tells us that the actual establishing of Islam on earth, the actual solving of personal and social problems will never be attained on the strength of mere verbal acceptance of Islam; rather it will take a live, active, and painful struggle to establish Allah's Will. No one has ever established anything without struggling against circumstances or human weaknesses. It would be the height of folly on our part to take the attitude of "Allah will take care of things" without putting forth such efforts as receive Allah's blessing. In Al-Qur'an Allah has promised to help, assist and grant victory to those who help His Cause. (Qur'an 22:40) This is why we must at the beginning tell the people primarily of Tawheed, its responsibilities and implications. The people must have fundamental ideological clarity in order to achieve an Islamic end.

Finally we would like to say that our personal example will go a long way in influencing people. We find that one of the Prophet's (pbuh) arguments for the truthfulness of his message and Prophet-hood was his unblemished personal character and his reflecting the message in his life. Many people will always consider a message on the strength and example of its adherents. Personal examples are seen as the actual embodiment of a message. This is why the Islamic Caller must adapt the Islamic teachings to himself. In presenting this message he must embody what Islam wants in human interaction. The Islamic Revolution starts at the individual level; truly the Caller to Islam is a revolution within himself. Allah has told us that we are supposed to be witnesses to His Eternal Truth so our character and conduct must be of the highest order. (Qur'an 2: 143; 22:78).



Understanding the Qur'an

Saeed Muhammad Abubakr

Qur'an in the Arabic language literally means reading or recitation. Prophet Muhammad (Peace be upon him) did not receive the whole of the revelation at one stretch; revelations came to him in fragments, from time to time, covering a period of twenty-three years. As soon as he received a revelation, the Prophet used to communicate it to his companions and asked them not only to learn it by heart--in order to recite the same during the prayers--but also to write it down.

The Holy Qur'an is divided into 114 chapters, each of which is called SURAH meaning "eminence" or "high degree". The chapters are of varying length, the longest comprising one-twelfth of the entire Book. All the chapters, with the exception of the last thirty-five, are divided into sections (ruku), each section dealing generally with one subject, and the different sections being inter-related to each other. Each section contains a number of verses. The total number of verses is 6,240.

The Prophet spent the first thirteen years of his prophetic career at Makkah. Then he was forced to migrate to Madinah where he spent the last ten years of his life. Those Surahs of the Holy Qur'an which were revealed before the Hijra (migration) are called the Makki Surahs, and they are ninety-two in number, whereas those revealed after the Hijra are called Madani Surahs, and are twenty-two in number. There are, however, certain Makki verses in Madani Surahs and vice versa.

When Prophet Muhammad (Peace be upon him) was commanded to start his mission at Makkah, Allah sent down such instructions as the Messenger needed for his own training for the great work that was entrusted to him. The Qur'an also imparted the basic knowledge of the Reality (Reality in this sense is metaphysical; i.e. that Allah is the creator of the universe and man, and He has supreme control of the Universe.) and gave brief answers to the common misunderstandings that misled people to adopt wrong ways of life and invited them to accept the basic principles of morality and adopt the right attitude that alone leads to the success and welfare of humanity.

These early messages consisted of short concise sentences and were couched in a very fluent and effective language to suit the taste of the people to whom they were addressed. Their excellent literary style was so appealing that it touched their very hearts. They were so charming that they attracted the attention of the listeners, whose hearts and tongues began to echo them because of their beauty and elegance.

The Islamic Movement in its infancy lasted for four years or so and only a few noble men and women accepted the message of Islam, and they formed the nucleus of the future Muslim community. For the most part, the majority of the Quraish (the Prophet's tribe) opposed the movement in their ignorance, because they felt that it conflicted with their beliefs and interest. Moreover, the Quraish were hesitate to abandon the traditions of their fore-fathers.

Then the Movement entered its second stage which continued for nine years or so and a

fierce struggle began with the old order. Not only the Quraish but the majority of its upholders also rose up to crush the movement. The persecutions became so great that most of them had eventually to leave for Madinah. However, in spite of the hardships that were imposed on the Prophet and those who accepted Islam, the movement went on in its quest to spread the message of Islam.

As a result of the opposition in Makkah for thirteen years the Islamic Movement had to migrate to Madinah. It was in Madinah that the first Islamic State was founded. Although the movement had to deal with hypocrite "Muslims" who had somehow or other entered its fold, the movement succeeded in converting the whole of Arabia after ten years of hard struggle. Through-out this period, Allah revealed verses to Prophet Muhammad (Peace be upon him). These verses invited the people of the Book (Jews and Christians), the hypocrites, the unbelievers and all men to enter into Islam for salvation of their souls lest they enter hell on the last day.

As soon as verses were revealed to the Prophet Muhammad (PBUH) they were recorded on leaves of date-palm, barks of trees, bones and so forth. The Prophet instructed that these pieces be put in a bag. Also many of the companions of the Prophet had committed these verses to memory since they were recited during salat (prayer) which was obligatory from the very beginning of the Islamic Movement.

After the Prophet's death an event occurred that necessitated the compiling of the Qur'an in book form. Various degrees of apostasy broke out in many parts of Arabia, and a few men claimed that they, too, were Prophets. Since many of the companions of the Prophet were killed in war and since many of those who were killed had committed the whole of the Qur'an to memory; Hadrat 'Umar realized the need for the preservation of the Qur'an as it was during the time of the Prophet. 'Umar then asked Caliph Abu-Bakr to take the necessary steps that would insure the authenticity of the Qur'an as it was revealed to the Prophet. At first Abu-Bakr hesitated because this was something the Prophet had not done in his lifetime. However, after some hesitation Abu-Bakr agreed to take the necessary steps.

The task of this great work was entrusted to Zaid bin Thabit who had served as the Prophet's personal secretary. Zaid had also learnt the Qur'an by memory. Moreover, he also was present on that occasion when the Prophet recited the whole of the Qur'an to angel Gabriel. Thereafter arrangements were made to collect all the written pieces of the Qur'an that were left by the Prophet, and those in the possession of his companions. With the help of those who had committed the Qur'an to memory, and with the collection of written pieces they were compared with each other for verification. Zaid would not take down anything in his copy that did not tally with all three sources. After the authenticated copy of the Qur'an was completed it was kept in the house of Hafsah ('Umar's daughter and one of the wives of the Prophet). If anyone wanted to make a copy of the Qur'an as it was in the house of Hafsah permission was given.

As far as the sequence of the surahs, Zaid followed the same order as the Prophet had done. He (Zaid) would not allow himself to follow any other order since the Prophet had not done the same.

To those who object that the order of surahs is not the same as the Prophet had recited

then, Maulana Maududi has this to say:

"It is, therefore, wrong to suppose that the surahs were arranged in the existing order after the death of the Prophet. The very fact that the Holy Prophet recited the whole of the Qur'an twice before Gabriel during the last of Ramadan of his life, is a clear proof of the fact that he must have followed some order. And we have already cited a Tradition to the effect that Hadrat Zaid attended the second of these two last recitals. Likewise, those Companions, who had committed the whole of the Qur'an to memory must have done it in some order and that, too, could not have been any other but the one followed and taught by the Holy Prophet."

In another instance Imam Malik says this:

The Qur'an was compiled in the way the Companions heard it from the Holy Prophet.

The original language of the Qur'an was Arabic and it is still in use today. Although there are translations, they are more or less serviceable for those who do not know Arabic. However, it must be remembered that it is in the original language that the Qur'an has come down to mankind.

Before the development of the modern European vernaculars the cultivated language of Europe was Latin. A Latin translation was made for the Monastery of Clugny about 1143 (in the sixth century of the Hijra) but not published till 1543. The place of publication was Basle and the publisher Bibliander. This was translated into Italian, German, and Dutch. Schweigger's German translation was published at Nuremburg (Bavaria) in 1616. A French translation by Du Ryer was published at Paris in 1647, and a Russian one at St. Petersburg in 1776. Savary's French translation appeared in 1873, and Kasimirski's French translation (which has passed through several editions) first appeared in 1840, the French interest in Islam having been stimulated by French conquests in Algeria and North Africa.

The first English translation of the Qur'an was by A. Ross. But this translation was only a translation of the first French translation of Du Ryer of 1647. In 1734 George Sale's made an attempt to translate the Qur'an, but this was only a translation of Maracci's Latin version. It should be kept in mind that Sale's objective was to discredit Islam. In 1876 Professor E.H. Palmer's attempted another translation of the Qur'an, but Palmer thought that the Qur'an should be translated in a colloquial language. Palmer considered the style of the Qur'an "rude and rugged"; this is one of the more careless translations of the Qur'an.

The first Muslim to make a translation of the Qur'an into English was Dr. Muhammad 'Abdul Hakim Khan of Patiala in 1905. One of the better translations of the Qur'an into English is by Allama Yusuf Ali and Maulana Abdul Majid Daryabadi. Allama Yusuf Ali's translation not only provides a better translation of the Qur'an, but it as well provides critical commentary and explains the occasion and time of the revelations of the surahs as far as known.

The central theme of the Qur'an is the Reality and the invitation of man to the right path as commanded by Allah. Maududi has given the following exposition on the central theme of the Qur'an:

"The Subject it deals with is man: it discusses those aspects of his life that

lead to his real success or failure."

The Central Theme that runs throughout the Qur'an is the exposition of the Reality and the invitation to the right path based on it. It declares that Reality is the same that was revealed by Allah to Adam at the time of his appointment as vicegerent, and to all the Messengers after him, and the Right Way is the same that was taught by all the Messengers. It also points out that all theories contradictory to this Reality, forged by people about God, the universe, Man and his relations with God and the rest of His creation, are wrong and that all the ways of life based on them are erroneous and lead to ruinous consequences.

The Aim and Object of the revelation is to invite Man to that Right Path and to present clearly the Guidance which he has lost because of his negligence or has perverted through his wickedness.

An example from the Qur'an will help to elucidate the principle proper of the Qur'an:

This is the Book;
In it is guidance sure, without doubt,
To those who fear God;

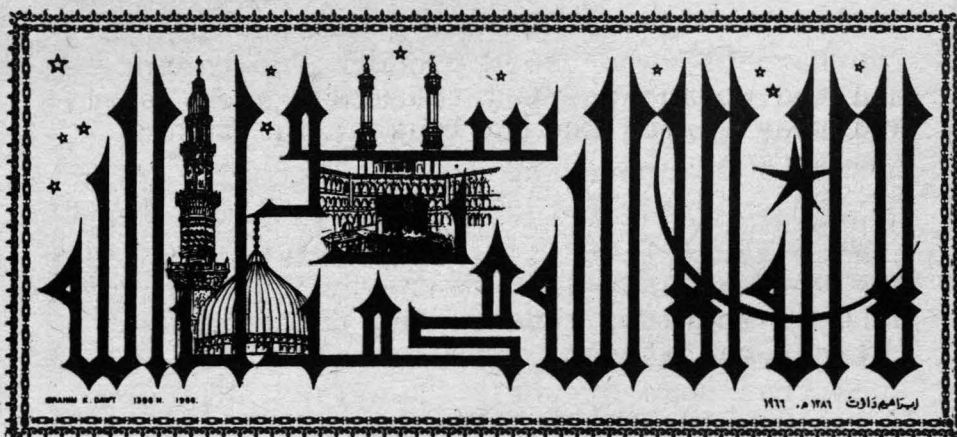
Who believe in the Unseen,
Are steadfast in prayer,
And spend out of what We
Have provided for them;

And who believe in the Revelation
Sent to thee,
And sent before thy time,
And (in their hearts)
Have the assurance of the Hereafter.

They are on (true) guidance,
From their Lord, and it is
These who will prosper.

(11. 1-5)

Finally, for anyone interested in studying the Qur'an be he Muslim or not, an essential prerequisite for understanding the Qur'an is to study it with a free mind. One should free himself, as far as possible, from all bias opinions for or against it, and one should rid himself of any preconceived notions that he may have. One should not only read the Qur'an once, but twice and after that, depending on the individual, he should continue reading the Qur'an in order to increase his knowledge and understanding of the meaning of the Qur'an. However, the best way to understand the meaning of the Qur'an is to go to the battlefield of life to understand its meaning. In other words, to understand it one has to live it--This is the golden rule. The Qur'an was intended to instruct mankind, it was intended to be a guide for man and a way of life, and not simply a Book to be read and forgotten.



(There is but one God. Muhammad is His Messenger.)

Messiah who was groomed to fail

"Veva, come at once! I've designed a new uniform and I am going to wear it all the time!"

Veva was still in bed, when Nkrumah rang her. He was excited about the new uniform he had designed. The design was neither African nor original, in fact Veva said "It's Chinese", yet the following week had to be spent in "a series of fittings, adjustments, changes and argument" until the Osagyefo had his uniform fixed. Such a uniform was necessary because Nkrumah was "impatient with Western clothes" which gave him all these problems of what to wear and when. Not to say that Nkrumah had any particular impatience about Western concepts and ideas as such. In fact, it was "Herbert Spencer (who) recorded a remark someone had made—that the consciousness of being perfectly well dressed may bestow a peace upon the person that even religion itself cannot give". Of all persons, Nkrumah did need both peace and self-assurance, even though it meant the childish urgency of designing a uniform.

Nkrumah had at first studied for the priesthood . . . but religion seemed to have failed him. So he turned to politics and communism. Miss Genoveva once confronted him with the question: "Are you a Communist?" "Yes I am", said Nkrumah but added, "yet I believe in God". There is profoundness in the biographer's remarks that she did not think Nkrumah knew "how to answer this in a truly satisfactory way". He believed in God because he would not deny the Deity, but the mere knowledge that there was a Deity did not help him either with his problem of how to run a State or his concern for the community. This made him turn to Communism not realising, however, that both Communism and belief in God were mutually exclusive. No doubt, he was only an unknowing communist, like he had earlier been an unknowing Catholic. When he came to realise the worth or the emptiness of it all, he decided to become a demi-god himself, Osagyefo. Despite all the crudities of politics and political radicalism, Nkrumah

had a mystic nature and "religious" habits. He would fast and meditate up to 14 days, eat frugally and drink only on occasions. He had a great appetite for books, was ambitious, hard-working and idealist. So equipped and in a situation where a great mass of the country had come to love and adore him like a god, he found it difficult to disbelieve that he was not a Messiah.

However, as opposition started to grow, an abortive coup in 1962, and other plots and assassination attempts, came to surface, Nkrumah started to show not only distrust and nervousness, but also pettiness and a certain lack of scruple. His Foreign and Information Ministers Ako-Adjei and Adamafo implicated in a plot to assassinate him were acquitted because the three judges differed in their verdict. "Nkrumah was furious . . . forced through a legal amendment, and declared the judgement null and void". "Towards the end he certainly feared the diminution of his own popularity". One could be indiscreet at his own cast if he somehow showed himself to be "academically wiser (or) the President as a lesser mortal. When Tettegah, a most vocal Trade Union Congress Leader, appeared to win universal popularity in Ghana, Nkrumah was restless until he had succeeded in dismissing him".

He had come to believe more and more in himself, in his inevitability not only for Ghana but the whole of Africa. But this made him less wanted and more lonely. He told Genoveva: "I have no one to confide in. I have no one to crack jokes with, no one to laugh with, no one to talk to . . ." At one stage he was not even so sure of Genoveva: he would bring his own bottle of water and expect her to start eating first—lest the food was poisoned. Yet it was Genoveva whose friendship, company, counsels, and loyalty, Nkrumah had enjoyed most: to the extent of proposing marriage to her. However, it was only Nkrumah's distrust of himself and not really of Genoveva, while in exile in Guinea, he told her: "Everyone who does not really know me is writing about me. Why don't you? At least you know more than they do!" Later when shown the manuscript, he said: "You have tried. Thank you!"

Miss Genoveva says the book "is an attempt to reveal Kwame Nkrumah as a man . . . to reveal (his) human characteristics". In doing this she has "written very little of his ideology, his politics, government or strategy except very incidentally". She certainly is eminently successful in presenting the human side of the man, "warts and all". No ordinary achievement for one who was and continues to be a Nkrumah admirer.

While Miss Genoveva speaks of Nkrumah's "courage to criticize the Big Powers", she also records the trivial fact how he "treasured the autographed photograph Mrs. Kennedy gave him" when he visited the U.S. She gives a rather detailed account of his hobbies, amusement, his marriage, the women who surround him, and his own attitude of regarding all women as "his brides". She writes also of his devout zeal to create a Ghanaian personality out of the Fontis, Ewes, Ashantis and Ga's. In his view of political morality, "he would rather create a position for a Nzima, his own tribe than take away a job from another". His own uncontroversial contribution of permanent cultural value was the introduction and popularisation of the flower and rose cultivation in Ghana. No one can call a rose by any name other than rose!

This purely human account of the man, should contribute immensely to understanding not only of Nkrumah's personality, but also that hitherto diffuse and amorphous entity that Africa remains, and inevitably so. One is not sure whether Nkrumah was conscious or not of the profoundness in the remarks he used to make while refusing an invitation to a cocktail party. He would say: "No wonder we can't unite Africa! You all consider independence as just one long cocktail party". It is in the cocktail upbringing of the contemporary African personality that lies the secret of its continued non-emergence. The sum total of colonialism, evangelism, nationalism and Marxism (and now negritude) remains a non-integer. Nkrumah used to sigh and say: "We need a different kind of person to make a united Africa".

(A commentary on a recent book by Genoveva Marais published in England)

(IMPACT)

DID YOU KNOW?

Did you know that Karl Marx held racist ideas and sympathized with colonialism??? "Marx endorsed European colonialism as a necessary step toward the victory of socialism everywhere. In the Communist Manifesto he called the peoples of Asia and Africa 'barbarians.' Engels in 1848 hailed the conquest of Algeria by the French as 'an important and fortunate fact in the progress of civilization.' Marx believed that Africa and Asia, even India, have 'no history at all.' "--Amos Elon, The Israelis Founders and Sons, 1971 p. 158. How ironic that millions of Africans, Asians and Arab nationalists worship a European Jew who believed that African and Asian peoples were "barbarians" who could produce "no history at all"-- typical European racism! Marx, who is celebrated as a guide for national self-determination of oppressed people, actually approved and endorsed European colonialism! Further, Jews were prominent in the Russian Revolution and hold strategic posts in the Russian government and army today. How do those Arab nations who depend on the Russians for defense know that some of their "Russian" advisors may not be Zionist agents who are giving information essential to Arab defense back to Israel?

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"(O ye who believe!) . . . and hold fast to the pact of God all together, and split not"
(The Qur'an 3:103)

THE MOSQUE -

AN INSTITUTION

The Mosque is an institution that plays an integral part in a Muslim's life. It must be clearly understood that when one submits himself to the Islamic way of life that it is incumbent upon him to strive, to the utmost of his capacity, to establish the divine life-style on the face of the earth, not just to find inner peace and happiness while the majority of the world's populace suffers under oppressive and unnatural societal conditions. The Islamic Movement is best facilitated by the collective interaction of the believers. The Mosque is that institution which affords the Muslim the opportunity to best prepare himself for the Jihad (struggle) that begins from the moment one says that he believes. The proper attitude, in accordance with Quran and the sunnah of Prophet Muhammad Ibn Abdullah (PBUH), is unquestionably necessary if believers are to best expedite the time that Allah has granted them to serve Him. The ultimate success of the Muslim is totally dependent upon his complete submission to the will of Allah. One aspect of this submission is that of adhering to the guidelines established by Allah in Quran and Hadith in relation to the Mosque.

Allah has established in Quran a standard of behavior for those who frequent his holy house. He has said, Bismillah-ir-Rahman-ir-Rahim, "It is not for such as join Gods with Allah, to visit or maintain the Mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit. In fire shall they dwell." "The Mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers and practice regular charity, and fear none (at all) except Allah. It is they who are expected to be on true guidance." Allah has not intended nor stipulated that the Mosque should become a haven for loquacious individuals who, because of their awareness that someone is present at the Mosque 24 hours a day 7 days a week, retreat to the Mosque to engage in philosophical debates and ideological hair-splitting. The Prophet Muhammad (PBUH) has said, "The parts of the land dearest to Allah are its Mosques, and the parts most hateful to Allah are its markets". After one is cognizant of the fact that out of all the structures on the earth, The Mosque is dearest to Allah, one should ascertain what his or her true motives for visiting the Mosque are. The Mosque is an abode of sincere devotion to the Creator and Governor of the universe. It must be treated accordingly.

The Prophet Muhammad (PBUH) has said, "There is no Islam without Jammah." If a Muslim is to completely submit to the will of Allah, he must regulate and discipline his affairs around the Mosque. In an effort to obtain the pleasure of Allah and further the Islamic Movement, a sincere Muslim should spend

as much time as possible at the Mosque working for Islam as opposed to infrequently "dropping by". It has been historically proven that those Muslims whose presence and involvement at the Mosque is very limited, are most inclined to be allured from the Divine Path by Shaitan and his evil forces. The House of Allah must not be governed by a social club mentality. Those given the responsibility of maintaining the Mosque can not allow an un-Islamic atmosphere to exist inside the Mosque. It has been enjoined upon the believers to enjoin the good and forbid the evil. Those persons visiting the Mosque should be made to know that as long as they are in the House of Allah, they will have to govern themselves Islamically and submit to the Islamic discipline.

Because of the impact that the western materialist culture has had on the peoples of the world, including some Muslims, an attitude is developing among proselytes of the Islamic faith, that the success of an Islamic Movement can be gauged by the size and ornamental designs of the Mosque. This attitude is to a great degree erroneous. When we explore the sunnah of the Prophet of Islam, it is determined that the Prophet's Mosque, and the Mosques built under his supervision were known for their simplicity, almost to the degree of austerity. The Prophet Muhammad (PBUH) has said,

"I was not commanded to build high Mosques, You will certainly ornament them as the Jews and Christians did."

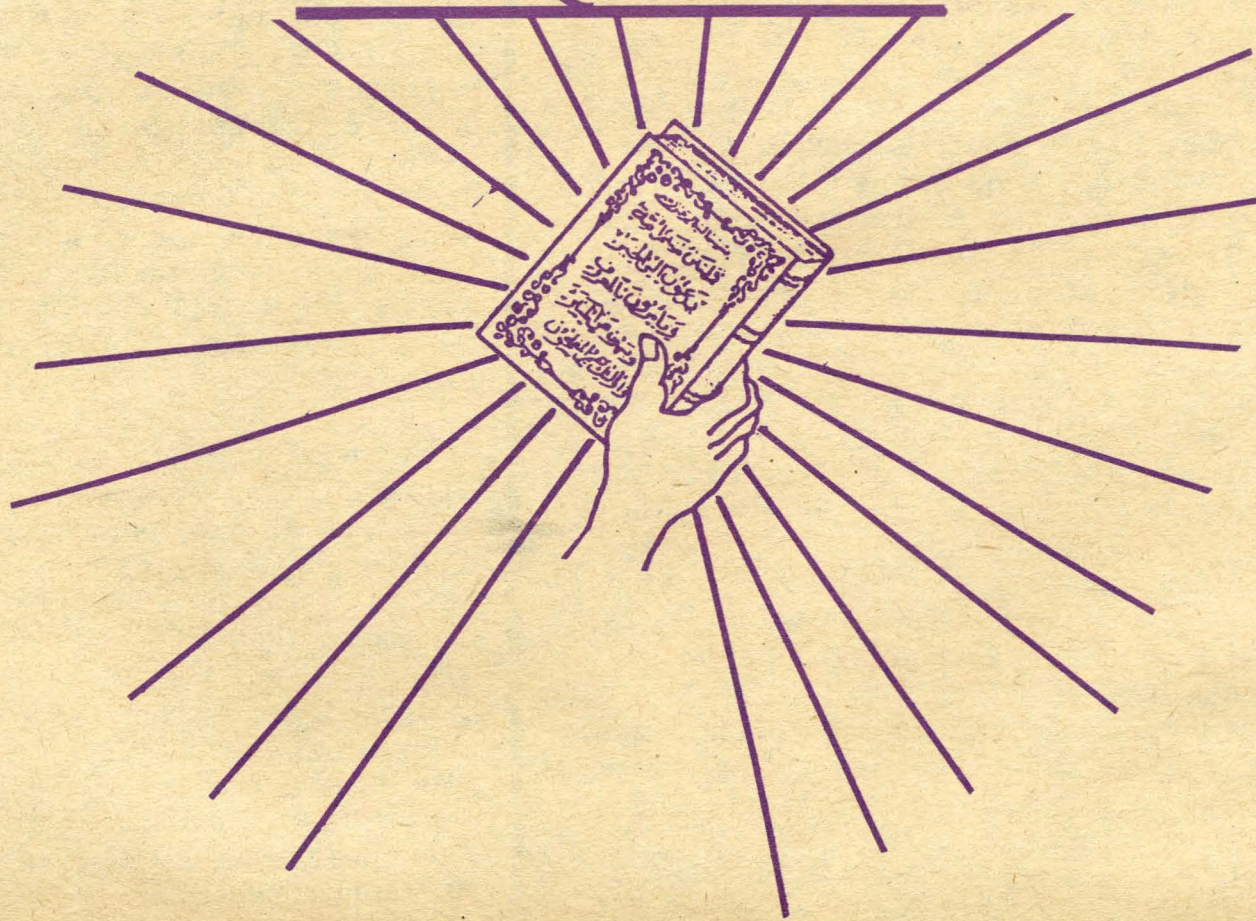
Those individuals committed to the superior Sunnah of the Prophet rather than their own revisions and interpretations of the traditions, should astutely assess what communities are following the sunnah and attach themselves to them. Allah judges man's intention, and Allah is aware of the sincerity of our intention. When a person does not fulfil his obligations to Allah, He does so to the detriment of his own soul.

The concept of personal responsibility and accountability is predominant throughout the Islamic Faith. When neglectful of his duty the Muslim seeks forgiveness from Allah not some 'holy person' such as a priest, rabbi or monk, for in Islam there are no intercessors between man and Allah. Muslims work for Islam in the Mosques and in the society to bring about the full establishment of the Islamic way of life. This is the Muslim attitude at all times. A Muslim striving to please his Creator, has an active, sincere and reverential attitude towards the Mosque and all that it represents.

Khalid Abdul-Fattah

OUR IDEOLOGICAL

AL-QUR'AN



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

1. All that is in the heavens and all that is in the earth glorifieth Allah; unto Him belongeth sovereignty and unto Him belongeth praise, and He is Able to do all things.

2. He it is Who created you, but one of you is a disbeliever and one of you is a believer, and Allah is Seer of what ye do.

3. He created the heavens and the earth with truth, and He shaped you and made good your shapes, and unto Him is the journeying.

4. He knoweth all that is in the heavens and all that is in the earth, and He knoweth what ye conceal and what ye publish. And Allah is Aware of what is in the breasts (of men)!

5. Hath not the story reached you of those who disbelieved of old and so did taste the ill-effects of their conduct, and theirs will be a painful doom.

6. That was because their messengers (from Allah) kept coming unto them with clear proofs (of Allah's sovereignty) but they said: Shall mere mortals guide us? So they disbelieved and turn-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يُسَبِّحُ بِحَمْدِ اللَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
 هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ
 يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِدَاتِ الصُّدُورِ
 أَلَمْ يَأْتِكُمْ نَبُؤُا الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَنَادُوا بِطُغْيَانِ الْأُمَمِ الْأُولَى قَدْ أَقْبَوْا أَهْلَ الْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ
 ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْفَى اللَّهُ

ed away, and Allah was Independent (of them). Allah is Absolute, Owner of Praise.

7. Those who disbelieve assert that they will not be raised again. Say (unto them, O Muhammad): Yea, verily, by my Lord! ye will be raised again and then ye will be informed of what ye did; and that is easy for Allah.

8. So believe in Allah and His messenger and the light which We have revealed. And Allah is Aware of what ye do.

9. The day when He shall gather you unto the Day of Assembling, that will be a day of mutual disillusion. And whoso believeth in Allah and doth right, He will remit from him his evil deeds and will bring him into Gardens underneath which rivers flow, therein to abide for ever. That is the supreme triumph.

10. But those who disbelieve and deny Our revelations, such are owners of the Fire; they will abide therein—a hapless journey's end!

وَاللَّهُ عَزِيزٌ حَمِيدٌ
 زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ

فَأٰمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكْفِرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ

ICAL SOURCES

AL-SUNNAH

وَمَنْ يَطِيعِ الرَّسُولَ فَقَدْ طَاعَ اللَّهَ

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

Miqdām reported,
The Messenger of
Allāh, peace and blessings of Allah be on him, said :

"No one eats better food than that which he eats out of the work of his hand." (B. 34 : 15.)

١- عَنْ الْمِقْدَامِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ ☆

Qatādah said,
People used to buy and sell and carry on trade (in goods), but when it was the turn of a duty out of the duties imposed by Allāh, neither merchandise nor selling diverted them from the remembrance of Allāh, so that they performed their duty to Allāh (first).² (B. 34 : 8.)

٢- قَالَ قَتَادَةُ كَانَ الْقَوْمُ يَتْبَاعُونَ وَيَتَجَرَّوْنَ وَلَكِنَّهُمْ إِذَا نَابَهُمْ حَقٌّ مِنْ حَقْوِقِ اللَّهِ لَمْ تَلْهَمِهِمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ حَتَّى يُؤَدُّوه إِلَى اللَّهِ ☆

Abū Sa'id reported,
The Prophet, peace and blessings of Allah be on him, said :
"The truthful, honest merchant is with the prophets and the truthful ones and the martyrs."³ (Tr. 12 : 4.)

٣- عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ التَّاجِرُ الصَّدُوقُ الْأَمِينُ مَعَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ ☆

Jābir reported,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"May Allāh have mercy on the man who is generous when he buys and when he sells and when he demands (his due)." (B. 34 : 16.)

٤- عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى ☆

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

"The angels met the soul of a man from among those who were before you, (and) they said, Hast thou done any good? He said, I used to give respite to the one in easy circumstances and forgive one who was in straitened circumstances. So they forgave him." (B. 34 : 17.)

٥- عَنْ حُذَيْفَةَ قَالَ قَالَ النَّبِيُّ ﷺ تَلَقَّتِ الْمَلَائِكَةُ رُوحَ رَجُلٍ مِمَّنْ كَانَ قَبْلَكُمْ قَالُوا أَعْمَلْتَ مِنَ الْخَيْرِ شَيْئًا قَالَ كُنْتُ أَنْظِرُ الْمُوسِرَ وَآتَجَاوِزُ عَنِ الْمُعْسِرِ ☆

Hakim ibn Hizām said,
The Messenger of Allāh, peace and blessings of Allah be on him, said :

"The buyer and the seller have the option (of cancelling the contract) as long as they have not separated, then if they both speak the truth and make manifest,⁴ their transaction shall be blessed, and if they conceal and tell lies, the blessing of their transaction shall be obliterated." (B. 34 : 19.)

٦- عَنْ حَكِيمِ بْنِ حَرَامٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْبَيْعَانُ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ قَالَ حَتَّى يَتَفَرَّقَا فَإِنْ صَدَقَا وَبَيَّنَّا بُورِكَ لَهُمَا فِي بَيْعِهِمَا وَإِنْ كَتَمَا وَكَذَبَا مُحِقَّتْ بَرَكَةُ بَيْعِهِمَا ☆

Abū Hurairah said,
I heard the Messenger of Allāh, peace and blessings of Allah be on him, say :

"The taking of oaths makes the commodities sell, but it obliterates the blessing (therein)." (B. 34 : 26.)

٨- عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الْحَلْفُ مُنْفِقَةٌ لِلسَّلْعَةِ مُمَحَقَةٌ لِلْبَرَكَةِ ☆

WAR

IN

ISLAM SERIES XII

Distinction between "amr bil maruf" (enjoining good) and "nahi an al-munkar" (forbidding bad)

As noted above, the universal service of humanity entrusted to the international Muslim party consists of two parts, amr bil maruf and nahi an al-munkar. The purpose of both is identical, to make a human being out of Man, but they develop through various stages and hence their procedures are different. It is necessary to recognize this difference in order to understand our forth-coming arguments.

The theory of Ethics divides the duties of man into two parts. Those duties which he is called upon to perform and those which are left to his discretion. For a good member of society the minimum criteria are that he should save himself from bad deeds, should not usurp the rights of others, should not tyrannize over others, should not disturb the peace of others and should abstain from actions which harm society or are useless. Every society demands these duties of its members, and if they are found wanting, the society takes it upon itself to compel their obedience. A second kind of duty relates to moral virtues and their performance makes man a respected and exalted member of society. These include the recognition of the rights of God and man and their fulfilment, becoming virtuous and helping others to follow virtue, serving one's family, nation and one's brothers in humanity, the defense and support of right, etc. Action according to this second kind of duty requires the full development of human consciousness and understanding. They cannot be carried out as long as a person does not fully understand their significance and as long as his self is not purified to the extent that he himself wishes to perform these duties. Hence these duties are not of a compulsory but of a voluntary nature and it is left to man to become or not to become a finer man, though the moral system of society can help the individual by nourishing the desire to reach a fine moral condition.

The distinction between amr bil maruf and nahi an al-munkar is approximately based on this very ethical division. The effort to rescue man from animality and raise him to the level of manhood as well as the effort to stop him from being a useless and harmful member of society is related to nahi an al-munkar. The endeavour to raise him from mere manhood to the perfection of humanity and to make him a useful and noble member of society is related to amr bil maruf. Thus amr bil maruf is finer than nahi an al-munkar but the process of nahi an al-munkar precedes that of amr bil maruf. The similitude of Islam is as a cultivator of land. His real purpose is to produce grain, but before sowing the seed he uses the plough

to soften the ground. Islam's purpose is to make of man the best possible human being but before the seed of maruf is sown human nature must be cleared of munkar. Islam invites each individual to maruf and persuades him to accept it by revealing its qualities. But munkar is a veil which does not permit man to recognize maruf. Hence, as a first step it is necessary to tear away this veil and to eradicate its ill-effects. Following that, if a person accepts the call of maruf a large part of moral excellence remains no longer voluntary for him but becomes obligatory, having reached the point of human completeness he cannot persist in the ease and lassitude which he shared with those at the level of mere existence. If, however, even after the veil has been removed and its taint scratched out, one does not recognize the beauty of maruf and his heart does not accept its light, Islam limits itself to restrain him from munkar and leaves the rest to his conscience.

The distinction between amr bil maruf and nahi an al-munkar is in another way based on the difference between two aspects of Islam itself. One aspect of Islam is only the call towards goodness and fear of God, and its other aspect is the law of Allah meant for the whole world. When a person accepts Islam the two aspects of Islam become one for him, the call and the law are unified. But where Islam is not accepted the call and the law remain separate. The call and the message invite man to accept the responsibility of Allah's vicegerent on earth which was entrusted to man when he was sent to this world. The purpose of law is to stop humanity, which refuses to accept the responsibility of vicegerency, from the blood-shed and injustice which the angels had tauntingly predicted of him. If he cannot become the noblest part of creation at least he should not fall to the level of the lowest of those created. If he cannot illumine the world with goodness and self-purity at least he should not destroy its peace with his wrong-doing and mischief. The first mentioned qualities depend on internal illumination and the susceptibility of the spirit. They cannot be forcibly implanted. Both the wrong-doing and mischief relate to the delineation of limits and the guard on them. The wrong-leaded mentality can be persuaded to respect these limits by preaching and teaching but in certain conditions the use of force becomes necessary to keep it within the limits.

The method of "nahi an al-munkar"

Parts of the passage given above require further discussion which we will provide at another place in this study. Here the purpose is to show that Islam has only taught the method of preaching and teaching as far as the conveyance of maruf to the non-Muslim world is concerned; in the effort to stop munkar, however, this limitation has not been imposed

'UMAR (Peace be upon him)

Umar, the second Caliph of Islam was a man whose life as a muslim shows the greatness of character Islam can bring to one who totally submits to Allah's will and struggles with might and main.

As a youth, Umar had been known for his fiery temper and physical prowess. Before his conversion Umar was one of the greatest enemies of Islam. He took it upon himself to halt the Islamic movement in its infancy. Labinah, a slave girl in his house, upon becoming muslim was subjected to such harsh beatings at the hands of Umar that he would only stop when totally exhausted. Besides Labinah, he did not refrain from beating any other Muslim he came in contact with. The Muslim converts, however, remained firm in their faith. Islam was not to be eradicated from their hearts by any of the persecutions they had to face. Finally Umar decided to get at the root of the problem by slaying the leader of the movement, the Holy Prophet himself. While on this mission he met Nu'ain ibn Abdullah, who upon learning of Umar's intentions, told him that his own sister and brother-in-law had accepted Islam. Hearing this, an enraged Umar raced to their home to punish them. Following the assault on his relatives and facing their commitment, he was so impressed that he requested his sister to read some passages from the Quran. His heart was overwhelmingly inspired. When she reached the verse: "Declare your faith in Allah and His Prophet," Umar called out, "I witness that there is no god but Allah and Muhammad is His Servant and Prophet." Thus enlightened with true faith, he walked to the house of Arqam, which was at that time the center of the Islamic movement. Here, he gave his pledge to the Prophet. The cries of joy could be heard all over the city.

Just as in his pre-Islamic days when he worked with great sincerity and fervor against Islam, upon his conversion Umar worked with equal sincerity and fervor in Islam's service. He immediately challenged the opponents of Islam who were working against the Muslim converts. Publicly announcing his acceptance of the new faith, Umar was immediately attacked by the Quraish. Undaunted, Umar, along with other muslims set a precedent by offering prayer openly in the Kaaba. Before this, the muslims used to pray secretly.

Umar's conversion took place in the sixth year of the revelation. As the Islamic movement gained momentum, he remained in the forefront as one of the most distinguished companions of the Prophet. His faith never wavered even in the darkest hours or under the most distressing circumstances. Eventually Islam emerged victorious with the whole of Arabia under its sway.

None of Umar's enthusiasm was dampened at the death of the Prophet of Allah. He was the first to give allegiance to Abu Bakr, the first caliph of Islam. The caliphate of Abu Bakr lasted for two years and three months. All the important measures adopted during this

interval had Umar's hand in them. When Abu Bakr's last hour approached he consulted the elite of the companions on the question of his successor; long experience had confirmed his belief that none but Umar could take the heavy responsibilities of the caliphate.

As the Amir-ul-Mu'mineen (Commander of the Faithful), Umar displayed unprecedented qualities of justice, equality and democracy, that has no parallel by any world leader to this day. Umar's sense of justice was so strong that it pervaded the entire empire. The spirit of liberty which he infused throughout the land was such that everyone was on an equal social standing and none hesitated to bring their complaints to the caliph. Even the Dhimmis (non-muslims of the conquered territories) were so impressed by the benevolent rule of the Muslims, that in many cases they actually joined the muslims in the fight against their old rulers.

Umar maintained complete control over the empire and evolved a complete network of civil administration. Most of the major administrative departments came into existence during his reign. He never sat back and allowed the affairs of the state to merely run themselves. He kept close personal contact with all governmental and social affairs. His concern was such that he often roamed the streets of Medina with a whip, ready to punish offenders on the spot.

But even considering all this, Umar was tenderhearted and regularly performed numerous acts of kindness. Despite the immense power that rested with him, Umar maintained his fear of Allah and the Day of Judgement. According to a report in Bukhari's *Sahih*, Umar once said in effect, that despite his efforts in Allah's cause he hoped merely for forgiveness of his sins, and was not looking for his deeds to be extravagantly rewarded in paradise.

The end of Umar's life was quite unfortunate. A Persian christian slave named Firox came to him with a complaint. When Umar's decision was contrary to his wishes, the young man became enraged. The following day Firox came to the mosque armed with a dagger and struck Umar six blows as he was in prayer.

After being carried home Umar asked his son Abdullah to go to Aisha and tell her that he begged permission to be buried at the side of the Prophet. Though she had intended to reserve the place for herself, she accorded it to Umar. Upon hearing Aisha's answer, he announced that it was the greatest wish of his life. Umar died three days after being wounded and was buried.

Though to most Muslims, Umar was the embodiment of religious dedication. He took no pride in his life's accomplishments and on his deathbed recited the following couplet:

"I have been unjust to my soul, except
that I am a Muslim, say my prayers,
and fast."

Sister Samirah

War In Islam - continued

and various methods have been suggested for various kinds of munkar. Preaching and persuasion are recommended to remove the filth of the mind and the spirit and also the impurities of opinion and thought.

"Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way, (without harsh words or severe attitude)." (Al-Quran, surah An-nahl, verse 125)

"And argue not with the People of the Scripture (Christians & Jews) unless it be in (a way) that is best, except with such of them as do wrong." (surah Al-AnKabut: verse 46)

"And speak unto him (Pharoah) a gentle word, that peradventure he may heed or fear". (Surah Taha:V.44)

Force and strength are commanded to be used to stop the evil of acts and deeds. We have already mentioned above the Hadith in which the Prophet (on who are Allah's blessings) has said: "It is obligatory for you that you hold the wrong-doer's hand and turn him to justice and right". In addition there are many other Hadiths in which the use of force is ordered to stop munkar. In one instance the Holy Messenger said:

"Whoever of you sees wrong being done should change it with his hand; if he is unable to do so, then with the tongue (should condemn it), and if he is unable even to do that then in his heart; and that is the weakest level of faith" (Hadith: Sahih Muslim)

The word "hand" used in these Hadith does not refer literally to the physical hand but metaphorically signifies strength and force. Holding the wrong-doer's hand actually means the creation of conditions in which he cannot commit wrong. Similarly changing wrong with the hand means that force and strength should be used to stop and remove munkar and to replace it with maruf. The sayings of the Messenger of Allah are an interpretation of and commentary on the word of Allah. Thus the Hadith clearly bring out the meaning of the Quranic command to "forbid wrong-doing" (nahi an al munkar) and make it evident that the command is not limited to the use of force, according to need, to stop wrong and to eradicate it completely. If the Muslims have enough force to stop munkar and make it bow before the rule of justice on a worldwide scale, it is their duty to use this force and not to rest till they have completed their work. If they lack this force, they should fulfil their duty as far as it is possible for them and should acquire additional force for the completion of their purpose.

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

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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:

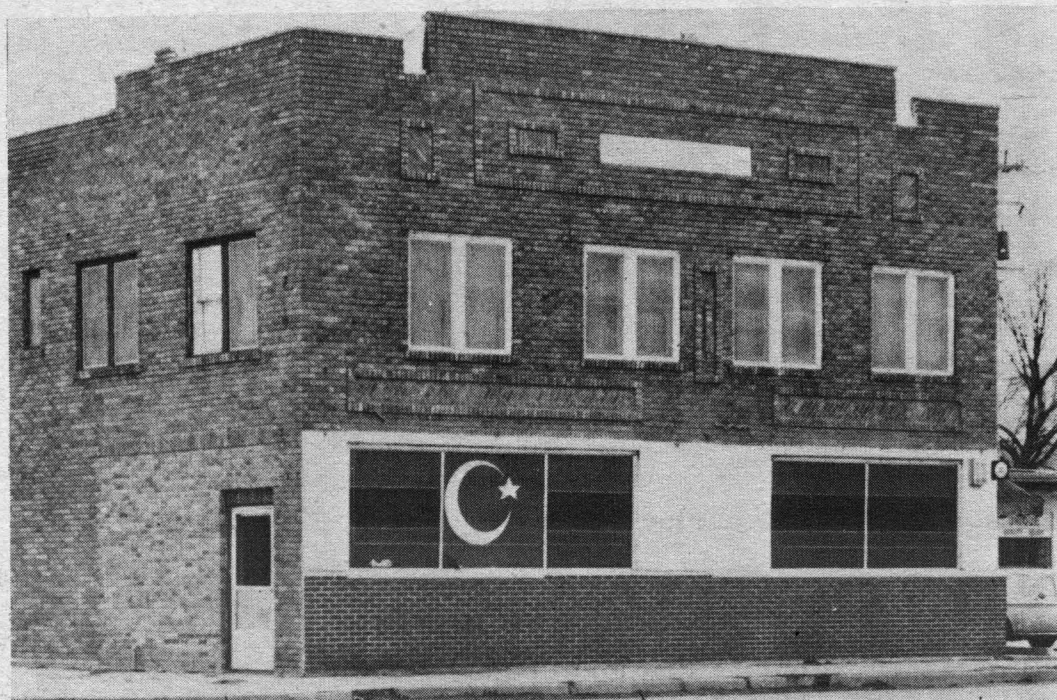
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The Islamic Party in North America
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Note: THE PARTY STRESSES THAT ALL POOR PEOPLE IRRELEVANT OF THEIR RELIGION
WILL RECEIVE ATTENTION FROM THE ABOVE PROJECT.

MOSQUES IN NORTH AMERICA

(Right) THE MOSQUES OF ALLAH-494 E. 167 St., Bronx, N. Y.
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A VIEW ON BUSINESS

The capitalist basis of American economic enterprises, devoid of a well-founded business ethic, facilitates the exploitation of man by man. The contours of this exploitation is invariably shaped by the nature of the particular groups involved. Of special interest is the phenomenon of Black business efforts within the Black community itself.

The unique socio-economic history of the Afro-American population has limited black businesses primarily to small retail outlets and selected professional services. Indeed, most of these businesses perform a valuable service to their clientele. But at the same time a significant number of business practices must be seriously questioned. One's attention should be carefully focused at the high cost of certain essential and non-essential goods and services, and at those products and services which lead to the social and moral decay of the community.

Many Black physicians and other professionals charge exorbitant fees for their services. Knowing that ethnic ties and the scarcity of their services will keep their offices filled, many professionals are quite ready to line their pockets at the expense of their less fortunate and unsuspecting brothers. Funeral homes probably rate as the foremost agents of Black economic exploitation. One popular saying states that Black folk have more money in the grave than out of the grave.

Of what social benefit are liquor stores, bars and nightclubs? Friday and Saturday nights in the Black community are nothing but holidays

from sanity, and the filthiest and most licentious activities are directly associated with alcohol, not even mentioning the countless stabbings, shootings, and other assaults.

The movie theaters, noted for sexually oriented movies, further expand the moral bankruptcy of the community. How many cafes and take-outs are conscious of the poor quality food they serve? Are not the dietary habits of Afro-Americans a significant factor in Black health problems?

What remedies can be found for the situations? Are other alternatives available for business opportunities that are not detrimental to the stability of the community?

The answers to such questions will not be easily obtained. The values and aspirations of Black businessmen in particular, and the Black community in general need to be rechanneled. The self-acquisition concept of capitalism must be carefully examined, and the concerned elements of both the business community and the general community must cooperatively work together to create a climate of social and moral responsibility.

BOOK REVIEW

The Economic System of Islam: A Discussion of Its Goals and Nature,
By: Dr. Umar Chapra
Published by: The Islamic Cultural Centre, London

The material progress produced by industrialization and technological advancement has also brought with it confusion and overemphasis in the economic sphere of man's existence. Although one must concede that adequate attention must be given to the production, distribution, and acquisition of the material necessities of life, a balanced life and a healthy social environment require allocation of human efforts and resources among all the important aspects of human experience.

The economic system of Islam offers the soundest and most equitable solution to the economic problem of man. According to Islam all the resources of nature are thrown open to utilization by man. Allah declares in the Quran:

"And we have given you (mankind) power in the earth and appointed for you therein a livelihood..." (VII:10)

As presented in Dr. M. Umar Chapra's The Economic System of Islam, the goals and values that Islam seeks to maintain in man's economic affairs determine the nature of the economic system in Islam. Such goals:

(a) economic well-being within the framework of the moral norms of Islam, (b) universal brotherhood and justice, (c) equitable distribution of income, and (d) freedom of the individual within the context of social welfare distinguish the Islamic system from the two prevalent systems, capitalism and socialism.

These goals set forth by the Islamic economic system are aimed at eliminating begging, discrimination, exploitation, and gross inequalities of wealth. On the other hand, these same goals foster humane standards of living, cooperative efforts, service to humanity, just wages for employees, and honesty in business dealings.

How does the nature of the Islamic economic system, differ from modern capitalism and socialism? States Dr. Chapra, "The discussion of the goals of the Islamic economic system shows that material well-being based on the unshakeable foundation of spiritual values constitutes an indispensable plank of the economic philosophy of Islam. The very foundation of the Islamic system being different from that of capitalism and socialism, which are both earthbound and not oriented to spiritual values, the superstructure must necessarily be different.

"The Islamic system is unflinchingly dedicated to human brotherhood accompanied by social and economic justice and equitable dis-

tribution of income, and to individual freedom within the context of social welfare... In contrast with this, the orientation of modern capitalism to social and economic justice and to equitable distribution of income is only partial, and results from group pressures, it is not the outcome of a spiritual goal to establish human brotherhood, and does not constitute an integral part of its over-all philosophy; while the orientation of socialism, though claimed to be the product of its basic philosophy, is not really meaningful because of, on the one hand, the absence of a dedication to human brotherhood and of spiritually-based fair and impartial criteria for justice and equity, and because of, on the other hand, the loss of individual dignity and identity resulting from the negation of the basic human need for freedom."

"Recognition by Islam of the freedom of enterprise along with the institution of private property and the profit motive," explains the author, "does not make the Islamic system akin to capitalism which is based on freedom of enterprise. The difference is significant and is due to two important reasons. Firstly, in the Islamic system, even though property is allowed to be privately owned it is to be considered as a trust from Allah, because everything in the heavens or the earth really belongs to Allah and man being the vicegerent of God, enjoys the right of ownership only as a trust... Secondly, because man is the vicegerent of Allah and the wealth he owns is a trust from Him, he is therefore bound by the conditions of the trust, or more specifically, the moral values of Islam, particularly the values of halal (lawful) and haram (unlawful), brotherhood, social and economic justice, equitable distribution of income and wealth and fostering the common good."

A discussion of the economics of Islam would indeed be incomplete without mention of the role of the state. "Islam has adopted the middle course in the field of political authority. The exercise of authority is to be neither too much as in a totalitarian state, nor too little as in a laissez-faire state. The state must serve as an instrument for fulfilling the goals of Islam." A truly Islamic state can only exist if certain criteria are met such as recognition and establishment of the sovereignty of Allah in all matters, being democratic, and dedication to welfare. Five major junctions of the Islamic state in the context of the economic system have been elucidated by Dr. Chapra: (a) to maintain law and order and to safeguard life and property of all individuals, (b) to enforce the Islamic code of business ethics, (c) to ensure that the market mechanism works efficiently and to the benefit of all individuals, (d) to provide physical and social overhead capital, and (e) to arrange social security.

Dr. Chapra's book has not only presented the case for Islamic economic philosophy, but by unrefutable evidence his work has demonstrated the superiority of the whole system of Islam over any other ideology or system of life.

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

MOTTO

ALLAH The One True God IS OUR LORD

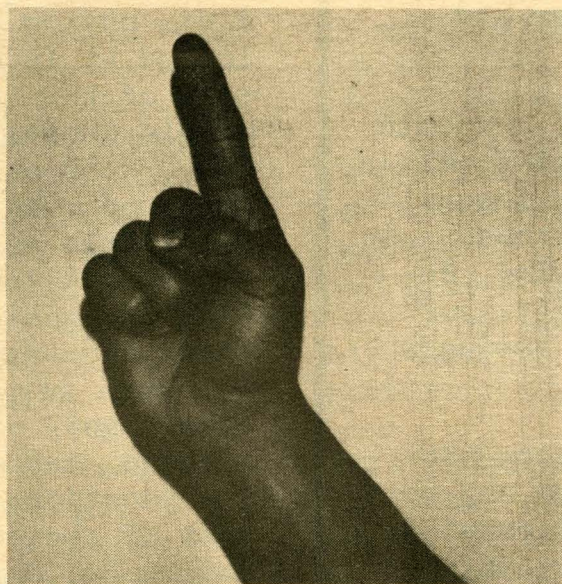
MUHAMMAD Ibn Abdullah Peace be upon him IS OUR LEADER

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

THE ISLAMIC PARTY IN NORTH AMERICA INVITES YOU TO EMBRACE ISLAM.

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